NATURAL MAGICK

BY

John Baptiſta Porta,

A NEOPOLITANE.

IN

TWENTY BOOKS

Wherein are ſet forth

All the RICHES and DELIGHTS

Of the

NATURAL SCIENCES.

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The Preface to the READER.

COURTEOUS READER,

IF this Work made by me in my Youth, when I was hardly fifteen years old, was so generally received and with so great applause, that it was forthwith translated into many Languages, as Italian, French, Spanish, Arabick; and passed through the hands of incomparable men: I hope that now coming forth from me that am fifty years old, it shall be more dearly entertained. For when I saw the first fruits of my Labours received with so great Alacrity of mind, I was moved by these good Omens; And therefore have adventured to send it once more forth, but with an Equipage more Rich and Noble.

From the first time it appeared, it is now thirty five years, And (without any derogation from my Modesty be it spoken) if ever any man laboured earnestly to disclose the secrets of Nature, it was I: For with all my Minde and Power, I have turned over the Monuments of our Ancestors, and if they writ any thing that was secret and concealed, that I enrolled in my Catalogue of Rarities. Moreover, as I travelled through France, Italy, and Spain, I consulted with all Libraries, Learned men, and Artificers, that if they knew any thing that was curious; I might understand such Truths as they had proved by there long experience. Those places and men, I had not the happiness to see, I writ Letters too, frequently, earnestly desiring them to furnish me with those Secrets, which they esteemed Rare; not failing with my Entreaties, Gifts, Commutations, Art, and Industry. So that whatsoever was Notable, and to be desired through the whole World, for Curiosities and Excellent Things, I have abundantly found out, and therewith Beautified and Augmented these, my Endeavours, in NATURAL MAGICK, wherefore by most earnest Study, and constant Experience, I did both night and day endeavour to know whether what I heard or read, was true or false, that I might leave nothing unassayed: for I oft thought of that Sentence of Cicero, It is fit that they who desire for the good of mankinde, to commit to memory things most profitable, well weighed and approved, should make tryal of all things. To do this I have spared no Pain nor Cost, but have expended my narrow Fortunes in a large magnificence.

Nor were the Labours, Diligence, and Wealth, of most famous Nobles, Potentates, Great and Learned Men, wanting to assist me; Especially (whom I name for his Honour) the Illustrious and most Reverend Cardinal of Estings: All which did afford there Voluntary and Bountiful Help to this Work. I never wanted also at

my House an Academy of curious Men, who for the trying of these Experiments, chearfully disbursed their Moneys, and employed their utmost Endeavours, in assisting me to Compile and Enlarge this Volume, which with so great Charge, Labour, and Study, I had long before provided.

Having made an end thereof, I was somewhat unwilling to suffer it to appear to the publike View of all Men (I being now old, and trusting up my Fardel) for there are many most excellent Things fit for the Worthiest Nobles, which should ignorant men (that were never bred up in the sacred Principles of Philosophy) come to know, they would grow contemptible, and be undervalued; As Plato *saith, to* Dionysius, They seem to make Philosophy ridiculous, who endeavour to prostitute Her Excellence to prophane and illiterate Men.

Also here are conceived many hurtful and mischievous things, wherewith wicked and untoward men may mischief others; What then must I do? let Envy be driven away, and a desire to benefit Posterity, vanquish all other thoughts: The most Majestick Wonders of Nature are not to be concealed, that in them we may admire the Mighty Power of God, his wisdom, his Bounty, and therein Reverence and Adore him. Whatsoever these are, I set them before you, that you may discern my Diligence and Benevolence towards you; Had I withheld these Things from the World, I fear I should have undergone the reproach of a wicked man; for (Cicero *derives this from* Plato) we are not born for our selves alone, but our Countrey will challenge a part, our Parents and our Friends require their parts also from us. *Wherefore such Things as hitherto lay hid in the Bosome of wondrous Nature, shall come to light, from the Store-houses of the most ingenious Men, without fraud, or deceit.*

I Discover those Things that have been long hid, either by the Envy or Ignorance of others, Nor shall you here finde empty Trifles, or Riddles, or bare Authorities of other men.

I did not think fit to omit any thing by erring Honestly, or following the best Leaders, But such as are Magnificent and most Excellent, I have veil'd by the Artifice of Words, by Transposition and Depression of them; And such Things as are hurtful and mischievous, I have written obscurely; yet not so, but that an ingenious Reader may unfold it, and the wit of one that will throughly search may comprehend it.

I have added some things that are Profitable, and rarely Known, because they are most true. Sometimes from Things most Known, and meanly esteemed, we ascend to Things most Profitable and High, which the Minde can scarce reach unto: One's Understanding cannot comprehend High and Sublime Things, unless it stand firm on most true Principles. The Mathematical Sciences, rise from some trivial and common Axioms, to most Sublime Demonstrations. Wherefore I thought it better to Write true Things and Profitable, than false Things that are great. True Things be they never so small, will give occasions to Discover greater things by them. The infinite multitude of Things is incomprehensible, and more than a man may be able to contemplate.

In our Method I shall observe what our Ancestors have said; Then I shall shew by my own Experience, whether they be true or false, and last of all my own Inventions, That Learned Men may see how exceedingly this later Age hath surpassed Antiquity.

Many men have written what they never saw, nor did they know the Simples that were the Ingredients, but they set them down from other mens traditions, by an inbred and importunate desire to adde something, so Errors are propagated by succession, and at last grow infinite, that not so much as the Prints of the former remain.

That

That not onely the Experiment will be difficult, but a man can hardly reade them without laughter.

Moreover, I pass by many men, who have written Wonders to be delivered to Posterity, promising Golden Mountains, yet Write otherwise then they thought. Hence most ingenious men, and desirous to learn, are detained for a very long time (and when they despair of obtaining what they seek for, they finde that they spent their time, pains, and charge in vain) and so driven to desparation, they are forced to repent by leisure: Others grown wise by other mens harms, learn to hate those Things before they know them.

I have divided these Secrets into several Classes, that every man may finde what he likes best.

Lastly, I should willingly pass by the offending of your Ears, if I had no care to refell the Calumnies of detractors and envious men, that most immorestly wound me, calling me a Sorcerer, a Conjurer, which names from my tender Youth I have abhorr'd. Indeed I always held my self to be a man subject to Errors and Infirmities; therefore desired the assistances of many Learned men, and that if I had not faithfully interpreted, they would reprove me; But what I always feared came to pass, that I should fall into the hands of some vile and hateful men, who by doing injury to others, justly or unjustly, labour to win the popular and base Approbation, and Applause of the Vulgar, by whose venom'd Teeth, those that are wounded do not consume, but by retorting the venome back upon them, they overthrow their own Honour.

A certain Frenchman in his Book called Dæmonomania, *Tearms me a Magician, a Conjurer, and thinks this Book of mine, long since Printed, worthy to be burnt, because I have written the Fairies Oyntment, which I set forth onely in detestation of the frauds of Divels and Witches; That which comes by Nature is abused by their superstition, which I borrowed from the Books of the most commendable Divines. What have I offended herein, that they should call me a Conjurer? But when I enquired of many Noble and Learned Frenchmen, that were pleased to Honour me with their Visits, what that man was, they answered that he was an Heretick, and that he had escaped from being cast headlong from a Tower, upon Saint* Bartholomew *his day, which is the time appointed for the destruction of such wicked men. In the mean time I shall desire the great and good God (as it becomes a Noble and Christian man to do) that he may be converted to the Catholike Faith, and may not be condemned whilst he lives.*

Another Frenchman who unworthily reviled all the Learned men of his Age, joyns me amongst them, and holds, that onely three Physitians, that are his Friends, are Praise-worthy, as the most Learned of all men of our Times; and amongst them he reckons up himself; for the Book is published in his Name, it is a wonder what Inventions that man hath found out to win praise, who having no man to commend him, nor is he worthy commendations, yet he hath undertaken to commend himself. I pass over other men of the same temper, who affirm that I am a Witch and a Conjurer, whereas I never Writ here nor elsewhere, what is not contain'd within the bounds of Nature.

Wherefore, Studious Readers, accept my long Labours, that cost me much Study, Travel, Expence, and much Inconvenience, with the same Minde that I publish them; and remove all Blindness and Malice, which are wont to dazle the sight of the Minde, and hinder the Truth; weigh these Things with a right Judgement, when you try what I have Written, for finding both Truth and Profit, you will (it may be) think better of my Pains. Yet I am assured there will be many ignorant people, void of all serious Matters, that will Hate and Envy these Things, and

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will Rashly pronounce, That some of these Experiments are not only false, but impossible to be done; And whilst they strive by Arguments and vain Disputes, to overthrow the Truth, they betray there own ignorance: Such men, as vile, are to be driven from the Limits of our NATURAL MAGICK: *For they that believe not Natures Miracles, do, after a manner, endeavour to abolish Philosophy. If I have over-passed some Things, or not spoken so Properly of them, as I might; I know there is nothing so Beautiful, but it may be Adorned; Nor so Full, but it may be Augmented.*

J. B. P.

The

The FIRST BOOK OF Natural Magick:

Wherein are searched out the Causes of things which produce wonderful Effects.

CHAP. I.
What is meant by the name of Magick.

Porphyry and *Apuleius*, great Platonicks, in an Oration made in the defence of Magick, do witness, that Magick took her name and original from Persia. *Tully*, in his book of Divination, saith, that in the Persian language, a Magician is nothing else but one that expounds and studies divine things; and it is the general name of Wise-men in that country. S. *Jerome* writing to *Paulinus*, saith that *Apollonius Tyanæus* was a Magician, as the people thought; or a Philosopher, as the Pythagoreans esteemed him. *Pliny* saith, that it is received for a certainty among most Authors, that Magick was begun in Persia by *Zoroastres* the son of *Orimasius*; or, as more curious Writers hold, by another *Zoroastres*, surnamed *Proconnesius*, who lived a little before. The first Author that ever wrote of Magick, was *Osthanes*, who going with *Xerxes* king of Persia in the war which he made against *Greece*, did scatter by the way as it were the seeds and first beginnings of this wonderful Art, infecting the world with it wheresoever he came; insomuch that the Grecians did not onely greedily desire this knowledge, but they were even mad after it. So then Magick is taken amongst all men for Wisdom, and the perfect knowledge of natural things: and those are called Magicians, whom the Latines call Wise-men, the Greeks call Philosophers, of *Pythagoras* onely, the first of that name, as *Diogenes* writes: the Indians call them Brackmans, in their own tongue; but in Greek they call them Gymnosophists, as much to say as naked Philosophers: the Babylonians and Assyrians call them Chaldeans, of Chaldæa a county in Asia: the Celtes in France call them Druids, Bards, and Semnothites: the Egyptians call them Priests; and the Cabalists call them Prophets. And so in divers countries Magick hath divers names. But we finde that the greatest part of those who were best seen into the nature of things, were excellent Magicians: as, amongst the Persians, *Zoroastres* the son of *Orimasius*, whom we spake of before; amongst the Romanes, *Numa Pompilius*; *Thespion*, amongst the Gymnosophists; *Zamolxis*, amongst the Thracians; *Abbaris*, amongst the Hyperboreans; *Hermes*, amongst the Ægyptians: and *Budda*, amongst the Babylonians. Beside these, *Apuleius* reckons up *Carinondas*, *Damigeron*, *Hismoses*, *Apollonius*, and *Dardanus*, who all followed *Zoroastres* and *Osthanes*.

CHAP. II.
What is the Nature of Magick.

THere are two sorts of Magick: the one is infamous, and unhappie, because it hath to do with foul spirits, and consists of Inchantments and wicked Curiosity; and this is called Sorcery; an art which all learned and good men detest; neither is it able to yeeld any truth of Reason or Nature, but stands meerly upon fancies and imaginations, such as vanish presently away, and leave nothing behinde them; as *Iamblichus* writes in his book concerning the mysteries of the Ægyptians. The other

Magick is natural; which all excellent wise men do admit and embrace, and worship with great applause; neither is there any thing more highly esteemed, or better thought of, by men of learning. The most noble Philosophers that ever were, *Pythagoras*, *Empedocles*, *Democrites*, and *Plato*, forsook their own countries, and lived abroad as exiles and banished men, rather then as strangers; and all to search out and to attain this knowledge; and when they came home again, this was the Science which they professed, and this they esteemed a profound mysterie. They that have been most skilful in dark and hidden points of learning, do call this knowledge the very highest point, and the perfection of natural Sciences; insomuch that if they could find out or devise amongst all natural Sciences, any one thing more excellent or more wonderful then another, that they would still call by the name of Magick. Others have named it the practical part of natural Philosophy, which produceth her effects by the mutual and fit application of one natural thing unto another. The Platonicks, as *Plotinus* imitating *Mercurius*, writes in his book of Sacrifice and Magick, makes it to be a Science whereby inferiour things are made subject to superiours, earthly are subdued to heavenly; and by certain pretty allurements, it fetcheth forth the properties of the whole frame of the world. Hence the *Ægyptians* termed Nature her self a Magician, because she hath an alluring power to draw like things by their likes; and this power, say they, consists in love: and the things that were so drawn and brought together by the affinity of Nature, those (they said) were drawn by Magick. But I think that Magick is nothing else but the survey of the whole course of Nature. For, whilst we consider the Heavens, the Stars, the Elements, how they are moved, and how they are changed, by this means we find out the hidden secrecies of living creatures, of plants, of metals, and of their generation and corruption; so that this whole Science seems meerly to depend upon the view of Nature, as afterward we shall see more at large. This doth *Plato* seem to signifie in his *Alcibiades*, where he saith, *That the Magick of* Zoroastres, *was nothing else, in his opinion, but the knowledge and study of Divine things, wherewith the Kings Sons of* Persia, *amongst other princely qualities, were endued; that by the example of the Common-wealth of the whole world, they also might learn to govern their own Common-wealth.* And *Tully*, in his book of Divinations, saith, *That amongst the* Persians *no man might be a King, unless he had first learned the Art of Magick: for as Nature governs the world by the mutual agreement and disagreement of the creatures; after the same sort they also might learn to govern the Common-wealth committed unto them.* This Art, I say, is full of much vertue, of many secret mysteries; it openeth unto us the properties and qualities of hidden things, and the knowledge of the whole course of Nature; and it teacheth us by the agreement and the disagreement of things, either so to sunder them, or else to lay them so together by the mutual and fit applying of one thing to another, as thereby we do strange works, such as the vulgar sort call miracles, and such as men can neither well conceive, nor sufficiently admire. For this cause, Magick was wont to flourish in *Æthiopia* and *India*, where was great store of herbs and stones, and such other things as were fit for these purposes. Wherefore, as many of you as come to behold Magick, must be perswaded that the works of Magick are nothing else but the works of Nature, whose dutiful hand-maid Magick is. For if she find any want in the affinity of Nature, that it is not strong enough, she doth supply such defects at convenient seasons, by the help of vapours, and by observing due measures and proportions; as in Husbandry, it is Nature that brings forth corn and herbs, but it is Art that prepares and makes way for them. Hence was it that *Antipho* the Poet said, *That we overcome those things by Art, wherein Nature doth overcome us*; and *Plotinus* calls a Magician such a one as works by the help of Nature onely, and not by the help of Art. Superstitious, profane, and wicked men have nothing to do with this Science; her gate is shut against them: neither do we judge them worthy to be driven away from this profession onely, but even out of Cities, and out of the world, to be grievously punished, and utterly destroyed. But now, what is the duty, and what must be the learning of this professor, we purpose to shew in that which followeth.

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CHAP. III.

The Instruction of a Magician, and what manner of man a Magician ought to be.

NOw it is meet to instruct a Magician, both what he must know, and what he must observe; that being sufficiently instructed every way, he may bring very strange and wonderful things to pass. Seeing Magick, as we shewed before, is a practical part of Natural Philosophy, therefore it behoveth a Magician, and one that aspires to the dignity of that profession, to be an exact and a very perfect Philosopher. For Philosophy teaches, what are the effects of fire, earth, air, and water, the principal matter of the heavens; and what is the cause of the flowing of the Sea, and of the divers-coloured Rain-bowe; and of the loud Thunder, and of Comets, and firy lights that appear by night, and of Earth-quakes; and what are the beginnings of Gold and of Iron; and what is the whole witty force of hidden Nature. Then also he must be a skilful Physician: for both these Sciences are very like and neer together; and Physick, by creeping in under colour of Magick, hath purchased favour amongst men. And surely it is a great help unto us in this kinde: for it teaches mixtures and temperatures, and so shews us how to compound and lay things together for such purposes. Moreover, it is required of him, that he be an Herbalist, not onely able to discern common Simples, but very skilful and sharp-sighted in the nature of all plants: for the uncertain names of plants, and their neer likeness of one to another, so that they can hardly be discerned, hath put us to much trouble in some of our works and experiments. And as there is no greater inconvenience to any Artificer, then not to know his tools that he must work with: so the knowledge of plants is so necessary to this profession, that indeed it is all in all. He must be as well seen also in the nature of Metals, Minerals Gems and Stones. Furthermore, what cunning he must have in the art of Distillation, which follows and resembles the showers and dew of heaven, as the daughter the mother; I think no man will doubt of it: for it yeelds daily very strange inventions, and most witty devices, and shews how to finde out many things profitable for the use of man: As for example, to draw out of things dewy vapours, unsavoury and gross sents or spirits, clots, and gummy or slimy humours; and that intimate essence which lurks in the inmost bowels of things, to fetch it forth, and sublimate it, that it may be of the greater strength. And this he must learn to do, not after a rude and homely manner, but with knowledge of the causes and reasons thereof. He must also know the Mathematical Sciences, and especially Astrologie; for that shews how the Stars are moved in the heavens, and what is the cause of the darkning of the Moon; and how the Sun, that golden planet, measures out the parts of the world, and governs it by twelve Signes: for by the sundry motions and aspects of the heavens, the celestial bodies are very beneficial to the earth; and from thence many things receive both active and passive powers, and their manifold properties: the difficulty of which point long troubled the Platonicks mindes, how these inferiour things should receive influence from heaven. Moreover, he must be skilful in the Opticks, that he may know how the sight may be deceived, and how the likeness of a vision that is seen in the water, may be seen hanging without in the air, by the help of certain Glasses of divers fashions; and how to make one see that plainly which is a great way off, and how to throw fire very far from us: upon which sleights, the greatest part of the secrecies of Magick doth depend. These are the Sciences which Magick takes to her self for servants and helpers; and he that knows not these, is unworthy to be named a Magician. He must be a skilful workman, both by natural gifts, and also by the practise of his own hands: for knowledge without practice and workmanship, and practice without knowledge, are nothing worth; these are so linked together, that the one without the other is but vain, and to no purpose. Some there are so apt for these enterprises, even by the gifts of Nature, that God may seem to have made them hereunto. Neither yet do I speak this, as if Art could not perfect any thing: for I know that good things may be made better, and there are means to remedy and help foward that which lacks

perfection. First, let a man consider and prepare things providently and skilfully, and then let him fall to work, and do nothing unadvisedly. This I thought good to speak of, that if at any time the ignorant be deceived herein, he may not lay the fault upon us, but upon his own unskilfulness: for this is the infirmity of the scholar, and not of the teacher: for if rude and ignorant men shall deal in these matters, this Science will be much discredited, and those strange effects will be accounted haphazard, which are most certain, and follow their necessary causes. If you would have your works appear more wonderful, you must not let the cause be known: for that is a wonder to us, which we see to be done, and yet know not the cause of it: for he that knows the causes of a thing done, doth not so admire the doing of it; and nothing is counted unusual and rare, but onely so far forth as the causes thereof are not known. *Aristotle* in his books of Handy-trades, saith, that master-builders frame and make their tools to work with; but the principles thereof, which move admiration, those they conceal. A certain man put out a candle; and putting it to a stone or a wall, lighted it again; and this seemed to be a great wonder: but when once they perceived that he touched it with brimstone, then, saith *Galen*, it ceased to seem a wonder. A miracle, saith *Ephesius*, is dissolved by that wherein it seemed to be a miracle. Lastly, the professor of this Science must also be rich: for if we lack money, we shall hardly work in these cases: for it is not Philosophy that can make us rich; we must first be rich, that we may play the Philosophers. He must spare for no charges, but be prodigal in seeking things out; and while he is busie and careful in seeking, he must be patient also, and think it not much to recal many things; neither must he spare for any pains: for the secrets of Nature are not revealed to lazie and idle persons. Wherefore *Epicharmus* said very well, that men purchase all things at Gods hands by the price of their labour. And if the effect of thy work be not answerable to my description, thou must know that thy self hast failed in some one point or another; for I have set down these things briefly, as being made for witty and skilful workmen, and not for rude and young beginners.

CHAP. IV.

The opinions of the antient Philosophers touching the causes of strange operations; and first, of the Elements.

THose effects of Nature which oft-times we behold, have so imployed the antient Philosophers minds in the searching forth of their causes, that they have taken great pains, and yet were much deceived therein; insomuch that divers of them have held divers opinions: which it shall not be amiss to relate, before we proceed any farther. The first sort held that all things proceed from the Elements. and that these are the first beginnings of things; the fire, according to *Hippasus Metapontinus*, and *Heraclides Ponticus*; the air, according to *Diogenes Apollonates*, and *Anaximenes*; and the water, according to *Thales Milesius*. These therefore they held to be the very original and first seeds of Nature; even the Elements, simple and pure bodies (whereas the Elements that now are, be but counterfeits and bastards to them; for they are all changed, every one of them being more or less medled with one another) those, say they, are the material principles of a natural body, and they are moved and altered by continual succession of change; and they are so wrapt up together within the huge cope of heaven, that they fill up this whole space of the world which is situate beneath the Moon; for the fire being the lightest and purest Element, hath gotten up aloft, and chose it self the highest room, which they call the element of fire. The next Element to this is the Air, which is somwhat more weighty then the fire, and it is spread abroad in a large and huge compass; and passing through all places, doth make mens bodies framable to her temperature, and is gathered together sometimes thick into dark clouds, sometimes thinner into mists, and so is resolved. The next to these is the water; and then the last and lowest of all, which is scraped and compacted together out of the purer Elements, and

and is called the Earth; a thick and grosse substance, very solid, and by no means to be pierced through: so that there is no solid and firm body but hath earth in it, as also there is no vacant space but hath air in it. This Element of earth is situate in the middle and centre of all, and is round beset with all the rest; and this only stands still and unmoveable, whereas all the rest are carried with a circular motion round about it. But *Hippon* and *Critias* held that the vapours of the Elements were the first beginnings: *Parmenides* held that their qualities were the principles; for *all things* (saith he) *consist of cold and heat*. The Physitians hold that all things consist of four qualities, heat, cold, moisture, drouth, and of their predominancy when they meet together; for every Element doth embrace as it were with certain armes his neighbour-Element which is next situate to him; and yet they have also contrary and sundry qualities whereby they differ: for the wisdom of nature hath framed this workmanship of the world by due and set measure, and by a wonderful fitnesse and conveniency of one thing with another; for whereas every Element had two qualities, wherein it agreed with some, and disagreed with other Elements, nature hath bestowed such a double quality upon every one, as finds in other two her like, which she cleaves unto: as for example, the air and the fire; this is hot and dry, that is hot and moist: now dry and moist are contraries, and thereby fire and air disagree; but because either of them is hot, thereby they are reconciled. So the Earth is cold and dry, and the water cold and moist; so that they disagree, in that the one is moist, the other dry; but yet are reconciled, in as much as they are both cold; otherwise they could hardly agree. Thus the fire by little and little is changed into air, because either of them is hot; the air into the water, because either of them is moist; the water into the earth, because either of them is cold; and the earth into fire, because either of them is dry: and so they succeed each other after a most provident order. From thence also they are turned back again into themselves, the order being inverted, and so they are made mutually of one another: for the change is easie in those that agree in any one common quality; as fire and air be easily changed into each other, by reason of heat: but where either of the qualities are opposite in both, as in fire and water, there this change is not so easie. So then, heat, cold, moisture and drouth, are the first and principal qualities, in as much as they proceed immediately from the Elements, and produce certain secondary effects. Now two of them, namely heat and cold, are active qualities, fitter to be doing themselves, then to suffer of others: the other two, namely moisture and drouth, are passive; not because they are altogether idle, but because they follow and are preserved by the other. There are certain secondary qualities, which attend as it were upon the first; and these are said to work in a second sort; as to soften, to ripen, to resolve, to make lesse or thinner: as when heat works into any mixt body, it brings out that which is unpure, and so whilst it strives to make it fit for his purpose, that it may be more simple, the body becometh thereby smaller and thinner: so cold doth preserve, binde, and congeal; drouth doth thicken or harden, and makes uneven; for when there is great store of moisture in the utter parts, that which the drouth is not able to consume, it hardens, and so the utter parts become rugged; for that part where the moisture is gone, sinking down, and the other where it is hardened, rising up, there must needs be great roughnesse and ruggednesse: so moisture doth augment, corrupt, and for the most part works one thing by it self, and another by some accident; as by ripening, binding, expelling, and such like, it brings forth milk, urine, monethly flowers, and sweat; which the Physitians call the third qualities, that do so wait upon the second, as the second upon the first: and sometime they have their operations in some certain parts, as to strengthen the head, to succour the reins; and these, some call fourth qualities. So then, these are the foundations, as they call them, of all mixt bodies, and of all wonderful operations: and whatsoever experiments they proved, the causes hereof rested (as they supposed) and were to be found in the Elements and their qualities. But *Empedocles Agrigentinus* not thinking that the Elements were sufficient for this purpose, added unto them moreover concord and discord, as the causes of generation

tion and corruption: There be four principal ſeeds or beginnings of all things; *Jupiter*, that is to ſay, fire; *Pluto*, that is to ſay, earth; *Juno*, that is to ſay, air; and *Neptis*, that is to ſay, water: all theſe ſometimes love and concord knits together in one, and ſometimes diſcord doth ſunder them and make them flie apart. This concord and diſcord, ſaid he, are found in the Elements by reaſon of their ſundry qualities wherein they agree and diſagree: yea, even in heaven it ſelf, as *Jupiter* and *Venus* love all Planets ſave *Mars* and *Saturn*, *Venus* agrees with *Mars*, whereas no Planet elſe agrees with him. There is alſo another diſagreement amongſt them, which ariſeth from the oppoſitions and elevations of their houſes: for even the twelve ſigns are both at concord and at diſcord among themſelves, as *Manilius* the Poet hath ſhewed.

CHAP. V.

That divers operations of Nature proceed from the eſſential forms of things.

ALl the Peripateticks, and moſt of the latter Philoſophers could not ſee how all operations ſhould proceed from thoſe cauſes which the Antients have ſet down; for they find that many things work quite contrary to their qualities, and therefore they have imagined that there is ſome other matter in it, and that it is the power and properties of eſſential formes. But now that all things may be made more plain, we muſt conſider that it will be a great help unto us, for the making and finding out of ſtrange things, to know what that is from whence the vertues of any thing do proceed: that ſo we may be able to diſcern and diſtinguiſh one thing from another, without confounding all order of truth. Whereas one and the ſame compound yeelds many effects of different kinds, as we ſhall find in the proceſſe of this Book, yet every man confeſſeth that there is but one only original cauſe therein that produceth all theſe effects. And ſeeing we are about to open plainly this original cauſe, we muſt begin a little higher. Every natural ſubſtance (I mean a compound body) is compoſed of matter and form, as of her principles: neither yet do I exclude the principal qualities of the Elements from doing their part herein; for they alſo concur, and make up the number of three principles: for when the Elements meet together in the framing of any compound, the ſame compound retains certain excellent and chief qualities of theirs; whereof though all help together to bring forth any effects, yet the ſuperiour and predominant qualities are held to do all, becauſe they make the power of their inferiours to become theirs: for unleſſe ſome were ſtronger then other, their vertues could not be perceived. Neither yet is the matter quite deſtitute of all force: I ſpeak here, not of the firſt and ſimple matter, but of that which conſiſts of the ſubſtances and properties of the Elements, eſpecially the two paſſible elements, the Earth and the Water: and thoſe which *Ariſtotle* calleth ſometimes ſecondary qualities, ſometimes bodily effects, we may term them the functions and powers of the matter; as thinneſſe, thickneſſe, roughneſſe, ſmoothneſſe, eaſineſſe to be cleft, and ſuch like, are altogether in the power of the matter, howbeit they proceed all from the Elements. Therefore to avoid confuſion, it is better to hold that the effects of the qualities come of the temperature or mixture of the Elements, but the effects of the matter from the conſiſtence or ſubſtances of them. But the Form hath ſuch ſingular vertue, that whatſoever effects we ſee, all of them firſt proceed from thence; and it hath a divine beginning: and being the chiefeſt and moſt excellent part, abſolute of her ſelf, ſhe uſeth the reſt as her inſtruments, for the more ſpeedy and convenient diſpatch of her actions: and he which is not addicted nor accuſtomed to ſuch contemplations, ſuppoſeth that the temperature and the matter works all things, whereas indeed they are but as it were inſtruments whereby the form worketh: for a workman that uſeth a graving Iron in the carving of an Image, doth not uſe it as though that could work, but for his own furtherance in the quicker and better performance thereof. Therefore whereas there are three efficient and working cauſes in every compound, we muſt not ſuppoſe any

any of them to be idle, but all at work, ſome more and ſome leſſe; but above all other, the form is moſt active and buſie, ſtrengthening the reſt; which ſurely would be to no purpoſe if the form ſhould fail them, in as much as they are not capable of heavenly influences. And though the form of it ſelf be not able to produce ſuch effects, but the reſt alſo muſt do their parts, yet are they neither confounded together, nor yet become divers things; but they are ſo knit among themſelves, that one ſtands in need of anothers help. He that ſcans theſe things well by the ſearch of reaſon, ſhall find no obſcurity herein, nor confound the knowledge of the truth. Wherefore that force which is called the property of a thing, proceeds not from the temperature, but from the very form it ſelf.

CHAP. VI.

Whence the Form cometh; and of the chain that Homer *faigned, and the rings that* Plato *mentioneth.*

SO then, the form, as it is the moſt excellent part, ſo it cometh from a moſt excellent place; even immediately from the higheſt heavens, they receiving it from the intelligences, and theſe from God himſelf: and the ſame original which the Form hath, conſequently the properties alſo have. *Zeno Citticus* holds two beginnings, God and Matter; the one of them active or efficient, the other the paſſive principle. For God, as *Plato* thinks, when by the Almighty power of his Deity he had framed in due meaſure and order the heavens, the ſtars, and the very firſt principles of things the Elements, which waſt away by reaſon of ſo many generations and corruptions, did afterwards by the power of the Heavens and Elements, ordain the kinds of living creatures, plants, and things without life, every one in their degree, that they might not be of the ſame eſtate and condition as the heavens are; and he enjoyned inferiour things to be ruled of their ſuperiours, by a ſet Law, and poured down by heavenly influence upon every thing his own proper Form, ful of much ſtrength and activity: and that there might be a continual encreaſe amongſt them, he commanded all things to bring forth ſeed, and to propagate and derive their Form whereſoever ſhould be fit matter to receive it. So then, ſeeing that formes come from heaven, they muſt needs be counted Divine and heavenly things: for ſuch is the pattern and the moſt excellent cauſe of them, which *Plato*, that chief Philoſopher, calls the ſoul of the World, and *Ariſtotle* univerſal Nature, and *Avicenna* calls it the Form-giver. This Form-giver doth not make it of any thing, as though it were but ſome frail and tranſitory ſubſtance, but fetcheth it meerly out of himſelf, and beſtows it firſt upon intelligences and ſtars, and then by certain aſpects informeth the Elements, as being fit inſtruments to diſpoſe the matter. Seeing therefore this Form cometh from the Elements, from heaven, from the intelligences, yea from God himſelf; who is ſo fooliſh and untoward, as to ſay that it doth not ſavour of that heavenly nature, and in ſome ſort of the Majeſty of God himſelf? and that it doth not produce ſuch effects, as nothing can be found more wonderfull, ſeeing it hath ſuch affinity with God? Thus hath the providence of God linked things together in their rankes and order, that all inferiour things might by their due courſes be derived originally from God himſelf, and from him receive their Operations. For God the firſt cauſe and beginner of things, as *Macrobius* ſaith, of his own fruitfulneſſe hath created and brought forth a Spirit, the Spirit brought forth a Soul, (but the truth of Chriſtianity ſaith otherwiſe) the Soul is furniſhed partly with reaſon, which it beſtows up Divine things, as heaven and the ſtars (for therefore are they ſaid to have Divine Spirits) and partly with ſenſitive and vegetative powers, which it beſtows upon frail and tranſitory things. Thus much *Virgil* well perceiving, calleth this Spirit, The ſoul of the World; The Spirit, ſaith he, cheriſheth it within, and conveying it ſelf through the inmoſt parts, quickens and moves the whole lump, and cloſeth with this huge body. Wherefore ſeeing Man ſtands as it were in the middle, betwixt eternal and thoſe tranſitory things, and is not altoge-

altogether so excellent as heaven, and yet, because of his reason, more excellent then other living creatures; and he hath also the sensitive power: therefore the other living creatures, as it were degenerating from man, are indued onely with the two powers that remain, the sensitive and vegetative powers. But the Trees or Plants, because they have neither sense nor reason, but do onely grow, are said to live only in this respect, that they have this vegetative soul. This the same Poet doth expresse a little after. Seeing then the Spirit cometh from God, and from the Spirit cometh the soul, and the soul doth animate and quicken all other things in their order, that Plants and bruit beasts do agree in vegetation or growing, bruit beasts with Man in sense, and Man with the Divine creatures in understanding, so that the superior power cometh down even from the very first cause to these inferiours, deriving her force into them, like as it were a cord platted together, and stretched along from heaven to earth, in such sort as if either end of this cord be touched, it will wag the whole; therefore we may rightly call this knitting together of things, a chain, or link and rings, for it agrees fitly with the rings of *Plato*, and with *Homers* golden chain, which he being the first author of all divine inventions, hath signified to the wise under the shadow of a fable, wherein he feigneth, that all the gods and goddesses have made a golden chain, which they hanged above in heaven, and it reacheth down to the very earth. But the truth of Christianity holdeth that the Souls do not proceed from the Spirit, but even immediately from God himself. These things a Magician being well acquainted withal, doth match heaven and earth together, as the Husband-man plants Elmes by his Vines; or to speak more plainly, he marries and couples together these inferiour things by their wonderful gifts and powers, which they have received from their superiours; and by this means he, being as it were the servant of Nature, doth bewray her hidden secrets, and bring them to light, so far as he hath found them true by his own daily experience, that so all men may love, and praise, and honour the Almighty power of God, who hath thus wonderfully framed and disposed all things.

CHAP. VII.

Of Sympathy and Antipathy; and that by them we may know and find out the vertues of things.

BY reason of the hidden and secret properties of things, there is in all kinds of creatures a certain compassion, as I may call it, which the Greeks call Sympathy and Antipathy; but we term it more familiarly, their consent, and their disagreement. For some things are joyned together as it were in a mutual league, and some other things are at variance and discord among themselves; or they have something in them which is a terror and destruction to each other, whereof there can be rendred no probable reason: neither will any wise man seek after any other cause hereof but only this, That it is the pleasure of Nature to see it should be so, that she would have nothing to be without his like, and that amongst all the secrets of Nature, there is nothing but hath some hidden and special property; and moreover, that by this their Consent and Disagreement, we might gather many helps for the uses and necessities of men; for when once we find one thing at variance with another, presently we may conjecture, and in trial so it will prove, that one of them may be used as a fit remedy against the harms of the other: and surely many things which former ages have by this means found out, they have commended to their posterity, as by their writings may appear. There is deadly hatred, and open enmity betwixt Coleworts and the Vine; for whereas the Vine windes it self with her tendrels about every thing else, she shuns Coleworts only: if once she come neer them, she turns her self another way, as if she were told that her enemy were at hand: and when Coleworts is seething, if you put never so little wine unto it, it will neither boil nor keep the colour. By the example of which experiment, *Androcides* found out a remedy against wine, namely, that Coleworts are good against drunken-

drunkennesse, as *Theophrastus* saith, in as much as the Vine cannot away with the savour of Coleworts. And this herbe is at enmity with Cyclamine or Sow-bread; for when they are put together, if either of them be green, it will dry up the other: now this Sow-bread being put into wine, doth encrease drunkennesse, whereas Coleworts is a remedy against drunkennesse, as we said before. Ivy, as it is the bane of all Trees, so it is most hurtful, and the greatest enemy to the Vine; and therefore Ivy also is good against drunkennesse. There is likewise a wonderful enmity betwixt Cane and Fern, so that one of them destroyes the other. Hence it is that a Fern root powned, doth loose and shake out the darts from a wounded body, that were shot or cast out of Canes: and if you would not have Cane grow in a place, do but plow up the ground with a little Fern upon the Plough-shear, and Cane will never grow there. Strangle-tare or Choke-weed desires to grow amongst Pulse, and especially among Beans and Fetches, but it choaks them all: and thence *Dioscorides* gathers, That if it be put amongst Pulse, set to seethe, it will make them seethe quickly. Hemlock and Rue are at enmity; they strive each against other: Rue must not be handled or gathered with a bare hand, for then it will cause Ulcers to arise; but if you do chance to touch it with your bare hand, and so cause it to swell or itch, anoint it with the juice of Hemlock. Much Rue being eaten, becometh poison; but the juice of Hemlock expels it; so that one poison poisoneth another: and likewise Rue is good against Hemlock being drunken, as *Dioscorides* saith. A wilde Bull being tyed to a Fig-tree, waxeth tame and gentle, as *Zoroaster* saith, who compiled a book called *Geoponica*, out of the choice writings of the Antients. Hence it was found out, that the stalks of a wilde Fig-tree, if they be put to Beef as it is boiling, make it boil very quickly, as *Pliny* writeth; and *Dioscorides* minister young figs that are full of milky juice, together with a portion of water and vinegar, as a remedy against a draught of Bulls blood. The Elephant is afraid of a Ram, or an engine of war so called: for as soon as ever he seeth it, he waxeth meek, and his fury ceaseth: hence the Romans by these engines put to flight the Elephants of *Pyrrhus* King of the Epyrotes, and so got a great victory. Such a contrariety is there betwixt the Elephants members, and that kind of Lepry which makes the skin of a man like the skin of an Elephant; and they are a present remedy against that disease. The Ape of all other things cannot abide a Snail: now the Ape is a drunken beast, for they are wont to take an Ape by making him drunk; and a Snail well washed is a remedy against drunkennesse. A man is at deadly hatred with a Serpent: for if he do but see a Serpent, presently he is sore dismaid; and if a woman with child meet a Serpent, her fruit becometh abortive: hence it is, that when a woman is in very sore travel, if she do but smell the fume of an Adders hackle, it will presently either drive out, or destroy her child: but it is better to anoint the mouth of the womb in such a case, with the fat of an Adder. The sight of a Wolfe is so hurtful to a man, that if he spie a man first, he takes his voice from him; and though he would fain cry out, yet he cannot speak: but if he perceive that the man hath first espied him, he makes no ado, but his savage fury ceaseth, and his strength failes him. Hence came that proverb, *Lupus in fabula*, the Wolf cometh in the nick; which *Plato* speaks of in his Politicks. The Wolf is afraid of the Urchin; thence, if we wash our mouth and throats with Urchines blood, it will make our voice shrill, though before it were hoarse and dull like a Wolves voice. A Dog and a Wolfe are at great enmity; and therefore a Wolves skin put upon any one that is bitten of a mad Dog, asswageth the swelling of the humour. An Hawk is a deadly enemy to Pigeons, but they are defended by the Kastrel, which the Hawk cannot abide either to hear or see: and this the Pigeons know well enough; for wheresoever the Kastrel remains, there also will the Pigeons remain, thinking themselves safe because of their protector. Hence *Columella* saith, That there is a kind of Hawks which the common-people call a Kastrel, that builds her nest about houses, that is very good to keep away hawks from a Pigeon-house: If you take the Kastrels young ones and put them in divers earthen pots, and cover the pots close, & plaister them round about, and hang them up in sundry corners of a Pigeon-house, the Pigeons will be so far

in love with the place, that they will never forsake it. Hither belongeth that notable Disagreement that is betwixt Garlick and the Load-stone: for being smeared about with Garlike, it will not draw iron to it; as *Plutark* hath noted, and after him *Ptolomæus*: the Load-stone hath in it a poisonous vertue, and Garlick is good against poison: but if no man had written of the power of Garlick against the Load-stone, yet we might conjecture it to be so, because it is good against vipers, and mad dogs, and poisonous waters. So likewise those living creatures that are enemies to poisonous things, and swallow them up without danger, may shew us that such poisons will cure the bitings and blows of those creatures. The Hart and the Serpent are at continual enmity: the Serpent as soon as he seeth the Hart, gets him into his hole, but the Hart draws him out again with the breath of his nostrils, and devours him: hence it is that the fat and the blood of Harts, and the stones that grow in their eyes, are ministred as fit remedies against the stinging and biting of serpents. Likewise the breath of Elephants draws Serpents out of their dens, and they fight with Dragons; and therefore the members of Elephants burned, drives away Serpents. The Storks drive out of the Countreyes where they are, Lyzards, and sundry kinds of Serpents, and other noisome things in the fields: and the intrails of them all are good against the Storks. The same is done also in Egypt by the bird Ibis. That Indian Rat, called *Ichneumon*, doth harnesse himself with some of the Lote-tree, and so fights against the Asp. The Lamprey fights with Serpents, and with her biting, kills the Basilisk, which is the most poisonous serpent that is. So also the crowing of a Cock affrights the Basilisk, and he fights with Serpents to defend his hens; and the broth of a Cock is a good remedy against the poison of serpents. So the Snail and the Eagle. The Stellion, which is a beast like a Lyzard, is an enemy to the Scorpions; and therefore the oyle of him being putrified is good to anoint the place which is stricken by the Scorpion. The Barbel eats up the Sea-hare, and is good against the poison thereof. A Swine eats up a Salamander, without danger, and is good against the poison thereof. The Hawk is an enemy to the Chamæleon, and his dung drunken in wine, is good against the poison of the Chamæleon. Likewise out of the Sympathies of plants, we may gather some secret, which is helpful against some kind of hurt. The herb Corruda, whereof Sperage comes, is most fitly planted where Reed grows, because they are of much likenesse and neernesse; and both of them are inciters to lust. The Vine and the Olive-tree do joy in each others company, as *Africanus* writes: both of them are very commodious for mens uses. In like manner the Morehenne loves the Hart, which is given to lust; both of their members are inciters to venery. The Goat and the Partridge love each other; and both these are good for one and the same remedy. So the fish Sargus and the Goat. A Dog is most friendly to a man; and if you lay him to any diseased part of your body, he takes away the disease to himself; as *Pliny* reporteth.

CHAP. VIII.

That things receive their force and power from Heaven, and from the Stars; and that thereby many things are wrought.

I Suppose that no man doubts but that these inferiour things serve their superiours, and that the generation and corruption of mutable things, every one in his due course and order, is over-ruled by the power of those heavenly Natures. The Ægyptians, who first proved and found out the effects of the heavens, because they dwelt in the open Champion-fields, where they had continually fair weather, and there were no vapours sent up from the earth which might hinder their contemplation of heaven, so that they might continually behold the Stars in their brightnesse, did therefore wholly bestow themselves in the knowledge of heavenly influences: and whereas others that were not so diligent as they, stood amazed at the causes of things, these men referred all to the heavens and the Stars, that all things took their destiny from them, and that the influence of heaven bare great sway in all generations and corruptions; and thus observing the motions of the stars to and fro, they wrought many wonderful things; for

for this was their resolution, that to certain hours and set times, there were answerable certain aspects of superiour powers, whereby all things were effected. *Ptolomy* was of the same minde, who reduced the heavenly influences to a certain order, and thereby did prognosticate many things: and he thought the matter so clear, that it need not much proof: and moreover, that the increase and decrease of all plants, and all living creatures, more or lesse, did proceed from the power and stroke of the stars. *Aristotle*, finding that the highest motion was the cause and beginning of all things, (for if that should cease, these must needs presently decay) saith, that it was necessary for this world to be placed very neer and close to the superiour motions, that all power might be thence derived; and he saw that all this force of inferiour things was caused from the Sun, as he himself fitly shews: The winding course of the Sun, saith he, in the oblique circle of the Zodiak, causeth the generation and corruption of all transitory things; and by his going to and fro, distinguisheth times and seasons. *Plato* saith, that the circular motions of the heavens are the causes of fruitfulnesse and barrennesse. The Sun is the Governour of time, and the rule of life. Hence *Jamblichus* following the doctrine of the *Ægyptians*, saith, that every good thing cometh certainly from the power of the Sun; and if we receive any good from any thing else, yet the Sun must perfect and finish it. *Heraclitus* calls the Sun, the Fountain of heavenly light; *Orpheus* calls it the light of life; *Plato* calls it a heavenly Fire, an everliving Creature, a star that hath a Soul, the greatest and the daily star: and the natural Philosophers call it the very heart of heaven. And *Plotinus* shews, that in antient times the Sun was honoured in stead of God. Neither yet is the Moon lesse powerful, but what with her own force, and what with the force of the sun which she borrows, she works much, by reason of her neerneesse to these inferiours. *Albumasar* said, That all things had their vertue from the Sun and the Moon: and *Hermes* the learned said, that the Sun and the Moon are the life of all things living. The Moon is nighest to the Earth of all Planets; she rules moist bodies, and she hath such affinity with these inferiours, that as well things that have souls, as they that have none, do feel in themselves her waxing, and her waining. The Seas and Flouds, Rivers and Springs, do rise and fall, do run sometimes swifter, sometimes slower, as she rules them. The surges of the Sea are tost to and fro, by continual succession; no other cause whereof the Antients could find but the Moon only: neither is there any other apparent reason of the ebbing and flowing thereof. Living creatures are much at her beck, and receive from her great encrease: for when she is at the full, as *Lucilius* saith, she feeds Oysters, Crabs, Shelfish, and such like, which her warm light doth temper kindly in the night season; but when she is but the half or the quarter light, then she withdraws her nourishment, and they waste. In like manner, Cucumbers, Gourds, Pompons, and such like, as have store of waterish juice, feel the state of the Moon: for they wax as she doth; and when she waineth, they waste, as *Athenæus* writes. Likewise the very stems of plants do follow the state of the heavens; witnesse the Husband-man, who finds it by experience in his graffing: and skilful Husbandmen have found the course and season of the year, and the monethly race of the Moon so necessary for plants, that they have supposed this knowledge to be one chief part of Husbandry. So also, when the Moon passeth through those signs of the Zodiak which are most peculiar to the earth, if you then plant trees, they will be strongly rooted in the earth: if you plant them when she passeth through the signs of the Air, then the tree so planted, will be plentiful in branches and leaves, and encreaseth more upward then downward. But of all other, the most pregnant sign hereof is found in the Pome-granate; which will bring forth fruit just so many years, as many dayes as the Moon is old when you plant it. And it is a report also, that Garlick, if it be set when the Moon is beneath the earth, and be also plucked up at such a time, it will lose its strong savour. All cut and lopped Woods, as Timber and Fewel, are full of much moisture at the new of the Moon; and by reason of that moisture, they wax soft, and so the worm eats them, and they wither away. And therefore *Democritus* counselleth, and *Vitruvius* is also of the same minde, to cut or lop trees in

the waining of the Moon, that being cut in season, they may last long without rottenesse. And that which is more, as her age varies, so her effects vary according to her age; for in her first quarter, she maketh hot and moist, but especially moist; from thence all moist things grow and receive their humidity in that time: from that time to the full of the Moon, she gives heat and moisture equally, as may be seen in Trees and Minerals: from that time to the half Moon decaying, she is hot and moist, but especially hot, because she is fuller of light; thence the fishes at that time commonly are wont to swim in the top of the water, and that the Moon is in this age warm, appears by this, that it doth extend and enlarge moist bodies; and thereby the moisture encreasing, it causeth rottennesse, and maketh them wither and waste away. But in her last quarter, when she loseth all her light, then she is meerly hot; and the wises of *Chaldea* hold that this state of heaven is best of all other. So they report that there is a Moon-herb, having round twirled leaves of a blewish colour, which is well acquainted with the age of the Moon; for when the Moon waxeth, this herb every day of her age brings forth a leaf; and when she waineth, the same herb loseth for every day a leaf. These variable effects of the Moon, we may see more at large, and more usually in tame creatures and in plants, where we have daily sight and experience thereof. The Pismire, that little creature, hath a sense of the change of the Planets: for she worketh by night about the full of the Moon, but she resteth all the space betwixt the old and the new Moon. The inwards of mice answer the Moons proportion; for they encrease with her, and with her they also shrink away. If we cut our hair, or pair our nailes before the new Moon, they will grow again but slowly; if at or about the new Moon, they will grow again quickly. The eyes of Cats are also acquainted with the alterations of the Moon, so that they are sometimes broader as the light is lesse, and narrower when the light of the Moon is greater. The Beetle marketh the ages and seasons of the Planets: for he gathering dung out of the mixen, rounds it up together, and covereth it with earth for eight and twenty daies, hiding it so long as the Moon goeth about the Zodiak; and when the new Moon cometh, he openeth that round ball of dirt, and thence yields a young Beetle. Onions alone, of all other herbs, (which is most wonderful) feels the changeable state of the Planets, but quite contrary to their change frameth it self; for when the Moon waineth, the Onions encrease; and when she waxeth, they decay; for which cause the Priests of *Egypt* would not eat Onions, as *Plutark* writes in his fourth Commentary upon *Hesiode*. That kinde of spurge which is called *Helioscopium*, because it follows the Sun, disposeth of her leaves as the Sun rules them; for when the Sun riseth, she openeth them, as being desirous that the morning should see them rise; and shutteth them when the Sun setteth, as desiring to have her flower covered and concealed from the night. So many other herbs follow the Sun, as the herb Turn-sole: for when the Sun riseth, she holds down her head all day long, that the Sun may never so much as writhe any of her (there is such love as it were betwixt them) and she stoops still the same way which the Sun goeth: so do the flowers of Succory and of Mallows. Likewise the pulse called Lupines, still looks after the Sun, that it may not writhe his stalk; and this watcheth the Suns motion so duly, that like a Dial it shews the Husband-man the time of the day, though it be never so cloudy; and they know thereby the just time when the Sun setteth: and *Theophrastus* saith, that the flower of the herb Lotum, is not onely open and shut, but also sometimes hides, and sometimes shews her stalk from Sun-set to midnight; and this, saith he, is done about the River *Euphrates*. So the Olive-tree, the Sallow, the Linden-tree, the Elm, the white Poplie-tree, they declare the times of the Suns standing, when it turns back again from the Poles; for then they hide their leaves, and shew only their hoar-white backs. In like manner winter-Cresses or Irium, and Penyrial, though they begin to wither being gathered, yet if you hang them upon a stick about the time of the Solstice, they will for that time flourish. The stone Selenites, (as much as to say, the Moon-beam) called by others Aphroselinon, contains in it the Image of the Moon, and shews the waxing and waining of it every day in the same Image. Another stone there

there is, that hath in it a little cloud that turns about like the Sun, sometimes hiding, & sometimes shewing it self. The Beast Cynocephalus rejoiceth at the rising of the Moon, for then he stands up, lifting his fore-feet toward heaven, and wears a Royal Ensign upon his head: and he hath such a Sympathy with the Moon, that when she meets with the Sun (as betwixt the old and new Moon) so that she gives no light, the male, or He-Cynocephalus, never looks up, nor eats any thing, as bewailing the losse of the Moon; and the female, as male-content as He, all that while pisseth blood: for which causes, these beasts are nourished and kept in hallowed places, that by them the time of the Moones meeting with the Sun may be certainly known, as *Orus* writes in his Hieroglyphicks. The star Arcturus, at his rising causeth rain, Dogs are well acquainted with the rising of the Canicular star; for at that time they are commonly mad; and so are vipers and serpents; nay, then the very standing pools are moved, and wines work as they lye in the Cellar, and other great and strange effects are wrought upon earth: when this star riseth, Basil-gentle waxeth whiterish, and Coriander waxeth dry, as *Theophrastus* writeth. The rising of this star was wont to be diligently observed every year; for thereby they would prognosticate, whether the year following would be wholesome or contagious, as *Heraclides Ponticus* saith: for if it did rise dark and gloomy, it was a sign that the Air would be thick and foggy, which would cause a pestilence: but if it were clear and lightsome, it was a sign that the Air would be thin and well purged, and consequently healthful. In ancient times they much feared this Star, so that they ordained a dog to be offered in sacrifice to it, as *Columella* saith, that this star is pacified with the blood and entrails of a sucking whelp; and *Ovid* likewise saith, that a dog bred on the earth, is sacrificed to the Dog-star in Heaven. The Beast or wilde Goat, which in *Egypt* is called *Oryx*, hath a sense or feeling of this Star before it riseth; for then he looks upon the Sun-beams, and in them doth honour the Canicular star. *Hippocrates* saith, it is not good either to purge or let blood, before or after this star riseth; and *Galen* shews that many very necessary operations of this Star must be observed in Critical dayes; and likewise in sowing and planting. Moreover, the greater stars and constellations must be known, and at what time they go out of the signs, whereby are caused many watery and fiery impressions in the Air. And whosoever is rightly seen in all these things, he will ascribe all these inferiours to the stars as their causes; whereas if a man be ignorant hereof, he loseth the greatest part of the knowledge of secret operations and works of nature. But of this argument, we have spoken in our writings of the knowledge of Plants.

CHAP. IX.

How to attract and draw forth the vertues of superiour Bodies.

WE have shewed before, the operations of celestial bodies into these inferiours, as also the Antipathy and Sympathy of things: now will we shew, by the affinity of Nature, whereby all things are linked together as it were in one common bond, how to draw forth and to fetch out the vertues and forces of superior bodies. The Platonicks termed Magick to be the attraction or fetching out of one thing from another, by a certain affinity of Nature. For the parts of this huge world, like the limbs and members of one living creature, do all depend upon one Author, and are knit together by the bond of one Nature: therefore as in us, the brain, the lights, the heart, the liver, and other parts of us do receive and draw mutual benefit from each other, so that when one part suffers, the rest also suffer with it; even so the parts and members of this huge creature the World, I mean all the bodies that are in it, do in good neighbour-hood as it were, lend and borrow each others Nature; for by reason that they are linked in one common bond, therefore they have love in common; and by force of this common love, there is amongst them a common attraction, or tilling of one of them to the other. And this indeed is Magick. The concavity or hollownesse of the Sphere of the Moon, draws up fire to it, because of the affinity of their Natures; and the Sphere of the fire likewise

likewise draws up Air; and the centre of the world draws the earth downward, and the natural place of the waters draws the waters to it. Hence it is that the Load-stone draws iron to it, Amber draws chaff or light straws, Brimstone draws fire, the Sun draws after it many flowers and leaves, and the Moon draws after it the waters. *Plotinus* and *Synesius* say, Great is nature everywhere; she layeth certain baits whereby to catch certain things in all places: as she draws down heavy things by the centre of the earth, as by a bait; so she draws light things upward by the concavity of the Moon; by heat, leaves; by moisture, roots; by one bait or another, all things. By which kind of attraction, the Indian Wisards hold that the whole world is knit and bound within it self: for (say they) the World is a living creature, everywhere both male and female, and the parts of it do couple together, within and between themselves, by reason of their mutual love; and so they hold and stand together, every member of it being linked to each other by a common bond; which the Spirit of the World, whereof we spake before, hath inclined them unto. For this cause *Orpheus* calleth *Jupiter*, and the Nature of the World, man and wife; because the World is so desirous to marry and couple her parts together. The very order of the Signs declareth, that the World is everywhere male and female; for the former is the male, the latter is the female: so also Trees and Herbs have both sexes, as well as living creatures: so the fire is to the Air, and the water to the Earth, as a male to the female: so that it is no marvel, that the parts of the World desire so much to be matcht together. The Planets are partly male, and partly female; and *Mercury* is of both sexes it self. These things the Husband-man perceiving, prepares his field and his seed, for heavenly influences to work upon; the Physitian likewise observes the same, and works accordingly, for the preservation both of our bodies, and of universal Nature. So the Philosopher who is skilful in the Stars (for such is properly a Magician) works by certain baits, as it were, fitly matching earthly and heavenly things together, and platting them as skilfully one within another, as a cunning Husband-man planteth an old graffe into a young stock: nay, he layeth earthly things under heavenly things, and inferiours so fitly for their superiours everywhere to work upon, as if a man should lay iron before the Load-stone to be drawn to it, or Christal before the Sun to be enlightened by it, or an Egge under a Hen to hatch it. Furthermore, as some can so cherish egges, that even without the help of living creatures, they will make them live; yea and oftentimes they will prepare such matter, so cunningly, that even without egges, or any apparent seeds, they will bring forth living creatures, (as they will bring forth Bees, of an Ox; and a Scorpion, of Basil;) working together by the help of universal Nature upon the vantage of fit matter, and a seasonable or convenient time: even so the Magician, when once he knows which and what kinds of matters Nature hath partly framed, and partly Art hath perfected, and gathered together, such as are fit to receive influence from above; these matters especially doth he prepare and compound together, at such a time as such an influence raigneth; and by this means doth gain to himself the vertues and forces of heavenly bodies: for wheresoever there is any matter so directly laid before superiour bodies, as a looking-glasse before ones face, or as a wall right before ones voice, so doth it presently suffer the work of the Superiours, the most mighty Agent, and the admirable life and power of all things shewing it self therein. *Plotinus* in his Book of Sacrifice and Magick, saith, That the Philosophers considering this affinity and bond of Nature, wherewith all natural things are linked each to other, did thence frame the Art of Magick, and acknowledged both that the superiours might be seen in these inferiours, and these inferiours in their superiours; earthly things in heavenly, though not properly, but in their causes, and after a heavenly sort; likewise heavenly things in earthly, but yet after an earthly sort. For whence should we suppose it to be, that the plants called Sun-followers, should still follow the Suns motion? and likewise the Moon-followers, the Moons motion? Wherefore surely even in earth we may behold both the Sun and the Moon; but yet by reason of their quality upon earth; and so in heaven we may behold all plants, and stones, and living creatures, but yet as following the heavenly natures: which things the Antients perceiving, did

did apply and lay some earthly things to some heavenly, and thence brought down the celestial forces into these inferiours, by reason of their likeness one with the other; for the very likeness of one thing to another, is a sufficient bond to link them together. If a man do heat a piece of paper, and then lay it a little under the flame of a candle, though they do not touch each other, yet he shall see the paper presently burn, and the flame will still descend till it have burned all the paper. Let us now suppose the paper thus heated, to be that affinity which is betwixt superiours and inferiours; and suppose we also, that this laying of the paper to the candle, to be the fit applying of things together, both for matter, and time, and place: let us suppose yet farther, the flame taking hold of the paper, to be the operation of some heavenly body into a capable matter; and last of all, we may suppose the burning of the paper, to be the altering of that matter into the nature of the celestial body that works upon it, and so purifies it, that in the end it flieth upward like burning flax, by reason of some heavenly seeds and sparks which it hath within it self.

CHAP. X.

How the knowledge of secrecies dependeth upon the survey and viewing of the whole World.

WE are perswaded that the knowledge of secret things depends upon the contemplation and view of the face of the whole world, namely, of the motion, state and fashion thereof, as also of the springing up, the growing and the decaying of things: for a diligent searcher of Natures workes, as he seeth how Nature doth generate and corrupt all things, so doth he also learn to do. Likewise he learns of living creatures; which though they have no understanding, yet their senses are far quicker then ours; and by their actions they teach us Physick, Husbandry, the art of Building, the disposing of Houshold affairs, and almost all Arts and Sciences: the like may be observed in Metals, Gems, and Stones. The beasts that have no reason, do by their nature strangely shun the eyes of witches, and hurtful things: the Doves, for a preservative against inchantments, first gather some little Bay-tree boughs, and then lay them upon their nests, to preserve their young; so do the Kites use white brambles, the Turtles sword-grasse, the Crows Withy, the Lapwings Venus-hair, the Ravens Ivy, the Herns Carrot, the Partridges Reed-leaves, the Black-birds Myrtle, the Larkes grasse, the Swans Park-leaves, the Eagle useth Maiden-hair, or the stone Æthites for the same purpose. In like manner they have shewed us preservatives against poysons: the Elephant having by chance eaten a Chamæleon, against the poyson thereof, eats of the wilde Olive; whence *Solinus* observes, That the same is a good remedy for men also in the same case. The Panthers, having swallowed up the poisonous herb Aconitum, wherewith the Hunters besmear pieces of flesh so to destroy them, against the poyson thereof seek out mans dung. The Tortoise, having eaten a serpent, dispels the poyson by eating the herb Origan. When Bears have tasted the fruit of the Mandrakes, they eat Pismires against the poyson thereof. There is a kind of Spider which destroyeth the Harts, except presently they eat wilde Ivy; and whensoever they light upon any poysonous food, they cure themselves with the Artichoke; and against Serpents they prepare and arm themselves with wilde Parsneps; so do the Ring-doves, Choughs, and Black-birds use Bay-leaves. The little worm Cimex is good against the biting of Aspes; as *Plinie* shews by Hens, who, if they eat that worm, are all day after, free from the hurt of Aspes. Goats care not for Basil-gentle, because it brings a Lethargy, as *Chrysippus* writes. The same Beasts have also shewed us what herbs are good to cure wounds. When the Harts are wounded by the Cretians, they seek out the herb Dittany, and presently the darts fall out of their bodies. And so do the Goats. The Elephant being wounded, seeks out the juice of Aloes, and thereby is cured. The same Beasts have also found out purgations for themselves, and thereby taught us the same. An Asse eats the herb Asplenum to purge his melancholy; of whom

whom the Phyſitians have learned to Miniſter the ſame herb for the ſame purpoſe. The Hinde purges her ſelf with large Cummin, before ſhe bringeth forth, that her birth may come the more eaſily from her. *Ariſtotle* ſaith, That Boars feed upon the herb Aram, or Wake-robin, to keep them ſoluble. Pigeons and Cocks feed upon Pellitory, for the ſharpening of their ſtomack. Dogs eat graſſe to purge all their noiſome humours, which otherwiſe would make them mad. Of all theſe, men have learned to uſe ſuch Medicines againſt the like diſeaſes. A Lion being ſick of a quartane Ague, eats and devours Apes, and ſo is healed: hence we know that Apes blood is good againſt an Ague. The griping of the belly and guts, is healed by looking upon Geeſe and Ducks, and *Vegetius* writes; and *Columella* ſaith, that if a Duck do but look upon a ſick horſe, ſhe heals him: and *Pliny* ſaith, that if you lay a Duck to the griping of ones belly, ſhe takes away the diſeaſe, and dies of it her ſelf; and *Marcellus* writes, That it is good for one that is ſo troubled, to eat the fleſh of a Duck. Goats and Does are never purblind, becauſe they eat certain herbs. Hawks, as ſoon as they feel their ſight dim, they eat Sow-thiſtle. Elephants, againſt the diſeaſes of their eyes, drink milk. Serpents have cauſed Fennel to be very famous; for as ſoon as they taſte of it, they become young again, and with the juice thereof repair their ſight; whence it is obſerved, that the ſame is good to repair a mans ſight that is dim. Hares feed upon herbs that have juice like milk, and therfore in their bellies they have a cream; whence Shepherds have learned to make cream of many ſuch herbs preſſed together. Partridges eat leeks, to make their voices clear, as *Ariſtotle* writes; and according to their example, *Nero*, to keep his voice clear, eat nothing but oyle of leeks, certain dayes in every moneth. Theſe Beaſts have likewiſe found out many inſtruments in Phyſick. The Goats, when their eyes are blood-ſhotten, let out the blood; the She-goat by the point of a bull-ruſh, the He-goat by the pricking of a thorn, which lets out the evil humour, and yet never hurts the eye, but reſtores him his perfect ſight: hence, men learned by ſuch means to cure the eyes. The Ægyptians ſay, they never learned of men to miniſter clyſters, but of the bird Ibis, which uſeth it to her ſelf for the looſneſſe of her body. And of the ſame bird alſo they learned their diet, to eat largely at the waxing, and ſparingly at the waining of the Moon. Bears eyes are oft-times dimmed; and for that cauſe they deſire hony-combs above all things, that the Bees ſtinging their mouths, may thereby draw forth, together with the blood, that dull and groſſe humour: whence Phyſitians learned to uſe letting blood, to cure the dimneſſe of the eyes. The Gullie-gut, when he is full of meat, he pitcheth himſelf betwixt two trees, ſo to force out excrements.

CHAP. XI.

That the likeneſs of things ſheweth their ſecret vertues.

WHo ſo looks into the writings of the Ancients, namely, *Hermes*, *Orpheus*, *Zoroaſtres*, *Harpocration*, and other ſuch like skilful men as have invented and regiſtred the ſecrecies of this Art, ſhall find that they gathered all from that likeneſſe of ſeeds, fruits, flowers, leaves and roots, as alſo of the ſtars, metals, gems, and ſtones; that likeneſſe, I ſay, which theſe things have to the diſeaſes and parts of a mans body, as alſo of other living creatures: and out of thoſe Writers, afterward *Hippocrates*, *Dioſcorides*, *Pliny*, and the reſt, culled out as many ſuch ſecrecies as they found to be true, and recorded them in their own books, except ſome certain things, which they thought were no ſecries, but either of folloy or of envy, accounted them to be ordinary and plain matters. I will relate two or three examples of thoſe former ſecrecies. *Theophraſtus* ſpeaking of thoſe herbs that reſemble the Scorpion and the Polypus, ſaith, That ſome herbs have a peculiar kind of form, as the root of the herb Scorpius, called by ſome Walwort, and the root of Polypody: for that it is like a Scropion, and is good againſt the ſting of him; and this is rough, and full of hollow partitions like the Polypus, and is of force to kill him. And in another place he ſaith, That many things are written of the force of plants, not without juſt cauſe;

as for example, to make fruitful and barren; both which, the herb Ragge-wort is forcible unto; for they grow double, a greater and a ſmaller; the greater helps generation, the ſmaller hinders it. And this herb is called *Teſticulus*. Some herbs are good for procreation of a male, and ſome of a female; as the herb which is called Marifica, and Fœminipara; both are like each other: the fruit of the Fœminipara is like the moſs of an Olive-tree; the fruit of the Maripara is double like a mans ſtones. The fruit of white Ivy will make ſeed barren, but the fruit of Arſemery will make it fertile; which fruit is a ſmall grain, like to Millet. The leaves of the herb Harts-tougue will make a man quite barren, if the herb it ſelf be barren; for there is Harts-tongue that bears fruit, and this will make a man fruitful. It is a thing to be noted in a Bur, that a flower grows within the roughneſſe and prickles of it, which doth not ſhew it ſelf, but conceives and brings forth ſeed within it ſelf; much like as Weaſils and Vipers do: for they bring forth egges within themſelves, and ſoon after bring forth young ones; ſo the Bur contains, and cheriſhes, and ripens the flower within it ſelf, and afterward yeelds fruit. But theſe things have both the active and paſſive parts of generation. *Dioſcorides* writeth, That the herb Scorpius reſembleth the tail of the Scorpion, and is good againſt his bitings. So he ſaith, that the herb Dragon, both the greater and the leſs, is full of ſpeckles like a Serpents hackle, and is a remedy againſt their hurts: ſo the herb Ariſaron in Egypt, and Wake-robin, and Garlick, bear ſeeds like a Snakes head; and ſo Bugloſs and Orchanet bear ſeeds like a Vipers head; and theſe are good ro heal their venemous bitings. Likewiſe Stone-crop and Saxifrage are good to break the ſtone in a mans bladder: and many other ſuch things he there ſets down. *Galen* ſaith, That the Lark hath a creſted crown, of the faſhion of the herb Fumitory, and that either of them is good againſt the Cholick. *Pliny* hath gathered into his books, many things out of the Antients works that were extant in his time. We will relate ſome of them. He ſaith, That an herb which grows in the head of an Image, being wrapt in a cloth, is good for the Head-ach. Many men have written of Holy-wort: it hath a flie-beetle in the ſtalk, that runs up and down in it, making a noiſe like a Kid, (whence it receives the name); and this herb is paſſing good for the voice. *Orpheus* found out by his wit, the properties of Stones. The ſtone Galactites, in colour like milk, if you caſt the duſt of it upon the back of a Goat, ſhe will give milk more plentifully to her young; if you give it a nurſe in her drink, it encreaſes her milk. Chriſtal is like unto water; if one ſick of an Ague keep it, and roul it in his mouth, it quenches his thirſt. The Amethiſt is in colour like wine, and it keeps from drunkenneſs. In the ſtone Achates you may ſee fruits, trees, fields and medows; the powder of it caſt about the horns or ſhoulders of Oxen as they are at plough, will cauſe great encreaſe of fruits. The ſtone Ophites reſembleth the ſpeckles and ſpots of Serpents, and it cures their bitings. If you daſh the ſtone Galcophonos, it ſounds like braſs: ſtage-players are wont to wear it, becauſe it makes one have an excellent voice. The ſtone Hematites being rubbed, is like blood, and is good for thoſe that bleed, and for blood-ſhot eyes: and the ſtone Sinoper is of the ſame both colour and vertue. The reſidue I will not here ſet down, becauſe I have handled them more at large, in that which I have written of the knowledge of Plants.

CHAP. XII.

How to compound and lay things together, by this likeneſs.

WE have ſhewed how that Nature layes open the likeneſſe of vertues and properties; now let us ſhew how to compound and lay thoſe things together: for this is a principle of moſt uſe in this faculty, and the very root of the greateſt part of ſecret and ſtrange operations. Wherefore here thou muſt imitate the exact diligence of the Antients, ſtudying to know how to

apply and lay things together with their likes, which indeed is the chief matter wherein the moſt ſecrecies do conſiſt. It is manifeſt that every kind of things, and every quality can incline and draw, and allure ſome things to it, and make them become like it ſelf: and as they are more active, ſo they more eaſily can perform it: as for example, fire being very active, doth more eaſily convert things into it ſelf, and ſo water into water. *Avicenna* ſaith, That if any thing ſtand long in ſalt, it will become wholly ſalt; if in an unſavory veſſel, it will become unſavory: he that converſes with a bold man, ſhall be bold; if with a fearful man, he ſhall be fearful: and look what living creature converſes among men, the ſame will be tame and gentle. Such poſitions are uſual in Phyſick; as, All parts of the body, are nouriſhed by their like, the brain by brains, teeth by teeth, lights by lights, and the liver by the liver. A mans memory and wit is holpen by a Hens brain; and her skull, if it be put into our meat whilſt it is new, helps the falling-ſickneſſe; and her maw, if you eat it before ſupper, though you hardly digeſt it, yet is it good to ſtrengthen the ſtomack. The heart of an Ape, takes away the palpitation of a mans heart, and encreaſeth boldneſſe, which is ſeated in the heart. A wolfs yard broiled and minced, is good to eat for the procuring of luſt, when ſtrength begins to fail. The skin of a Ravens heel is good againſt the Gout; the right-heel-skin muſt be laid upon the right-foot, if that be gouty; and the left upon the left: and finally, every member helps his like. But theſe things, Phyſitians write of, whoſe ſayings it is not our purpoſe here to rehearſe. Furthermore, we muſt conſider and be well adviſed, what things ſuch or ſuch a quality is in; and whether it be there onely after a common ſort, or elſe in ſome great meaſure; and whether it be an affection, or perturbation; and whether it come by chance, by art, or by nature; as for example, heating, cooling, love, boldneſſe, barrenneſſe, fruitfulneſſe, ſadneſſe, babling, or ſuch like; and whether it can cauſe any ſuch matter as we would work thereby: for examples ſake: If you would make a woman fruitful, you muſt conſider with your ſelf the moſt fertile living-creatures; and amongſt the reſt, an Hare, a Cony, or a Mouſe; for an Hare is bigge even after ſhe hath brought forth; ſhe genders every month, and brings not forth all her young at once, but now and then one upon ſundry daies, and preſently goeth to buck again; and ſo conceives while ſhe gives ſuck, and carries in her womb at once, one young that is ripe, another that hath no hairs, and a third that is but lately conceived. Again, you muſt conſider the parts and members where that property lyeth, and miniſter them to your Patient: as, to make a woman fruitful, you muſt give her the womb and curd of an Hare; and to the man, the ſtones of an Hare. In like manner, any particular creature that was never ſick, is a help againſt all diſeaſes. If you would have a man become bold or impudent, let him carry about him the skin or eyes of a Lion or a Cock, and he will be fearleſſe of his enemies; nay, he will be very terrible unto them. If you would have a man talkative, give him tongues, and ſeek out for him water-frogs, wilde-geeſe and ducks, and other ſuch creatures, notorious for their continual noiſe-making; the tongues whereof, if you lay under the head or ſide of a woman as ſhe is ſleeping, becauſe they are moſt clamorous in the evening, they will make her utter her night-ſecrecies. Other things we omit, as being ſuperfluous and unprofitable here, ſeeing we have largely handled them in our books of plants.

CHAP. XIII.

That particular creatures have particular gifts; ſome in their whole body, others have them in their parts.

PArticular creatures are not deſtitute of excellent and ſtrange properties, but are very powerful in operation, more then ordinarily their kind yields: and this is by reaſon eithes of ſome hidden property, or rather of the heavenly aſpects and influences working diverſly in divers particulars, as *Albertus* ſuppoſeth, and in one particular more then in moſt other of the ſame kind. Theſe ſundry effects and inclinations of ſuch particulars, a Magician muſt alſo

alſo be well acquainted with; that knowing ſundry ways whereby to work, he may make choice of the fitteſt, and ſuch as may beſt ſerve his preſent uſe and need; for this is our task, to teach the way and method of ſearching out, and applying of ſecrecies; which done, no further thing can be required of us. Therefore to our purpoſe. *Albertus* ſaith, That there were once two twins, one of them would open doors and gates if he did but touch them with his ſide; and the other would ſhut them as faſt when they were open. Some cannot away to look upon a Cat, a Mouſe, and ſuch like, but preſently they ſwoon. So, many have the gift from heaven to heal the Kings-evil, and divers other ſores: and that which hath troubled much, many Surgeons, and they could not heal it, hath at length been healed only with ſpittle. Again, we muſt well conſider, what kinds of qualities are incident to what kinds of parties; as, commonly queans are impudent, ruffians are luxurious, theeves are fearful; and ſuch like paſſions, as Writers everywhere mention. Moreover, ſome natural things have not only ſuch properties in themſelves, but they are apt alſo to communicate them unto others. A Harlot is not only impudent in her ſelf, but ſhe alſo naturally infects therewith, all that ſhe touches and carries about her; ſo that if a man do often behold himſelf in her glaſſe, or put on her garments, it will make him impudent and lecherous as ſhe is. The Load-ſtone doth not only draw to it ſelf that iron which it touches, but alſo all iron things neer it; the ſame ring which the Load-ſtone draws to it ſelf, will draw many rings if they be neer, ſo that it will be like a chain; the vertue of the Load-ſtone paſſing out of one ring into another. And the like may be obſerved in other things. We muſt note alſo, that the vertues of ſome things are ſeated in their whole ſubſtance; of other things, in ſome of their parts. The Sea-Lamprey ſtayeth a Ship, not principally with any one part, but with her whole body. And there be many like examples. On the other ſide, many things work by ſome of their parts; as the Cockatrice and the Baſilisk, by their eyes; likewiſe Piſmires ſhun the wings of a Rere-mouſe, but her head and heart they do not ſhun; ſo they ſhun the heart of an Houpe, but neither the head, nor yet the wings. The like may be obſerved in other things.

CHAP. XIV.

Of thoſe properties and vertues which things have while they live; and of ſuch as remain in things after death.

WE muſt conſider that almoſt all thoſe vertues which are found to be excellent in things while they are alive, do quite periſh in death, and ſeldom are of any force afterward. If the wolf eſpy us, his eyes make us dumb; the eyes of the Cockatrice and Baſilisk will kill us forth-right; the Sea-lamprey ſtaies the courſe of a Ship; the Struthio-camelus can digeſt iron: but none of all the theſe being dead, worketh ought; for when they periſh, their vertues alſo periſh with them. Therfore it is a wiſe rule in natural Magick, that if a man will work any thing by living creatures, or by any of their parts or properties, he muſt take the benefit of them while they be alive; for if they die, their vertue dies alſo. For the ſoul, ſaith *Albertus*, is a chief help, and ſtrikes a great ſtroke in thoſe qualities which are in living creatures; ſo that they being alive, are endued with many operative vertues, which their death, (eſpecially if it be natural, that their humours are quite waſted) takes from them, as Phyſitians do much obſerve. Draw out a frogs tongue, take away from the Ray or Fork-fiſh his dart, the eyes or ſtones out of any creatures head, or any ſuch operative thing, not after they are dead, but while they are yet alive, and throw them into the water again, that if it be poſſible they may live ſtill, leſt their vertue ſhould decay, but rather that by their living they might quicken thoſe their natural properties, and ſo you may work better thereby. And thus we muſt do in all things elſe, which I ſpare to ſpeak of any further. Sometimes yet the properties of things are operative, yea, and that more forcibly, after death. The

Wolf is hurtful and odious to ſheep after he is dead: for if you cover a drum with a wolfs skin, the ſound of it will make ſheep afraid, when moſt other creatures will not be afraid; nay, ſheep will make a heavy noiſe, whereas it contrariwiſe cauſeth ſuch clamorous creatures as hear it, to hold their peace: ſo if you cover it with a bears skin, the ſound thereof will make horſes run away: and if you make harp-ſtrings of all their guts ſeverally, and put them together upon the inſtrument, they will alwayes jar, and never make any conſort. The beaſt Hyæna, and the Panther, are naturally at variance; hence the skin of a dead Hyæna makes the Panther run away; nay, if you hang their ſeverall skins one againſt the other, the Panthers skin will loſe the hairs. So a Lions skin waſteth and eateth out the skins of other beaſts; and ſo doth the wolfes skin eat up the Lambs skin. Likewiſe, the feathers of other fowles, being put among Eagles feathers, do rot and conſume of themſelves. The beaſt Florus, (it may be the Aſs) and the bird Ægithus are at ſuch mortal enmity, that when they are dead, their blood cannot be mingled together. The Pigeon loves the Kaſtrel ſo well, that ſhe loves the Dove-houſe much the better, where a dead Kaſtrel is. In like manner, herbs, and other ſimples, retain many operative qualities, even after they are dried up. Theſe things muſt be well conſidered by a Magician, leſt peradventure he be deceived in their working.

CHAP. XV.

That all Simples are to be gotten and uſed in their certain ſeaſons.

SEeing all inferiours, eſpecially plants, receive their vertue from the heavens, therefore we muſt have a ſpecial care to take them in their due ſeaſons: for as heaven varies the conſtitutions of the year, ſo doth it vary plants, they being much nouriſhed by the temperature of the Air; and the time of the year, as *Theophraſtus* ſaith, is all in all from them. Whence that proverb was juſtly fetcht, That it is the year, and not the field, which brings forth fruit. Which may be underſtood two wayes; either as the vulgar ſort mean, or after a more peculiar manner. Concerning the vulgar underſtanding thereof, *Dioſcorides* ſhews, that we muſt have a ſpecial care both to plant, and to gather all things in their right ſeaſons; for they are operative onely, as their ſeaſon is obſerved, but otherwiſe of no force. The time of gathering, muſt be a calm and fair time. If we gather them either too ſoon or too late, they looſe their beſt vertue. Roots muſt be plucked up in the fall of the leaf, for then they are fulleſt, both of moiſture and vertue; their force hiding it ſelf within them when their leaves fall, which laſts long in them, being at that ſeaſon gathered. Flowers muſt be gathered in the Spring, becauſe then they have moſt vertue: and Leaves muſt be gathered in the Summer. The like we muſt obſerve in other things. Know alſo, that ſome things loſe their vertue quickly, others keep it along time, as experience and the rules of Phyſick teach us; that ſome things may be kept many years, others being long kept, are good for nothing. Whence it cometh, that many experiments prove falſe, becauſe that which we work by, happily hath loſt his vertue, being kept too long. But there are certain peculiar times to gather them in (which the vulgar ſort obſerveth not) wherein the heavenly conſtellations beſtow upon them ſome ſingular vertue, proceeding from the moſt excellent nature and quality of the ſtars: in which times if they be gathered, they are exceedingly operative. But there can be no ſet and juſt time aſſigned, by reaſon of the divers ſituations of divers places in reſpect of the Sun; for as the Sun-beams come neerer or further off, ſo the earth fructifies ſooner or later: yet we will give ſome general obſervations. Roots are to be gathered betwixt the old Moon and the new; for then the moiſture is fallen into the lower parts, and that in the Evening; for then the Sun hath driven in the moiſture, and by the ſtalk it is conveyed down into the root. The time ſerves well to gather them, when their wrinkles be filled out with moiſture, and they chap becauſe they have ſo much juice, as if they were about to break in pieces. Leaves are then to be gathered, as ſoon as they have opened themſelves out of the ſprigs; and that in the morning about Sun-riſing; for then they are moiſter then in the

the evening, the Suns heat having drunk up their moiſture all day long. Flowers are then to be gathered, when they begin to ſeed, while their juice is in them, and before they wax limber. Stalks are then to be gathered, when the flower is withered; for then eſpecially are they profitable. And ſeeds muſt be then gathered, when they are ſo ripe that they are ready to fall. There are ſome more peculiar obſervations. Hot and ſlender herbs ſhould be gathered when Mars and the Sun are Lords of the celeſtial houſes: moiſt herbs, when the Moon is Lord; but you muſt take heed that you gather them not in the falling houſes thereof. Theſe things well obſerved in gathering plants, will make them very profitable for Phyſical uſes.

CHAP. XVI.

That the Countries and places where Simples grow, are chiefly to be conſidered.

MAny are deceived in plants, and metals, and ſuch like, becauſe they uſe them that come next hand, never heeding the ſituation of the place where they grow. But he that will work ſoundly, muſt well conſider, both the aſpect of the heavens, and the proper nature and ſituation of the place; for the place works diverſly in the plants, according to his own divers temperatures; and ſometimes cauſeth ſuch an alteration in the vertues of them, that many, not onely young Magicians, but good Phyſitians and Philoſophers too, have been deceived in ſearching them out. *Plato* makes mention hereof: God (ſaith he) hath furniſhed the places of the earth with divers vertues, that they might have divers operations into plants and other things according to their kind. And ſo *Porphyry* ſaith, that the place is a principle of a generation, as a father is. *Theophraſtus* would have Hemlock gathered and fetch'd from *Suſa*, becauſe *Thraſias* was of opinion, that there it might ſafely be taken, and in other very cold places: for whereas in Athens the juice of it is poiſon, odious amongſt the Athenians, becauſe it is given to kill men in common executions; and *Socrates* there taking it, died preſently; yet here it is taken without danger, and beaſts feed upon it. The herb called Bears-foot, that which grows on the Hill Oeta and Parnaſſus, is very excellent; but elſewhere, of ſmall force: therefore *Hippocrates*, when he would cure *Democritus*, he cauſed it to be fetch'd from the Hills. And in Achaia, eſpecially about Cabynia, there is a kind of Vine, as *Theophraſtus* ſaith, the wine whereof cauſeth untimely births; and if the dogs eat the grapes, they will bring forth abortives: and yet in the taſte, neither the wine, nor the grape, differ from other wines and grapes. He ſaith alſo, that thoſe Phyſicall drugs which grow in Euboea, neer unto Ege, are good; but neer to Telethrium, which is a ſhadowed and wateriſh place, they are much worſe and drier. In Perſia there grows a deadly tree, whoſe apples are poiſon, and preſent death; therefore there it is uſed for a puniſhment: but being brought over to the Kings into Egypt, they become wholeſome apples to eat, and loſe their harmfulneſſe, as *Columella* writes. *Dioſcorides* ſaith, That the drugs which grow in ſteep places, cold and dry, and open to the winde, are moſt forcible; but they that grow in dark, and wateriſh, and calm places, are leſſe operative. Wherefore if we find any difference in ſuch things, by reaſon of the places where they grow, that they have not their right force, we muſt ſeek them out there where the place gives them their due vertue.

CHAP. XVII.

Certain properties of Places and Fountains, which are commodious for this work.

DIfference of places, works much in the different effects of things. For the place of the waters, and alſo of the earth, hath many miraculous vertues, which a Magician muſt needs be well acquainted with: for oft-times we ſee, that ſome things are ſtrangely operative, onely by reaſon of the ſituation of the place, the diſpoſition of the Air, and the force of the Sun, as it cometh nearer or further off. If one

one ground did not differ from another, then we ſhould have odoriferous reeds, ruſhes, graſſe, frankincenſe, peper, and myrrh, not only in Syria and Arabia, but in all other Countries alſo. Likewiſe many properties are derived out of Waters and Fountains; which otherwiſe could not be made, but that the wateriſh humor in the earth, conveys his ſcent and ſuch like properties, into the root of that which there groweth, and ſo nouriſheth up that matter which ſprings out, and cauſeth ſuch fruit as ſavours of the place, according to his own kind. Zama is a City in Africa, and Iſmuc is a Town twenty miles from it: and whereas all Africk beſides, is a great breeder of beaſts, eſpecially of ſerpents, about that Town there breed none at all; nay, if any be brought thither, it dies: and the earth of that place alſo killeth beaſts, whitherſoever it is carried. In the great Tarquine Lake of Italy, are ſeen Trees, ſome round, ſome triangle, as the wind moves them; but none four-ſquare. In the Country beyond the River Po, that part which is called Monſterax, there is a kind of Corn called Siligo, which being thrice ſown, makes good bread-corn. Neer to Harpaſum a Town of Aſia, there is a huge Rock, which if you touch with one finger, will move; if with your whole body, it will not move. There are ſome places of the earth that are full of great fires, as Ætna in Sicily, the Hill Chimæra in Phaſelis; the fire whereof *Cteſias* writes, will be kindled with water, and quencht with earth. And in the Country of Megalopolis, and the fields about Arcia, a coal falling on the earth, ſets it on fire. So in Lycia, the Hills Epheſti being touched with a Torch, flame out, inſomuch that the ſtones and ſands there do burn in the waters; wherein if a man make a gutter with a ſtaff, he ſhall ſee Rivers of fire run therein. The like things are reported of waters. For ſeeing they paſſe under the earth, through veins of allum, pitch, brimſtone, and ſuch like; hence it is that they are ſometimes hurtful, and ſometimes wholſome for the body. There are alſo many kinds of water, and they have divers properties. The River Himera in Sicily, is divided into two parts: that which runs againſt Ætna, is very ſweet, that which runneth through the ſalt vein, is very ſalt. In Cappadocia, betwixt the Cities Mazaca, and Tuava, there is a Lake, whereinto if you put reeds or timber, they become ſtones by little and little, and are not changed from ſtones again, neither can any thing in that water be ever changed. In Hierapolis, beyond the River Mæander, there is a water that becomes gravel, ſo that they which make water-courſes, raiſe up whole banks thereof. The Rivers Cephiſes and Melas in Bœotia, if cattel drink of them, as they do continually to make them conceive, though the dams be white, yet their young ſhall be ruſſet, or dun, or coal-black. So the ſheep that drink of the River Peneus in Theſſaly, and Aſtax in Pontus, are thereby made black. Some kinds of waters alſo are deadly, which from the poiſonous juice of the earth become poiſonous; as the Well of Terracina called Neptunius, which kills as many as drink of it; and therefore in old times it was ſtopt up. And the Lake Cychros in Thracia, kills all that drink of it, and all that waſh themſelves with it. In Nonacris, a Country of Arcady, there flow very cold waters out of a ſtone, which are called the water of Styx, which break to pieces all veſſels of ſilver and braſſe; and nothing can hold them but a Mules hoof, wherein it was brought from *Antipater*, into the Country where *Alexander* was, and there his Son *Jolla* killed the King with it. In the Country about Flaſcon, the way to Campania, in the field Cornetum, there is a Lake with a Well in it, wherein ſeem to lie the bones of Snakes, Lyſards, and other Serpents; but when you would take them out, there is no ſuch thing. So there are ſome ſharp and ſowre veins of water, as Lyncetto, and Theano in Italy; which I ſought out very diligently, and found it by the way to Rome, a mile from Theano; and it is exceeding good againſt the Stone. There is a Well in Paphlagonia, whoſoever drinks of it, is preſently drunken. In Chios is a Well, that makes all that drink of it, ſottiſh and ſenſleſſe. In Suſa is a Well, whoſo drinks of it, loſeth his teeth. The water of Nilus is ſo fertile, that it makes the clods of earth to become living creatures. In Æthiopia is a Well, which is ſo cold at noon, that you cannot drink it; and ſo hot at midnight, that you cannot touch it. There are many other like Wells, which *Ovid* ſpeaks of: *Ammons* Well is cold all day, and warm both morning and evening: the waters of Athamas, ſet wood on fire, at the ſmall of the Moon:

Moon: there is a Well where the Cicones inhabit, that turneth into ſtones all that toucheth it, or drinks of it; Crathis and Sybaris make hair ſhew like Amber and Gold; the water of Salmax, and the Æthiopian Lakes, make them mad or in a trance that drink of it; he that drinks of the Well Clitorius, never cares for wine after; the River Lyncetius makes men drunken; the Lake Pheneus in Arcady, is hurtful if you drink it by night; if by day, it is wholeſome. Other properties there are alſo of places and fountains, which he that would know, may learn out of *Theophraſtus*, *Timæus*, *Poſſidonius*, *Hegeſias*, *Herodotus*, *Ariſtides*, *Metrodorus*, and the like, who have very diligently ſought out, and regiſtred the properties of places; and out of them, *Plinj*, *Solinus*, and ſuch Writers have gathered their books.

CHAP. XVIII.

That Compounds work more forcibly; and how to compound and mix thoſe Simples which we would uſe in our mixtures.

NOw we will ſhew how to mix and compound many Simples together, that the mixture may cauſe them to be more operative. *Proclus* in his book of Sacrifice and Magick, ſaith, That the antient Prieſts were wont to mix many things together, becauſe they ſaw that divers Simples had ſome property of a God in them, but none of them by it ſelf ſufficient to reſemble him. Wherfore they did attract the heavenly influences by compounding many things into one, whereby it might reſemble that One which is above many. They made images of ſundry matters, and many odors compounded artificially into one, ſo to expreſſe the eſſence of a God, who hath in himſelf very many powers. This I thought good to alleadge, that we may know the Ancients were wont to uſe mixtures, that a compound might be the more operative. And I my ſelf have often compounded a preſervative againſt poiſon, of Dragon-herbs, the Dragon-fiſh, Vipers, and the ſtone Ophites; being led therein by the likeneſſe of things. The herb Dragon-wort, both the greater and ſmaller, have a ſtalk full of ſundry-coloured ſpecks: if any man eat their root, or rub his hands with their leaves, the Viper cannot hurt him. The Dragon-fiſh being cut and opened, and laid to the place which he hath ſtung, is a preſent remedy againſt his ſting, as *Ætius* writes. The Viper it ſelf, if you flay her, and ſtrip off her skin, cut off her head and tail, caſt away all her intrails, boil her like an Eele, and give her to one that ſhe hath bitten, to eat, it will cure him: or if you cut off her head being alive, and lay the part next the neck, while it is hot, upon the place which ſhe hath bitten, it will ſtrangely draw out the poyſon. Many ſuch compound medicines made of creatures living on the earth, in the water, in the air, together with herbs and ſtones, you may find moſt wittily deviſed, in the books of *Kiranides* and *Harpocration*. But now we will ſhew the way and manner how to compound Simples, which the Phyſitians alſo do much obſerve. Becauſe we would not bring forth one effect only, but ſometimes have uſe of two or three, therefore we muſt uſe mixtures, that they may cauſe ſundry effects. Sometime things will not work forcibly enough, therefore to make the action effectual, we muſt take unto us many helps. Again, ſometime they work too ſtrongly, and here we muſt have help to abate their force. Oft-times we would practice upon ſome certain member, as the head, the heart, or the bladder; here we muſt mingle ſome things which are directly operative upon that part, and upon none elſe; whereby it falleth out, that ſometimes we muſt meddle contraries together. But to proceed. When you would do any work, firſt conſider what is the chief thing which your ſimple or compound ſhould effect; then take the ground or foundation of your mixture, that which gives the name to your compound, and let there be ſo much of it, as may proportionably work your intent; for there is a juſt and due quantity required for their working: then put in the other ingredients, as ſauce and ſeaſoning, to help the principal to work more eaſily and in due time. So we mingle ſweet things with unſavory, and with bitter, that it may ſmell and taſte well: for if we ſhould mingle onely unſavoury and bitter receits, they that we give it unto would loath it, and their animal ſpirits would ſo abhor it, that though they took it,

it, yet it could not work in them So we meddle ſoft and hard things together, that they may go down more pleaſantly. Sometimes there is ſo little in a receit, that the heat of the body waſtes it before it can work; here then is required a greater quantity: for, this doth not hinder the working, but gives the natural heat ſomewhat to feed upon, that in the mean ſpace the receit may have fit time to work. As for example: If we would catch birds by bringing them to ſleep, here we muſt take the Nut Methella, which is of that force, as to cauſe ſleep and heavineſs of brain; and let this be the ground of our mixtion: then to make it more lively in working, put thereto the juice of black Poppie, and the dregs of wine: If it be too hard, and we would have it more liquid, that ſo it may fill out the pulſe or other baites which we lay for them; put thereto the juice of Mandrakes, and Hemlock, and an Ox gall: and that it may not be bitter or unſavoury, put hony, cheeſe or floure amongſt it, that ſo it may be fitter to be eaten: and when once the birds have taſted of it, they lie down to ſleep on the ground, and cannot flie, but may be taken with hands. The like muſt be obſerved in other things.

CHAP. XIX.

How to find out the juſt weight of a mixture.

WE muſt alſo have a ſpecial care to know the right miniſtring of a compound, and how to find out the juſt proportion of weight therein; for the goodneſs of the operation of things, conſiſts chiefly in the due proportion and meaſure of them: And unleſs the mixtion be every way perfect, it availeth little in working. Wherefore the Antients were wont to obſerve not only in compounds, but alſo in Simples due weight and meaſure; and their experience hath left it unto us. If then thou beſtoweſt thy pains in this faculty, firſt thou muſt find out the weight of a ſimple Medicine, how much of it would ſerve ſuch a purpoſe as thou intendeſt; and to that, thou muſt proportionably frame thy compound, obſerving a due proportion, both in the whole and every part thereof. Let thy chief Simple, the ground of thy mixture, be half the weight, and the other ingredients altogether muſt be the other half; but how much of each of theſe other ingredients, that thou muſt gather by thy own conjecture: So then, thy whole compound muſt be but as much as if it were onely a ſimple receit; for we do not compound things, to make the receit greater, either in quantity or in vertue, but only becauſe it ſhould be more ſpeedy in operation: It muſt alſo be conſidered, that the weights of mixtures and medicines muſt vary proportionably, as the Countries and Climates vary: for this alters their operation, as we ſhewed before. Thou muſt therefore work adviſedly; and as the operation of the Simples altereth, ſo thou muſt alter their weight, by putting to, and taking from, and wittily fitting all things, that they may effect that which thou wouldeſt. This is the reaſon, why in our experiments which we have ſet down hereafter, we have deſcribed the parts thereof by their ſeveral weights: and leſt the divers names of weights ſhould hinder thy working, we have uſed thoſe weights and names which *Cornelius Celſus* uſed before us: for ſo it is fitteſt for all mens ſatisfaction.

CHAP. XX.

How to prepare Simples.

HAving ſhewed the way how to compound and find out the juſt weight of our compoſition, it now remains we teach how to prepare Simples; which is a matter chiefly neceſſary for this work; and greateſt skill is ſeen in it. For the operations of Simples, do not ſo much conſiſt in themſelves, as in the preparing of them; without which preparation, they work little or nothing at all. There be many wayes to prepare Simples, to make them fitter for certain uſes. The moſt uſual wayes are, Steeping, Boiling, Burning, Powning, Reſolving into aſhes, Diſtilling, Drying, and ſuch like. To macerate or ſteep any thing, is to drench and to ſoak

ſoak it in liquor, that it may be throughly wet both within and without, ſo that the more ſubtil and intimate part of it may be drained and ſqueezed out, and the groſſer and earthly part be left behind, to receive that humour in the very middle, which we would have in it. Boiling we then uſe, when we cannot otherwiſe well get out the juice of any thing: for by boiling we draw out of the centre into the circumference, when we cannot do it by ſteeping; though thereby the ſlighter vapours may be reſolved. So we uſe to burn, to roſte, to pown things, that we may take away all their moiſture from them; for by this means, they may the more eaſily be reſolved, and the ſooner converted into liquor, and the better mingled with other things to be put to them. So we roſte or broil things when otherwiſe we cannot break them, that they might become duſt; yet alwayes we muſt take heed that we do not ſo burn them, as they may loſe their ſtrength; nor ſo boil things but only as they may be fitter to receive that ſubtil humor and quality, which we would convey into them. Diſtillation of things is uſed, as well to get out water that may be of greater ſtrength, therby to work more eaſily & handſomly; as alſo becauſe the ſlighter and more ſubtile parts of Medicines are fitteſt for us, the groſſer parts muſt be caſt away, as being an hindrance to our purpoſe: and the like we muſt conceive of other operations. Theſe things I thought fitteſt for this work. He that would be inſtructed more at large herein, let him look into the books of Phyſitians. But let us now proceed to further matters.

THE

SECOND BOOK

OF

Natural Magick:

Shewing how living Creatures of divers kinds, may be mingled and coupled together, that from them, new, and yet profitable kinds of living Creatures may be generated.

The Proeme.

Having wandred beyond my bounds, in the consideration of Causes and their Actions: which I thought fit to make the Subject of my first book: it will be time to speak of those Operations, which we have often promised, that we may not too long keep off from them those ingenious men that are very desirous to know them. Since that we have said, That Natural Magick is the top, and the compleat faculty or Natural Science, in handling it, we will conclude within the compass of this Volume, whatsoever is High, Noble, Choice, and Notable, that is discovered in the large field of Natural History. But that we may perform this, I shall reduce all those Secrets into their proper places; and that nothing may be thrust out of its own rank, I shall follow the order of Sciences. And I shall first divide them into Natural and Mathematical Sciences; and I shall begin with the Natural; for I hold that most convenient, that all may arise from those things that are simple, and not so laborious, to Mathematical Sciences. I shall from Animals first proceed to Plants, and so by steps to Minerals, and other works of Nature. I shall briefly describe Fountains, also whence flow Springs; and I shall annex thereto the Reasons, and the Causes; that Industrious men made acquainted with this, may find out more of themselves. And because there are two generations of Animals and Plants, one of themselves, the other by copulation: I shall first speak of such as are bred without copulation; and next, of such as proceed from copulation one with another, that we may produce new living Creatures, such as the former ages never saw. I shall begin therefore with Putrefaction, because that is the principle to produce new Creatures; not onely from the variety of Simples, but of mixed Bodies. I thought fit to leave none out, though they be of small account, since there is nothing in Nature, appear it never so small, wherein there is not something to be admired.

Chap. I.

The first Chapter treateth of Putrefaction, and of a strange manner of producing living Creatures.

Before we come to shew that new living Creatures are generated of Putrefaction, it is meet to rehearse the opinions of antient Philosophers concerning that matter. Whereof though we have spoken elsewhere, in the description of Plants, yet for the Readers ease, we will here rehearse some of them, to shew that not onely imperfect, but perfect living Creatures too, are generated of Putrefaction. *Porphyry* thought that Living creatures were begotten of the bowels of the Earth soaked in water, and quickned by the heat of the Sun. Of the same mind were *Archelaus* the Athenian, *Anaxagoras Clazomenius*, and *Euripides* his Scholar. *Cleodemus*, and after him *Theophrastus*, thought that they came of putrified water

ter mixt with earth; and the colder and fouler the water was, the unfitter it was for their generation. *Diodorus*, and many other good Philosophers hold, that all living Creatures did arise of putrefaction. For whereas in the beginning of the world, the Heavens, and Earth, and Elements were setled in their natural places, the earth being left slimy and soft in many places, and then dried and stricken with the heat of the Sun, brought forth certain tumors and swellings in the surface and uppermost parts: in these tumors were contained and cherished many putrefactions and rotten clods, covered over with certain small skins; this purified stuff, being moistened with dew by night, and the Sun heating it by day, after a certain season became ripe; and the skins being broken, thence issued all kinds of living Creatures; whereof, they that had quickest heat, became birds; the earthy ones became creeping beasts; the wateriſh ones became fishes in the Sea; and they which were a mean, as it were, betwixt all these, became walking-creatures. But the heat of the Sun still working upon the earth, hindered it from begetting and bringing forth any more such creatures; but then, the creatures before generated coupled together, and brought forth others like themselves. *Avicenna*, in that work of his which he made of deluges and floods; holds, that after the great floods that drowned the Earth, there was no mans seed; but then, man, and all living Creatures else, were generated of rotten carcases, only by the vertue of the Sun: and therefore he supposeth, that the womb, and such needful places framed by nature, for the better fashioning of the infant, are not needfull to the procreation of man. He proves his assertion by this, that mice, which arise of putrefaction, do couple together, and beget store of young; yea, and serpents are generated chiefly of womans hair. And in his book of living Creatures, he tels of a friend of his, that brought forth Scorpions after a strange manner, and those did beget other Scorpions, not imperfect, or unlike to themselves, but such as did also procreate others. *Averroes* held, that the stars were sufficient to generate imperfect creatures; as mice, bats, moules, and such like, but not to generate Men, or Lions. And daily experience teacheth us, that many living creatures come of the putrified matter of the earth. And the Ancients supposing all things to be produced out of the earth, called it the mother of all; and the Greeks called it Dimitera. *Ovid* hath very elegantly set down this generation of putrefaction, under the fable of *Pytho*; that the earth brought forth of its own accord, many living creatures of divers forms, the heat of the Sun enliving those moistures that lay in the tumors of the earth, like fertile seeds in the belly of their mother; for heat and moisture being tempered together, causeth generation. So then, after the deluge, the earth being now moist, the Sun working upon it, divers kinds of creatures were brought forth, some like the former, and some of a new shape.

Chap. II.

Of certain earthly Creatures, which are generated of putrefaction.

Plants and living Creatures agree both in this, that some of them are generated of seed, and some of them Nature brings forth of her own accord, without any seed of the same kind; some out of putrified earth and plants, as those Creatures that are divided between the head and the belly; some out of the dew that lies upon leaves, as Canker-worms; some out of the mud, as shel-creatures; and some out of living Creatures themselves, and the excrements of their parts, as lice. We will onely rehearse some which the Ancients have set down, that so we may also learn how to procreate new creatures. And first, let us see, how

Mice are generated of putrefaction.

Diodorus ſaith, that neer to the City Thebais in Egypt, when Nilus overflowing is paſt, the Sun heating the wet ground, the chaps of the earth ſend forth great ſtore of mice in many places; which aſtoniſheth men to ſee, that the fore-part of the mice ſhould live and be moved, whereas their hinder parts are not yet ſhapen. *Pliny* ſaith, that after the ſwaging of Nilus, there are found little mice begun to be made of earth and water, their fore-parts living, and their hinder parts being nothing but earth. *Ælianus* ſaith, that a little rain in Egypt, engenders many mice, which being ſcattered everywhere in their fields, eat down their corn, and devour it: And ſo it is in Pontus; but by their prayers to God, they are conſumed. *Macrobius* and *Avicenna* ſay, that the mice ſo generated, do encreaſe exceedingly by coupling together. *Ariſtotle* found out, that a kind of field-mice encreaſed wonderfully; ſo that in ſome places they did ſuddenly eat up whole fields of corn: inſomuch that many Husband-men appointing to reap their corn on the morrow, when they came with their reapers, found all their corn waſted. And as theſe mice are generated ſuddenly, ſo they are ſuddenly conſumed, in a few dayes; the reaſon whereof cannot be ſo well aſſigned. *Pliny* could not find how it ſhould be; for neither could they be found dead in the fields, neither alive within the earth in the winter time. *Diodorus* and *Ælianus* write, That theſe field-mice have driven many people of Italy out of their own Countrey: they deſtroyed Coſas, a City of Hetruria: many came to Troas, and thence drove the inhabitants. *Theophraſtus* and *Varro* write, That mice alſo made the inhabitants of the Iſland Gyarus to forſake their Country; and the like is reported of Heraclea in Pontus, and of other places. Likewiſe alſo

Frogs are wonderfully generated of rotten duſt and rain;

for a Summer ſhowre lighting upon the putrified ſands of the ſhore, and duſt of high-wayes, engenders frogs. *Ælianus*, going from Naples in Italy, to Puteoli, ſaw certain frogs, that their fore-parts moved and went upon two feet, while yet their hinder parts were unfaſhioned, and drawn after like a clot of dirt: and *Ovid* ſaith, one part lives, the other is earth ſtill: and again, mud engenders frogs that ſometimes lack feet. The generation of them is ſo eaſie, and ſudden, that ſome write it hath rained frogs; as if they were gendred in the Air. *Phylarchus* in *Athenæus* writes ſo; and *Heraclides Lembus* writes, that it rained frogs about Dardany and Pœonia, ſo plentifully, that the very wayes and houſes were full of them: and therefore the inhabitants, though for a few daies at the firſt they endured it, killing the frogs, and ſhutting up their houſes, yet afterward when they ſaw it was to no purpoſe, but they could neither uſe water, nor boil meat, but frogs would be in it, nor ſo much as tread upon the ground for them, they quite forſook their countries, as *Diodorus* and *Euſtathius* write. The people Autharidæ in Theſpratia, were driven out of their Country, by certain imperfect frogs that fell from heaven. But it is a ſtrange thing that

Red Toads are generated of dirt, and of womens flowers.

In Dariene, a Province of the new world, the air is moſt unwholeſome, the place being muddy and full of ſtinking mariſhes; nay, the village is it ſelf a mariſh, where Toads are preſently gendred of the drops wherewith they water their houſes, as *Peter Martyr* writes. A Toad is likewiſe generated of a duck that hath lyen rotting under the mud, as the verſe ſhews which is aſcribed to the duck: When I am rotten in the earth, I bring forth Toads: happily becauſe they and I both, are moiſt and foul creatures. Neither is it hard to generate Toades of womens putrified flowers; for women do breed this kind of cattel, together with their children, as *Celius Aurelianus* and *Platearius* call them, frogs, toads, lyzards, and ſuch like: and the women of Salerium, in times paſt, were wont to uſe the juice of Parſley and Leeks, at the beginning of their conception, and eſpecially about the time of their quickening, thereby to deſtroy this kind of vermin with them. A certain woman

woman lately married, being in all mens judgement great with child, brought forth in ſtead of a child, four Creatures like to frogs, and after had her perfect health. But this was a kind of a Moon-calf. *Paracelſus* ſaid, that if you cut a ſerpent in pieces, and hide him in a veſſel of glaſſe, under the mud, there will be gendred many worms, which being nouriſhed by the mud, will grow every one as big as a Serpent; ſo that of one ſerpent may be an hundred generated: and the like he holds of other creatures. I will not gainſay it, but only thus, that they do not gender the ſame ſerpents. And ſo, he ſaith, you may make them of a womans flowers; and ſo, he ſaith, you may generate a Baſiliſk, that all ſhall die which look upon him: but this is a ſtark lie. It is evident alſo, that

Serpents may be generated of mans marrow, of the hairs of a menſtruous woman, and of a horſe-tail, or mane.

We read, that in Hungary, by the River Theiſa, Serpents and Lyzards did breed in mens bodies, ſo that three thouſand men died of it. *Pliny* writes, that about the beginning of the wars againſt the Marſi, a maid-ſervant brought forth a ſerpent. *Avicenna* in his book of deluges, writes, that ſerpents are gendred of womens hairs eſpecially, becauſe they are naturally moiſter and longer then mens. We have experienced alſo, that the hairs of a horſes mane laid in the waters, will become ſerpents: and our friends have tried the ſame. No man denies but that ſerpents are eaſily gendred of mans fleſh, eſpecially of his marrow. *Æltanus* ſaith, that a dead mans back-marrow being putrified, becomes a ſerpent: and ſo of the meekeſt living Creature ariſes the moſt ſavage: and that evil mens back-bones do breed ſuch monſters after death; *Ovid* ſhews, that many hold it for a truth. *Pliny* received it of many reports, that Snakes gendred of the marrow of mens backs. Writers alſo ſhew,

How a Scorpion may be generated of Baſil.

Florentinus the Grecian ſaith, That Baſil chewed and laid in the Sun, will engender ſerpents. *Pliny* addeth; that if you rub it, and cover it with a ſtone, it will become a Scorpion; and if you chew it, and lay it in the Sun, it will bring forth worms. And ſome ſay, that if you ſtamp a handful of Baſil, together with ten Crabs or Crevifes, all the Scorpions thereabouts will come unto it. *Avicenna* tells of a ſtrange kind of producing a Scorpion; but *Galen* denies it to be true. But the body of a Crab-fiſh is ſtrangely turned into a Scorpion: *Pliny* ſaith, that while the Sun is in the ſign Cancer, if the bodies of thoſe fiſhes lie dead upon the Land, they will be turned into Scorpions. *Ovid* ſaith, if you take off the Crabs arms, and hide the reſt in the ground, it will be a Scorpion. There is alſo a

Creature that lives but one day, bred in vineger;

as *Ælianus* writes; and it is called Ephemerus, becauſe it lives but one day: it is gendred of the dregs of ſowre wine; and as ſoon as the veſſel is open, that it comes into the light, preſently it dies. The River *Hippanis*, about the ſolſtitial daies, yields certain little huſks, whence iſſue forth certain four-footed birds, which live and flie about till noon, but pine away as the Sun draws downward, and die at the Sun-ſetting; and becauſe they live but one day, they are called Hemerobion, a daies-bird. So the

Pyrigones be generated in the fire;

Certain little flying beaſts, ſo called, becauſe they live and are nouriſhed in the fire; and yet they flie up and down in the Air. This is ſtrange; but that is more ſtrange, that as ſoon as ever they come out of the fire, into any cold air, preſently they die. Likewiſe the

Salamander

Salamander is gendred of the water;

for the Salamander it ſelf genders nothing, neither is there any male or female amongſt them, nor yet amongſt Eeels, nor any kind elſe; which doth not generate of themſelves either egge or young, as *Pliny* noteth. But now we will ſpeak of a moſt excellent generation, namely, how

Bees are generated of an Ox.

Ælianus writes, That Oxen are commodious many wayes; amongſt the reſt, this is one excellent commodity, that being dead, there may be generated of them a very profitable kind of Creatuers, namely Bees. *Ovid* ſaith it, that as all putrified bodies are turned into ſome ſmall living Creatuers, ſo Oxen putrified do generate Bees. *Florentinus* the Grecian ſaith, that *Juba* King of Africa, taught how to make Bees in a wooden Ark. *Democritus* and *Varro* ſhew a cruel manner of making Bees in a houſe: but it is a very ready way. Chuſe a houſe ten cubits high, and ten cubits broad, ſquare every way: but let there be but one entrance into it, and four windows, on each ſide one. Put in this room an Ox, about two or three years old; let him be fat and fleſhy: then ſet to him a company of luſty fellows, to beat him ſo cruelly, that they kill him with their cudgels, and break his bones withal: but they muſt take great heed that they draw no blood of him, neither muſt they ſtrike him too fiercely at the firſt: After this, ſtop up all the paſſages of the Ox, his noſtrils, eyes, mouth, and neceſſary places of evacuation, with fine linen clouts beſmeared with pitch: Then caſt a great deal of honey under him, being laid with his face upwards, and let them all go forth, and daube up the door and the windows with thick lome, ſo that no wind, nor Air can get in. Three weeks after, open the room, and let the light and the Air come in, except there where the wind would blow in too violently. And when you ſee that the matter is through cold, and hath taken air enough, then ſhut up the door and windows as before. About eleven daies after, open it again, and you ſhall find the room full of Bees clotted together, and nothing of the Ox remaining, beſide the horns, the bones and the hair. They ſay that the Kings of the companies are generated of the brain, the other of the fleſh, but the chief Kings of all, of the marrow; yet thoſe that come of the brain, are moſt of them greater, handſomer, and better-coloured then the reſt. When you open the room firſt, you ſhall find the fleſh turned into ſmall, white, and unperfect creatures, all of the ſame ſhape, but as yet only growing, and not moving. Afterward, at the ſecond opening, you may ſee their wings grown, the right colour of Bees in them, and how they ſit about their Kings, and flutter about, eſpecially toward the windows, where they would enjoy their deſired light. But it is beſt to let them light by the windows every other day. This ſame experiment, *Virgil* hath very elegantly ſet down in the ſame manner. Now as the beſt kind of Bees are generated of a young Ox, ſo a more baſe kind of them is brought forth of the dead fleſh of baſer creatures; *Ælianus* ſaith,

That Waſpes are generated of an Horſe;

when his carcaſe is putrified, the marrow of him brings forth Waſpes; a ſwift kind of fowl, from a ſwift kind of beaſt. *Ovid* ſaith, that Hornets are thence generated; and *Iſidore* derives *crabronem à cabo, id eſt caballo*, a hornet of a horſe, becauſe they are brought forth of horſes. *Pliny* and *Virgil* ſay, that waſpes and hornets both, are generated of the fleſh of dead horſes. In like manner

Drones come of Mules,

as

as *Iſidore* affirmeth: and the Drone is called *Fucus quaſi Fagos*, becauſe he eats that which he never laboured for. But others hold that Locuſts, and not Drones, are generated of Mules fleſh. So alſo, of the baſeſt beaſt cometh the baſeſt fowl:

The Beetle is generated of the Aſs,

as *Pliny* writes. *Iſidore* ſaith, they come of ſwift dogs: *Ælianus* ſaith, they have no female, but lay their ſeed in a clot of earth for 28 dayes, and then bring forth young out of it.

CHAP. III.

Of certain Birds, which are generated of the Putrefaction of Plants.

Olaus Magnus, in the deſcription of the North-countries of Europe, reports, that about Scotland, there be certain birds generated of the fruit of a Tree. *Munſter* ſaith, there be certain Trees which bring forth a fruit covered over with leaves; which, if it fall into the water under it, at the right ſeaſon, it lives, and becomes a quick bird, which is called *Avis arborea*. Neither is this any new tale; for the antient Coſmographers, eſpecially *Saxo Grammaticus* mentions the ſame Tree. Late Writers report, That not onely in Scotland, but in the River of Thames alſo by London, there is a kind of Shel-fiſh in a two-leaved ſhell, that hath a foot full of plaits and wrinkles: theſe fiſh are little, round, and outwardly white, ſmooth and brittle ſhelled, like an Almond ſhell; inwardly they are great bellied, bred as it were of moſs and mud: they commonly ſtick on the keel of ſome old Ship, where they hang together like Muſhrome-ſtalks, as if they were thereby nouriſhed. Some ſay, they come of worms, ſome of the boughs and branches of Trees which fall into the Sea; if any of theſe be caſt upon ſhore, they die; but they which are ſwallowed ſtill into the Sea, live, and get out of their ſhell, and grew to be ducks or ſuch like birds. *Geſner* ſaith, that in the Iſlands Hebrides, the ſame

Birds are generated of putrified wood.

If you caſt wood into the Sea, firſt after a while there will certain worms breed in it, which by little and little become like ducks, in the head, feet, wings and feathers; and at length grow to be as big as Geeſe: and when they are come to their full growth, they flie about in the Air, as other birds do. As ſoon as the wood begins firſt to be putrified, there appears a great many wormes, ſome unſhapen, others being in ſome parts perfect, ſome having feathers, and ſome none. *Paracelſus* ſaith; As the yelk and white of an egge, becomes a chick by the heat of an Hen; ſo a bird burnt to aſhes, and ſhut up in a veſſel of glaſs, and ſo laid under the mixen, will become a ſlimy humour; and then, if it be laid under a Hen, is enlived by her heat, and reſtored to her ſelf like a Phœnix. *Ficinus* reporteth, and he had it out of *Albertus*, That there is a certain bird, much like a Black-bird, which is generated of the putrefaction of Sage; which receives her life and quickning from the general life of the whole world.

CHAP. IV.

Of Certain fiſhes which are generated of putrefaction.

HAving firſt ſpoken of earthly Creatures, and then of Fowles; now we will ſpeak of Fiſhes ſo generated. And firſt how

Eeles are generated.

Amongſt them there is neither male or female, nor egges, nor any copulation; neither

ther was there ever ſeen in any of them,any paſſage fit to be a womb.They have bred oft-times in certain muddy pools, even after all the water and mud hath been gone; only by rain-water: neither indeed do they ever breed without rain, though they have never ſo much water otherwiſe; for it is the rain, both that begets and nouriſhes them, as *Ariſtotle* writes. They are alſo generated of putrified things. Experience hath proved, that a dead horſe thrown into a ſtanding pool, hath brought forth great ſtore of Eeles; and the like hath been done by the carcaſes of other creatures. *Ariſtotle* ſaith, they are generated of the garbage of the earth, which he ſaith,ariſeth in the Sea, in Rivers,and in pools,by reaſon chiefly of putrefaction;but it ariſes in the Sea by reaſon of reeds; in Pools and Rivers, it ariſes by the banks-ſide, for there the heat is more forcible to cauſe putrefaction. And a friend of mine filled certain wooden veſſels with water,and Reeds, and ſome other water-herbs, and ſet them in the open Air, having firſt covered them with a weighty ſtone, and ſo in ſhort time generated Eeles. Such is the generation of

Groundlings out of ſome and froth,

which fiſh the Greeks call Aphya, becauſe rain breeds it. Many of them breed of the ſome that riſes out of the ſandy chanel, that ſtill goes and comes at all times, till at laſt it is diſſolved; ſo that this kind of fiſh breeds all times of the year, in ſhadowy and warm places, when the ſoyl is heated; as in Attica, neer to Salamnia, and in Marathon, where *Themiſtocles* got his famous victory. In ſome places, this fiſh breeds of ſome by the help of the rain; and ſwims on the top of the water in the ſome, as you ſee little wormes creep on the top of mud. *Athenæus* ſaith, This fiſh is conſecrated to Venus, becauſe ſhe alſo comes of the froth of the Sea,whence ſhe is called Aphrodites. *Ælianus* ſaith, Theſe fiſhes neither do beget, nor are begotten, but only come of mud: for when dirt is clotted together in the Sea, it waxes very black and ſlimy, and then receives heat and life after a wonderful manner, and ſo is changed into very many living Creatures, and namely into Groundlings. When the waves are too boiſtrous for him,he hides himſelf in the cliſt of ſome rock; neither doth he need any food. And *Oppianus* makes the very ſame deſcription of them, and of their generation. There is a kind of theſe fiſhes, called a Mullet-Groundling, which is generated of mud and of ſand, as hath been tried in many mariſh places, amongſt the reſt in Gindus; where in the Dog-daies, the Lakes being dried up, ſo that the mud was hard; as ſoon as ever they began to be full of rain-water again, were generated little fiſhes, a kind of Mullets, about the bigneſs of little Cackrels, which had neither ſeed nor egge in them. And in ſome parts of Aſia, at the mouth of the Rivers into the Sea, ſome of a bigger ſize are generated. And as the Mullet-groundling comes of mud, or of a ſandy lome, as *Ariſtotle* writes; ſo it is to be thought, that the Cackrel-groundling comes thereof alſo. It ſeems too, that

A Carpe is generated of putrefaction,

Eſpecially of the putrified mud of ſweet water: for it is experienced, that in certain Lakes,compaſſed about with Hills,where there is no Well,nor River,to moiſten it, but only the rain, after ſome few ſhowers, there hath been great ſtore of fiſh, eſpecially Carps: but there are ſome of this kind generated by copulation. There are alſo in certain particular Lakes, particular kinds of fiſhes, as in the Lemane, and the Benacian Lakes, there be divers kind of Carpes, and other ſuch fiſhes. Likewiſe there are certain

Earthly fiſhes generated of putrefaction.

Pliny reports, that in Paphlagonia, they dig out of deep ditches, certain earthly fiſhes very good to be eaten; and it is ſo in places where there is no ſtanding water; and he wonders that they ſhould be generated without copulation: but ſurely it is by vertue of ſome moiſture, which he aſcribes to the Wells, becauſe in ſome of them fiſhes are found. Likewiſe

Shel-fiſh are generated of the frothy mud,

or elſe meerly of the ſalt-water; for they have neither ſeed, nor male, nor female; the hardneſſe and cloſeneſſe of their ſhels, hindering all things from touching or rubbing their inward parts, which might be fit for generation. *Ariſtotle* ſaith, they breed all of themſelves; which appears by this, that oft-times they breed in Ships, of a forthy mud putrified: and in many places,where no ſuch thing was before,many ſhel-fiſhes have bred, when once the place waxed muddy,for lack of moiſture. And that theſe fiſhes emit no ſeed or generative matter, it appears, becauſe that when the men of Chios had brought out of Lesbos many Oyſters, and caſt them into Lakes neer the Sea, there were found no more then were caſt in; onely they were ſomewhat greater. So then Oyſters are generated in the Sea, in Rivers and in Lakes, and therefore are called Limnoſtrea, becauſe they breed in muddy places. *Oppianus* writes alſo, that they have neither male nor female, but are generated of themſelves and their own accord, without the help of any copulation. So the fiſh called *Ortica*, and the Purple, and Muſcles, and Scallops, and Perwinkles, and Limpins, and all Shel-fiſh are generated of mud: for they cannot couple together, but live only as plants live. And look how the mud differs, ſo doth it bring forth different kinds of fiſhes: durty mud genders Oyſters, ſandy mud Perwinkles, the mud in the Rocks breedeth Holoturia, Lepades, and ſuch-like. Limpins, as experience hath ſhewed, have bred of rotten hedges made to fiſh by; and as ſoon as the hedges were gone, there have been found no more Limpins.

CHAP. V.

That new kinds of living Creatures may be generated of divers beaſts, by carnal copulation.

WE have ſhewed that living Creatures are generated of putrefaction: now we will ſhew,that ſundry kinds of beaſts coupling together, may bring forth new kinds of Creatures, and theſe alſo may bring forth others; ſo that infinite monſters may be daily gendred: for whereas *Ariſtotle* ſaith, that Africk alwayes brings forth ſome new thing; the reaſon thereof is this, becauſe the Country being in moſt places dry, divers kinds of beaſts come out of ſundry quarters thither, where the Rivers were, and there partly for luſt, and partly by conſtraint, coupled together, and ſo gendred divers monſtrous Creatures. The Antients have ſet down many ſuch generations, and ſome are lately deviſed, or found out by chance; and what may be hereafter, let men of learning judge. Neither let the opinions of ſome Philoſophers ſtay us, which hold that of two kinds divers in nature, a third cannot be made, unlike to either of the parents; and that ſome Creatures do not gender at all, as Mules do not: for we ſee, that, contrary to the firſt of theſe their poſitions, many Creatures are generated of kinds divers in nature, and of theſe are generated others, to the perpetual conſervation of this new kind; as hath been tried in many Villages,that divers kinds coupling together, have brought forth other new kinds, differing from their progenitors every day more and more, as they multiply their copulations, till at length they are ſcarce in any thing like the former. And againſt their ſecond Poſition, we muſt not think that the one example of Mules not gendring, ſhould prejudice the common courſe of other creatures. The commiſſions or copulations, have divers uſes in Phyſick, and in Domeſtical affairs, and in hunting: for hereby many properties are conveyed into many Creatures. Firſt, we will rehearſe thoſe experiments, which the Antients have deſcribed, and then thoſe which new Writers have recorded, and our ſelves have ſeen in divers Countries. And by this, the ingenious Reader may find out others. But firſt I will relate certain obſervations, which *Ariſtotle* and others have preſcribed, that this kind of generation may be more eaſily

wrought. First, the creatures thus coupled, muſt be of an equal pitch; for if there be great oddes in their bigneſſe, they cannot couple: a dog and a wolf, a Lion and a Panther, an Aſſe and a Horſe, a Partridge and a Hen, are of one bigneſſe, and therefore may couple together; but a Horſe and a Dog, or a Mare and an Elephant, or a Hen and a Sparrow cannot. Secondly, they muſt have one and the ſame ſpace to bring forth in: for if one of them bring forth in twelve moneths, and the other in ſix, then the young will be ripe by one ſide, when it is but half ripe by the other. A dog muſt have two moneths, and a horſe muſt have twelve: and the Philoſopher ſaith, no creature can be born, except he have his full time. So then a dog cannot be born of a man, nor a Horſe of an Elephant, becauſe they differ in the time of their bearing. Again, the creatures which we would thus couple, muſt be one as luſtful as the other: for a chaſte creature, that uſeth coition but once a year, if he have not his female at that time, he loſeth his appetite before he can fancy any other mate: but thoſe which are full of luſt, will eagerly couple with another kind as well as their own. Among four-footed beaſts, a dog, a goat, a ſwine, an aſs, be moſt laſcivious; among birds, partridges, quailes, doves, ſparrows. Moreover, they muſt be coupled at ſuch a time as is fit for generation: for Nature hath preſcribed certain times and ages fit for that work. The common time, is the Spring; for then almoſt all Creatures are prone to luſt. The ages of them muſt likewiſe be fit: for the generative power comes to creatures at a ſet age. Neither of them muſt be barren, nor weak, nor too young; for then their ſeed is unfit for generation: but both of them, if it may be, in the prime of their beſt age and ſtrength. If any creatures want appetite thereunto, there be many ſlights, whereby we may

Make them eager in luſt.

And if the female do caſt out the ſeed, there be means to make her hold it in. Provokements to luſt there are many ſet down by Writers, and ſome uſual with us. *Ælianus* writes, that keepers of ſheep, and goats, and Mares, do beſmear their hands with ſalt and nitre, and then rub the generative parts of them in the time of their coition, for their more luſtful and eager performance of that action. Others beſmear them with pepper, others with nettles ſeed, others with myrrh and nitre; all of them kindle the appetite of the female, being well rubbed therewith, and make her ſtand to her male. The He-goats, if you beſmear their chin, and their noſtrels with ſweet ointment, are thereby much enclined to luſt; and contrariwiſe, if you tie a thred about the middle of their tail, they are nothing ſo eager of copulation. *Abſyrtus* ſheweth, that if you wipe off ſome nature or ſeed of a mare, and therewith beſmear the noſtrils of a Stallion horſe, it will make him very luſtful. *Dydimus* ſaith, that if Rams, or any other beaſts feed, upon the herb Milk-wort, they will become both eager to luſt, and ſtronger for the act of copulation. *Pliny* ſheweth, that Onions encreaſe deſire of copulation in beaſts, as the herb Rotcher doth in men. The She-aſs, holds the ſeed within her the better, if preſently after copulation ſhe be well beaten, and her genitories beſprinkled with cold water, to make her run after it. Many ſuch helps are recorded by thoſe who have written the hiſtories of living creatures.

CHAP. VI.

How there may be Dogs of great courage, and divers rare properties, generated of divers kinds of Beaſts.

WE will firſt ſpeak of Dogs, as being a moſt familiar creature with us, and ſuiting with many beaſts, in bigneſſe, in like time of breeding; and beſides, being alwayes ready for copulation, and very lecherous, oft-times coupling with beaſts of a far divers kind, and ſo changeth his ſhape and faſhion, leaveth the bad qualities of his own kind, and is made fitter to hunt, to keep any thing from ſpoil, to play or make ſport, and for divers other uſes. And firſt, how

A

A ſtrong Indian-dog may be generated of a Tygre.

This is called by ſome, a Maſtive; by others a Warrior, or a Hircan-Dog. *Ariſtotle* calls them Indian-dogs, and ſaith, they are generated of a Dog and a Tygre; and elſewhere, of a dog and another wilde beaſt, but he names it not. *Pliny* writes, that the Indians intending to generate dogs of Tygres, tie the She-tygres in the woods about rutting time; and dogs coupling with them engender young: but the firſt and ſecond births they care not for, as being too fierce; but the third they bring up, as being milder and fitter for their uſes. *Ælianus* relates the ſtory of this kind of Dogs, out of Indian Writers: that the ſtouteſt Bitches, and ſuch as are ſwifteſt to run, and beſt to hunt, are by the ſhepherds tied to certain Trees within the Tygres walk: as ſoon as the Tygres light upon them, if they have not before met with their prey, they devour them; but if they be full of meat, and hot in luſt, then they couple with the Bitches; and ſo generate, not a Tygre, but a dog, their ſeed degenerating into the mothers kind. And theſe dogs thus gendred, ſcorn to hunt a Boar, or an Hart; but a Lion they will ſet gallantly upon. A Noble man of India made trial of the valor of theſe dogs, before *Alexander* the Great, on this manner: firſt, he ſet an Hart before him; but the Dog ſcorning the Hart, ſtirred not at him; next, a Boar, but neither ſtirred he at the Boar; after that a Bear; but he ſcorned the Bear too: laſt of all, a Lion; then the Dog ſeeing that he had an even match in hand, roſe up very furiouſly, and run upon the Lion, and took him by the throat, and ſtifled him. Then the Indian that ſhewed this ſport, and knew well this Dogs valour, firſt cut off his tail; but the Dog cared not for his tail, in compariſon of the Lion which he had in his mouth: next, he cut off one of his legs; but the Dog held faſt his hold ſtill, as if it had been none of his legs: after that, he cauſed another of his legs to be broken; but the Dog ſtill kept his hold: after that, his third leg, and yet ſtill he kept his hold: after that, his fourth leg, and yet the Dog was ſtill as fierce upon the Lion, as at the firſt: Nay, when laſt of all his head was cut off from his body, yet ſtill it ſtuck faſt by the teeth in the ſame place, where he took his firſt hold. *Alexander* ſeeing this, was much grieved for the Dogs death, and greatly amazed at his valour, that he would rather ſuffer his life, then his courage to be taken from him. The Indian perceiving that, gave to *Alexander* four ſuch Dogs; and he received them as a great Preſent, and accepted them gladly and thankfully: and moreover, rewarded the Indian that gave them, with a Princely recompence. This ſame ſtory *Philes* alſo writes. But *Diodorus Siculus* and *Strabo*, ſay that *Sopithes* a King, gave *Alexander* an hundred and fifty of theſe Dogs, all very huge and ſtrong, and uſually coupling with Tygres. And *Pollux* writes the ſame. And *Plutark* deſcribes the Indian-dog, and his fight before *Alexander*, as it is before related: *Pliny* writes, that the King of Albania gave *Alexander* a great Dog, wherewith he was much delighted: but when he brought the Dog, firſt Bears, then Boars, and then Deer, and ſaw he would not touch them, being much offended that ſo great a body ſhould have ſo little courage, he cauſed him to be killed. The King that gave him, hearing this, ſent him another, and withal charged the Meſſenger, that he ſhould not be tryed in ſmall matches, but either with a Lion or an Elephant. So then, *Alexander* cauſed a Lion to be ſet before him, and preſently the Dog killed him: afterward he tried him with an Elephant; and the Dog briſtled and barked at him, and aſſaulted him ſo artificially every way, till the Elephant was giddy with turning about, and ſo fell down and was killed. *Gratius* writes of this kind of dogs, thus generated of a Bitch and a Tygre. There is alſo another kind of Dogs

Generated of a Lion.

And theſe are ſtrong Dogs, and good Hunters. *Pollux* ſaith, that Arcadian Dogs firſt came of a Dog and a Lion, and are called Lion-dogs. And *Cœlius* writes the ſame: and *Oppianus* commends the Arcadian Dogs, and thoſe of Tegea, which is a Town of Acadia. This is alſo

A ſtrong and ſwift Dog, gendred of a kind of Wolf called Thos,

which, as *Ariſtotle* writes, is in all his entrails like a Wolfs; and is a ſtrong beaſt, ſwift, and is wont to encounter the Lion. *Pliny* ſaith, it is a kind of Wolf; *Heſychius* ſaith, it is like a Wolf; *Herodotus*, that it is gendred in Africa: *Solinus* calls them Ethiopian Wolves: *Nearchus* calls theſe beaſts Tygres. and ſaith there be divers kinds of them. Wherefore *Gratius* ſaith, that dogs generated of theſe Thoes, are ſtrong, and fit to hunt; and calls them half-ſavage, as coming of a tame Dog, and a ſavage kind of Wolf. There is alſo a

Dog called Crocuta, gendred of a Dog and a Wolf.

Pliny ſaith, that theſe Dogs break all things with their teeth, and preſently devour them. As the Indians join Tygres, ſo do the Gaules join Wolves and Dogs together; every herd of Wolves there, hath a Dog for their Ring-leader. In the Country of Cyrene in Libya, Wolves do couple with Dogs, as *Ariſtotle* and *Pollux* write. *Galen* in his book concerning the uſe of Parts, writes, that a Bitch may conceive by a He-wolf, and ſo the She-wolf by a Dog, and retain each others ſeed, and ripen it to the bringing forth of both kinds. *Diodorus* ſaith, that the dog which the Æthiopian calls Crocuta, is a compound of the Nature of a Dog and a Wolf. When *Niphus* was hunting, one of his dogs eagerly purſued a ſhe-wolf, and overtaking her, began to line her, changing his fierceneſſe into luſt. *Albertus* ſaith, that the great Dog called a Maſtive, is gendred of a Dog and a Wolf. I my ſelf ſaw at Rome, a dog generated of a wolf; and at Naples, a ſhe-wolf of a dog. *Ovid* ſaith, that the dog Nape was conceived of a Wolf; and *Ovid* and *Virgil* both, mention the dog Lyciſca, which, as *Iſodore* writes, are generated of wolves and dogs coupling together. *Cœlius* calls theſe dogs Chaonides; being gendred of a kind of wolf called Chaos, as ſome ſuppoſe, whence they have that name. But if we would generate ſwift dogs, as Grey-hounds, we muſt join dogs with ſome ſwift beaſts. As, couple dogs and foxes together, and they will

Gender ſwift Dogs, called Lacedæmonian Dogs.

Ariſtotle, and out of him *Galen*, report, that beaſts may couple together, though they be of a divers kind; ſo that their nature do not much differ, and they be of a like bigneſſe, and thereby ſutable for their times of breeding and bringing forth, as it is betwixt dogs and wolves; of both which, are gendred ſwift dogs, called Lacedæmonian dogs: the firſt births are of both kinds; but in time, after ſundry interchangeable generations, they take after the dam, and follow the kind of the female. *Pollux* ſaith, Theſe are called Alopecidæ, fox-dogs; as *Xenophon* alſo writes of them, and makes them to be hunting dogs: and ſurely the beſt and ſwifteſt hunting dogs, as Grey-hounds, are long-headed, and ſharp-mouthed, as foxes are. *Heſychius* and *Varinus* call them Dog-foxes. But now, if we would generate a kind of

Swift Dogs, and ſtrong withal,

we muſt make a medley of ſundry kinds of dogs together; as a Maſtive and a Grey-hound gender a ſwift, and withal a ſtrong dog, as *Ariſtotle* writes: or elſe couple a dog with a wolf, or with a Lion; for both theſe mixtions have Hunts-men deviſed; the former, to amend certain natural defects in one kind; and the latter, to make their dogs ſtronger for the game, and craftier to eſpie and take advantages; as commonly, together with the properties of the body, the qualities of the mind are derived into the young ones. *Ovid* mentions ſuch mungrels amongſt *Actæons* dogs: and *Oppianus* in his book of Hunting, counſels to join in the Spring-time, divers dogs together, if we deſire to have any excellent parts in any; as the dogs of Elis, with them of Arcadia; the dogs of Crete, with them of Pannonia; Thracians, with them of Caria; Lacedæmonians, with them of Tuſcia; and Sarmatian dogs, with Spaniſh dogs. Thus we ſee, how to generate a dog as ſtomackful as a Lion, as fierce as a Tygre, as crafty as a fox, as ſpotted as a Leopard, and as ravenous as a Wolf.

CHAP. VII.

How to generate pretty little dogs to play with.

BEcauſe a dog is ſuch a familiar creature with man, therefore we will ſhew how to generate and bring up a little dog, and one that will be play-full. Firſt of the generation

Of little Dogs.

In times paſt, women were wont to eſteem little dogs in great price, eſpecially ſuch as came from Malta the Iſland ſituate in the Adriatical Sea, neer to Raguſius. *Callimachus* terms them Melitean dogs. And *Ariſtotle* in his Problems, ſhews the manner of their generation; where he queſtioneth, Why amongſt living creatures of the ſame kind, ſome have greater, and ſome have ſmaller bodies; and gives thereof a double reaſon: one, is the ſtraightneſſe of the place wherein they are kept; the other, is the ſcarceneſſe of their nouriſhment: and ſome have attempted to leſſen the bodies of them, even after their birth; as they which nouriſh up little whelps in ſmall cages: for thereby they ſhorten and leſſen their bodies; but their parts are prettily well knit together, as appears in Melitæan dogs: for nature performes her work, notwithſtanding the place. *Athenæus* writes, that the Sybarites were much delighted with Melitæan dogs, which are ſuch in the kind of dogs, as Dwarfes are among men. They are much made of, and daintily kept, rather for pleaſure then for any uſe. Thoſe that are choſen for ſuch a purpoſe, are of the ſmalleſt pitch, no bigger at their beſt growth then a mouſe, in body well ſet, having a little head, a ſmall mour, the noſe turning upward, bended ſo for the purpoſe when they were young; long ears, ſhort legs, narrow feet, tail ſomewhat long, a ſhagged neck, with long hair to the ſhoulders, the other parts being as it were ſhorn, in colour white; and ſome of them are ſhagged all over. Theſe being ſhut up in a cage, you muſt feed very ſparingly, that they never have their fill; and let them couple with the leaſt you can find, that ſo leſſe may be generated; for ſo *Hippocrates* writes, that Northern people, by handling the heads of dogs while they be young, make them leſſe then, and ſo they remain even after they are come to their full growth: and in this ſhape they gender others, ſo that they make, as it were, another kind. But if you would know the generation of a

Dog that will do tricks and feats,

one that will make ſport of himſelf, and leap up and down, and bark ſoftly, and gnaw without biting, and ſtand upon his hindermoſt legs, holding forth his other legs like hands, and will fetch and carry; you muſt firſt let them converſe and company with an Ape, of whom they will learn many ſportful tricks; then let them line the Ape; and the young one which is born of them two, will be exceeding practiſed to do feats, ſuch as Juglers and Players are wont to ſhew by their dogs. *Albertus* ſaith, that theſe kind of dogs may very well be generated of a dog and a fox.

CHAP.

CHAP. VIII.

How to amend the defects and lacks that are in dogs, by other means.

WE may also supply the lacks that are in dogs, by other means, and teach them new qualities, even by their food and nourishment: for we have shewed oftimes, that qualities are drawn in together with the milk and nourishment whereby we live. *Columella* shews how

to make Dogs strong and swift:

If you would have them full of stout spirits, you must suffer them to suck the breasts of some other beasts; for alwayes the milk, and the spirits of the nurse, are much available, both for the quality of the body, and the qualities of the soul. *Oppianus* bids us to keep hunting dogs from sucking any ordinary Bitches, or Goats, or Sheep; for this, saith he, will make them too lazy and weak; but they must suck a tame Lioness, or Hart, or Doe, or Wolf; for so they will become swift and strong, like to their nurses that give them suck. And *Ælianus* gives the very same precept, in the very same words: for, saith he, when they shall remember that they had such strong and swift nurses, nature will make them ashamed not to resemble their qualities. *Pollux* saith, that for a while, the Dams milk is fittest meat for whelps; but after, let them lap the blood of those beasts which dogs have caught, that by little and little they may be acquainted with the sweetness of hunting. *Ctesias* in his book of Indian matters, writes, that the people called Cynamolgi, do nourish and feed many dogs with Bulls blood, which afterward being let loose at the Bulls of India, overcome them and kill them, though they be never so fierce: and the people themselves milk their Bitches, and drink it, as we drink Goats or Sheeps milk, as *Ælianus* reports: and *Solinus* writes, that this is supposed to make that people slap-mouthed, and to grin like dogs. We may also make

an Ass become courragious,

if we take him as soon as he is brought forth into the world, and put him to a Mare in the dark, that she may not discern him; for her own Colt being privily taken from her, she will give suck to the Asse as to her own foale: and when she hath done thus for the space of ten daies, she will give him suck alwayes after willingly, though she know him to be none of hers. Thus shall he be larger, and better every way.

CHAP. IX.

How to bring forth divers kinds of Mules.

WE will speak of the commixtion of Asses, Horses, and such like: though it be a known matter, yet it may be we shall adde something which may delight the Reader. *Ælianus* writes out of *Democritus*, that Mules are not Natures work, but a kind of theft and adultery devised by man: first committed by an Asse of Media, that by force covered a Mare, and by chance got her with foal; which violence men learned of him, and after that made a custom of it. *Homers* Scholiast saith, that Mules were first devised by the Venetians, a City of Paphlagonia. It is written in *Genesis*, chap. 36. v. 24. that *Anah*, *Esau's* kinsman, feeding his fathers Asses in the wilderness, found out Mules. Now

A Mule cometh of a Mare and an Ass:

They have no root in their own kind, but are graffed as it were, and double-kinded, as *Varrow* saith. If you would have a strong and a big Mule, you must chuse a Mare of the largest assize, and well-knit joints, not regarding her swiftness, but her strength. But there is another kind of mule called Hinnus, that cometh

of a Horse and a She-ass.

But here special choice must be made of the Asse, that she be of the largest assize, strongly jointed, and able to endure any labour, and of good qualities also; for howsoever it is the Sire that gives the name to the young one, and it is called Hinnus, of the Horse; yet it grows altogether like the Dam, having the main and the tail of an Asse, but Horses ears; and it is not so great of body as the Mule is, but much slower, and much wilder. But the best She-mules of all, are generated

of a wilde Ass, and of a She-ass,

and these are the swiftest too; for though the Mule that is begotten by the He-asse, be both in shape and qualities very excellent in his kind, yet that which is begotten of the wilde Asse, cometh nothing behind the other, but only that it is unruly and stubborn, and somewhat scammel, like the Sire. These Mules thus gendred of a wilde Asse, and a She-asse, if they be males, and put to cover a Mare, beget excellent young ones, which by little and little wax tame, resembling the shape and mildness of their Sire, but the stomack and swiftness of their Grand-sire; and they have exceeding hard feet, as *Columella* writes. These happily are the Mules which *Aristotle* writes, are only in Syria, swift, and fertile, called by the common name of Mules, because of their shape, though their kind be of a wild Asse. But there is a more common kind of

Strong Mules gendred of a Bull and an Ass,

which is a fourth sort of Mules, found in Gratianopolis, and called by a french name. Jumar. *Gesner* reports, that at the foot of the Hill Spelungus in Rhetia, was seen a Horse gendred of a Mare and a Bull. And I my self saw at Ferraria, certain beasts in the shape of a Mule, but they had a Bulls head, and two great knobs in stead of horns; they had also a Bulls eyes, and were exceeding stomackful, and their colour was black: a spectacle, wherewith we were much delighted. I have heard, that in France, they be common; but I could see none there, though I passed through the whole Country.

CHAP. X.

How to mingle the Sheep and Goats together, by generation.

IF we would better any qualities in a Ram, we must effect it by coupling them with wild beasts, such as are not much unlike, either in quantity or in kind. There is a beast called

Musinus, gendred of a Goat and a Ram.

Plinj saith, that in Spain, but especially in Corsica, there are beasts called Musimones not much unlike to Sheep, which have Goats hair, but in other parts, Sheep: the young ones which are gendred of them, coupling with Sheep, are called by the Antients, Umbri: *Strabo* calls them Musimones. But *Albertus* calls them Musini or Musimones, which are gendred of a Goat and a Ram. I have heard that in Rhetia, in the Helvetian confines, there are generated certain beasts, which are Goats in the hinder parts, but in the former parts, Sheep or Rams; but they cannot live long, but commonly they die, as soon as they are born: and that there the Rams being grown in years, are very strong and lustful, and so oft-times meeting with goats, do

do run over them: and that the young ones which wilde Rams beget of tame Sheep, are in colour like the Sire, and ſo is their breed after them; and the wool of the firſt breed is ſhaggy, but in their after-breed ſoft and tender. On the other ſide, there is a beaſt called

Cinirus, generated of a He-goat, and an Ewe,

as the ſame *Albertus* writeth. But the beſt deviſed adultery is, to couple in generation, and thereby to procreate young ones, of

A wilde and a tame Goat.

Writers affirm, that whatſoever kind hath ſome wilde, and ſome tame, the wildeneſſe of them, if they couple with the tame of the ſame kind, is altered in the ſucceeding generations; for they become tame. *Columella* writes, that many wilde Rams were brought out of Africa into Cales, by ſome that ſet out games before the people; and *Columella*, the Uncle of this Writer, bought ſome of them, and put them into his grounds; and when they were ſomewhat tame, he let them cover his Ewes: and theſe brought lambs that were rough, and had the colour of their Sire: but theſe then afterward coupling with the Ewes of Tarentum, begot lambs that had a thinner and a ſofter fleece. And afterward, all their ſucceeding generations reſembled the colour of their Sires, and Grand-ſires, but the gentleneſſe and ſofineſſe of their Dams. The like is experienced in Swine: for we may bring forth

Of a wild and a tame Swine, the beaſt called Hybrides:

for a Boar is exceeding hot in luſt, and wonderfully deſires coition; inſomuch, that if the female refuſe to couple with him, either he will force her, or kill her. And ſurely howſoever, ſome wilde beaſts being made tame, are thereby unfit for generation, as a Gooſe, a Hart brought up by hand from his birth; and a Boar is hardly fruitfull in ſuch a caſe: yet there is no kind ſo apt for generation, the one being wilde, and the other tame, as the kind of Swine is. And thoſe which are thus gendred, theſe half-wilds, are called Hybrides, happily becauſe they are generated in reproachful adultery: for *Hybris* ſignifies reproach.

CHAP. XI.

Of ſome other commixtions, whereby other beaſts of divers kinds are generated.

WE will ſpeak yet farther of the commixtion of divers beaſts differing in kinde; as alſo of other mixtions derived from theſe, ſo to find out all ſuch kinds: and moreover we will ſhew, that of their young, ſome take after the Sire moſt, and ſome after the Dam. And firſt, that

A Leopard is gendred of a Libard and a Lioneſs.

The Lioneſſe is reported to burn in luſt; and becauſe the Lion is not ſo fit for copulation, by reaſon of his ſuperfluity of heat, therefore ſhe entertains the Libard into the Lions bed: but when her time of bringing forth draws neer, ſhe gets away into the Mountains, and ſuch places where the Libards haunt: for they bring forth ſpotted whelps, and therefore nurſe them in thick woods very covertly, making ſhew to the Lions, that they go abroad only to ſeek ſome prey; for if the Lions at any time light upon the whelps, they tear them in pieces, as being a baſtard brood, as *Philoſtratus* writes. In the wilde of Hircania, there are Leopards, as it were, another kind of Panthers, which are known well enough, which couple with the Lioneſſe, and beget Lions; but they are but baſe Lions, as *Solinus* writes. *Iſidore* ſaith, that

that the Libard and the Lioneſſe coupling together, procreate a Leopard, and ſo make a third kind. *Pliny* ſaith, That thoſe Lions which are generated of Libards, do want the manes of Lions. And *Solinus* ſaith, that the Lion can find out by his ſmell, when the Lioneſſe hath played the Harlot; and ſeeks to revenge it upon her with all his might: and therefore the Lioneſſe waſhes herſelf in ſome River, or elſe keeps aloof from him, till the ſcent be waſted. Now as there are two ſorts of Mules, one of a Horſe and an Aſſe, the other of an Aſſe and a Mare; ſo there are two ſorts of Leopards, one of a Libard and a Lioneſſe, the other of a Lion and a Panther, or She-libard: that is in body like a Lion, but not in courage; this is in body and colour like a Libard, but not in ſtomack: for all double-kinded creatures, take moſt after their mother, eſpecially for ſhape and quantity of their bodies. *Claudianus* ſaith, that there is a kinde of Libard, which he calls a Water-libard, that is generated of a mingled ſeed, when a ſtrong and vigorous Libard meeteth with a Lioneſſe, and happily coupleth with her: and this kinde of Libard is like the Sire for his ſpots, but his back and the portraiture of his body is like his Dam. Now there is another copulation of the Lioneſſe, when the

Hyæna and the Lioneſſe gender the beaſt Crocuta;

for the Lioneſſe is very furious in luſt, (as we ſhewed before) and couples with divers kinds of beaſts: For *Pliny* writes, and *Solinus* writes the ſame, That the Hyæna and the Lioneſſe of Æthiopia, gender the beaſt Crocuta. Likewiſe the Panther is a moſt luſtful beaſt, and ſhe alſo couples with beaſts of divers kinds; with a Wolf eſpecially: of both which, the

Hycopanther, or beaſt called Thoes, is gendred;

for the Panther, when her ſacoting is come, goeth up and down, and makes a great noiſe, and thereby aſſembles many, both of her own kind, and of other kinds alſo. And amongſt the reſt, the Wolf oft-times meets and couples with her, and from them is generated the beaſt Thoes, which reſembles the Dam in the ſpots of his skin, but in his looks he reſembles the Sire. *Oppianus* ſaith, That the Panther and the Wolfe do gender this Thoes, and yet he is of neither kinde: for, ſaith he, oft-times the Wolfe cometh to the Panthers Den, and couples with her; and thence is generated the Thoes: whoſe skin is very hard, and is meddled with both their ſhapes; skinned like a Panther, and headed like a Wolfe. There is alſo a

Thoes gendred of a Wolf and a female Hyæna.

This medley, *Heſychius* and *Varinus* have deſcribed; That of them comes this Thoes, as the Greeks call it. The Scholiaſt upon *Homer* ſaith, That it is like to the Hyæna: and ſome call it Chaos. *Pliny* ſaith, That this Chaos, which by the French is called Raphium, was firſt ſet forth for a ſhew, in the games of *Pompey* the Great: and that it hath ſpots like a Leopard, but is faſhioned like a Wolf. But the Greeks make mention of a very ſtrange adultery, that

The Bactrian Camel is gendred of a Camel and a Swine;

for *Didymus*, in his workes called Geoponica, reporteth, that in certain Mountaines of India, Boares and Camels feed together, and ſo fall to copulation, and gender a Camel: and this Camel ſo gendred, hath a double riſing, or two bunches upon his back. But as the Mule which is generated of a Horſe and an Aſs, is in many qualities like the Sire, ſo the Camel which

is begotten of a Boar, is ſtrong and full of ſtiffe briſtles like a Boar; and is not ſo ſoon down in the mud as other Camels are, but helps himſelf out luſtily by his own force; and will carry twice ſo great a burthen as others. But the reaſon of their name, why they are called Bactrian Camels, is this; Becauſe the firſt that ever was ſo generated, was bred in the Country of Bactria.

CHAP. XII.

Of ſundry copulations, whereby a man genders with ſundry kinds of Beaſts.

I Am much aſhamed to ſpeak of it, that Man being the chief of all living Creatures, ſhould ſo foully diſparage himſelf, as to couple with bruit beaſts, and procreate ſo many half-ſavage Monſters as are often ſeen: wherein Man ſhews himſelf to be worſe then a beaſt. I will relate ſome few examples hereof, thereby to make ſuch wicked wretches an obloquie to the World, and their names odious to others. *Plutark* ſaith, That bruit beaſts fall not in love with any, but of their own kinde; but man is ſo incenſed with luſt, that he is not aſhamed moſt villanouſly to couple himſelf with Mares and Goats, and other Beaſts; for Man is of all other Creatures moſt lecherous, at all ſeaſons fit and ready for copulation; and beſides, agrees with many living Creatures in his time of breeding: all which circumſtances make much for the producing of monſtrous, and half-ſavage broods. And howſoever the matter we ſpeak of is abominable, yet it is not fruitleſſe, but helps much to the knowledge of ſome other things in the ſearching out of the ſecrecies of nature. *Plutark* in his Tract, which he calls the Banquet of the wiſe men, ſheweth, that a ſhepherd brought into the houſe of *Periander*,

A Babe gendred of a Man and a Mare,

which had the hands, and neck, and head of a Man, but otherwiſe it was like a Horſe; and it cried like a young child. *Thales*, as ſoon as he ſaw it, told *Periander*, that he did not eſteem it as a ſtrange and monſtrous thing, which the gods had ſent to portend and betoken the ſeditions and commotions likely to enſue, as *Diocles* thought of it; but rather as a naturall thing: and therefore his advice was, that either they ſhould have no Horſe-keepers; or if they had, they ſhould have wives of their own. The ſame Author in his Parallels, reporteth out of *Ageſilaus* his third book of Italian matters, that *Fulvius Stella* loathing the company of a woman, coupled himſelf with a Mare, of whom he begat a very beautiful maiden-child; and ſhe was called by a fit name, *Epona*. And the ſame *Plutark* reporteth alſo of

A maiden that was generated of a Man and an Aſs;

for *Ariſtonymus Epheſius*, the Son of *Demonſtratus*, could not away with a womans company, but made choice of an Aſſe to lie with; and ſhe brought him forth after a certain time, a very comely maiden, and in ſhew exceeding beautiful: ſhe was called *Onoſcelis*, that is to ſay, one having Aſſes thighes: and this ſtory he gathered out of *Ariſtotle*, in the ſecond of his Paradoxes. But *Galen* cannot think this poſſible; nay, it is ſcarce poſſible in nature, ſeeing a Man and an Aſſe differ ſo much as they do: for if a man ſhould have to do with an Aſſe, her wombe cannot receive his ſeed, becauſe his genitories are not long enough to convey it into her place of concepſion: or if it were, yet ſhe would preſently, or at leaſt not long after, after, marre his ſeed. Or, if ſhe could ſo conceive, and bring her birth to perfection, how, or by what food ſhould it be nouriſhed after the birth? But, though this can hardly be, yet I do not think it altogether impoſſible, ſeeing all men are not of a like complexion, but ſome may be found, whoſe complexion doth not much differ from a horſes; and ſome men alſo have longer and larger genitories then others; as alſo ſome Mares and Aſſes have leſſe and ſhorter genitories then others have: and it may be too, that ſome celeſtial influence hath a ſtroke in it, by enliving the ſeed, and cauſing the Dam to conceive it, and bring it forth in due time. And becauſe all theſe things do very ſeldom concur together, therefore ſuch births are very ſeldom ſeen. *Ælianus* writeth another ſtory, That there was once generated

A half-beaſt of a Man and a Goat.

There was a certain young man in Sybaris, who was called *Crachis*, a luſter after Goats; and being over-ruled by his luſt, coupled himſelf with a fair Goat, the faireſt he could light upon, and lived with her as his Love and Concubine, beſtowing many gifts upon her, as Ivy and Ruſhes to eat; and kept her mouth very ſweet, that he might kiſſe her; and laid under her ſoft graſſe, that ſhe might lie eaſie, and ſleep the better. The He-goat, the Ring-leader of the Herd, eſpying this, watcht his time when the young man was on ſleep, and fell upon him and ſpoiled him. But the She-goat, when her time was come, brought forth an infant that had the face of a man, but the thighs of a Goat. The ſame Author writes, That

Women lie with He-goats, and with the Cynocephali;

for the He-goats are ſo lecherous, that in the madneſſe of their luſt, they will ſet upon Virgins, and by force raviſh them. *Herodotus* in his ſecond book, writeth of a He-goat, that had to do with a woman openly, and in the ſight of many men ſtanding by. *Strabo* ſaith, that in the Mediterranean Sea, a little without the mouth of a River neer to Sebenis and Pharnix, there is an Iſland called Xoas, and a City within the Province of Sebenis, and the Cities Hermopolis and Mendes, where Pan is honoured for a God, and with him is likewiſe honoured a He-goat; and there, as *Pindarus* reports, He-goats have to do with women: In the utmoſt corner of the winding of the River *Nilus*, ſaith he, are fed certain Herds of Goats; and there the lecherous He-goats are mingled with women. *Ælianus* alſo writes of the Indians, that they will not admit into their Cities any red Apes, becauſe they are oft-times mad in luſt towards women; and if at any time they find ſuch Apes, they hunt and deſtroy them, as being adulterous beaſts. *Pliny* writes alſo, That

Man couples with divers kinds of beaſts:

for ſome of the Indians have uſual company with bruit beaſts; and that which is ſo generated, is half a beaſt, and half a man.

CHAP. XIII.

That divers kinds of birds may be generated of divers birds coupling together.

BEfore we come to ſpeak of the commixtion of birds, it is meet to preſcribe certain obſervations for the more eaſie effecting thereof; that if we have need to ſupply any defects in any birds, we may be the better inſtructed

inſtructed how to perform it readily, to make them fitter for our uſes. We ſhewed before out of *Ariſtotle*, that if we would mingle Creatures of divers kinds, we muſt ſee that they be of like bigneſſe, of a like proportion of time for their breeding, of a like colour; but eſpecially, that they be very lecherous; for otherwiſe they will hardly inſert themſelves into a ſtrange ſtock. If a Falconer be deſirous to produce fighting Hawks, or Cocks, or other birds, he muſt firſt ſeek out good luſty males, ſuch as be ſtrong and ſtomackful, that they may derive the ſame qualities into their young ones. Next, they muſt procure ſtrong and couragious females: for if but one of them be ſtomackful, the young ones will rather take after the dulneſſe and faint-heart of the one, then after the quickneſſe and courage of the other. When you have thus made choice of the beſt breeders, before their copulation, you muſt keep them together within doors, and bring them by little and little acquainted with each other; which you may beſt do, by cauſing them to feed and to live together. Therefore you muſt prepare a pretty little cottage, about ten foot long, and ten foot broad; and let all the windows be made out toward the South, ſo that there may good ſtore of light come in at the top of the houſe. In the middle you muſt make a partition with lattiſes or grates, made of Oſiers: and let the rods ſtand ſo far aſunder, as that the birds head and neck may go in between them: and in one ſide of the room, let that bird be alone by her ſelf, which you would make tame; in the other ſide, put the other birds which you purpoſe to join in copulation with the ſtrange bird. So then, in the prime of the Spring, (for that is the time wherein all Creatures are moſt eager in luſt) you muſt get you fruitful birds, and let them be of the ſame colour, as is the bird which you deſire to become tame. Theſe you muſt keep certain daies at the ſame boord as it were, and give them their meat together, ſo that the ſtrange bird may come at it through the grate: for by this means ſhe will learn to be acquainted with them, as with her fellows, and will live quietly by them, being as it were kept in priſon from doing them any wrong: whereas otherwiſe ſhe would be ſo fierce upon them, that ſhe would ſpare none, but if ſhe could, deſtroy them all. But when once by tract of time, and continual acquaintance with his fellows, this male-bird is become ſomewhat gentle, look which of the females he is moſt familiar with, let her be put in the ſame room where he is; and give them both meat enough. And becauſe commonly he either kills, or doth not care for the firſt female that is put unto him, therefore, leſt the keeper ſhould loſe all his hope, he muſt keep divers females for ſupply. When you perceive that he hath gotten the female with young, preſently you muſt divorce one of them from the other, and let him in a new mate, that he may fill her alſo: and you muſt feed her well till ſhe begin to ſit upon her egges, or put the egges under ſome other that ſits. And thus ſhall you have a young one, in all reſpects like the Cock: but as ſoon as the young ones are out of the ſhell, let them be brought up by themſelves, not of their mother, but of ſome other Hen-bird. Laſt of all, the females of this brood, when they be come to ripeneſſe, that they ſtand to their Cock, their firſt or their ſecond brood will be a very exact and abſolute kinde.

CHAP. XIV.

Divers commixtions of Hens with other Birds.

WE will begin with Hens, becauſe they are in great requeſt with us, and are houſhold-birds, alwayes before our eyes; and beſides, they may be very profitable and gainful, if we can tell how to procreate and bring up divers kinds of them. Cocks are of all other moſt lecherous; and they ſpend their ſeed, not only at the ſight of their Hens, but even when they hear them crake or cackle; and to repreſſe their luſt, they are oftentimes carved. They tread and fall to their ſport, almoſt all the year long. Some Hens are very luſty, and withal very fruitful; inſomuch that they lay three-ſcore egges before they ſit to hatch them: yea, ſome that are kept in a pen, do lay twice in one day; and ſome bring forth ſuch ſtore of

of egges, that they conſume themſelves thereby, and die upon it. We will firſt ſhew

How to couple a Partridge with a Hen.

Partridges are much given to luſt, and very eager of coition, and are mingled with other birds of divers kinds, and they couple betwixt themſelves, and ſo have young ones; as firſt with Hens, of whom they procreate certain birds, which partake of both kinds in common, for the firſt brood; but in proceſſe of time, when divers generations have ſucceſſively paſſed, they take meerly after the mother in all reſpects, as *Ariſtotle* writeth. The field-cocks are uſually more luſtful then houſhold-cocks are, and they tread their Hens as ſoon as ever they are off the rouſt; but the Hens are more inclinable to coition, about the middle of the day, as *Athenæus* writes, out of *Ælianus* and *Theophraſtus*: of which circumſtances we may take our beſt advantage in coupling them with Partridges. After the ſame manner

A Hen and a Pheaſant may gender together;

for, as *Florentius* writes, the Pheaſant and the Hen agree both in their time of laying, either of them bringing forth egges one and twenty daies after conception. And though ſhe be not ſo wanton as other birds are, yet in their treading time they are glad of coition, and not very wilde, eſpecially thoſe that are of the ſmaller ſort: for theſe may eaſily be made tame, and ſuffered to go amongſt Hens; but at their firſt taking they are very fierce, inſomuch that they will not only kill Hens, but even Peacocks too. Some men bring up Pheaſants to make a game of them: but ſome breed them for delight and pleaſure, as I ſaw at Ferraria in the Princes Court, where was brought up very great ſtore, both of Hens and Pheaſants too. And this hath been an old practice: for in *Athenæus* we find a ſaying of *Ptolomy*, that not only Pheaſants were ſent for out of Media, but the Country Hens, they alſo afforded good ſtore of them, the egges being conceived in them by the treading of a Cock-pheaſant. Firſt then, you muſt take a Cock-pheaſant, and be very careful in keeping of him tame amongſt your Hens: after that, you muſt ſeek out Country-hens of divers colours, as like the colour of the Hen-Pheaſant as you can, and let them live with the Cock-Pheaſant, that in the Spring-time he may tread the Hens; and they will bring forth ſpeckled egges, everywhere full of black ſpots, far greater and goodlier then other egges are. When theſe are hatched, you muſt bring up the chicken with barly-flour, and ſome leaves of ſmallage ſhred in amongſt it; for this is the moſt delightful and nouriſhing food that they that they can have. There is alſo

A Chick gendred of a Pigeon and a Hen:

the Pigeon muſt be young, for then he hath more heat and deſire of copulation, and much abundance of ſeed; for if he be old, he cannot tread: but young Pigeons do couple at all times, and they bring forth both Summer and Winter. I had my ſelf at home a ſingle Pigeon, & a Hen that had loſt her Cock: the Pigeon was of a large ſize, and wanton withal; the Hen was but a very ſmall one: theſe lived together, and in the Spring-time the Pigeon trode the Hen, whereby ſhe conceived, and in her due ſeaſon laid egges, and afterward hatched them, and brought forth chicken that were mixt of either kind, and reſembled the ſhape of them both. In greatneſſe of body, in faſhion of head and bill, they were like a Pigeon; their feathers very white and curled, their feet like a Hens feet, but they were overgrown with feathers; and they made a noiſe like a Pigeon: and I took great pleaſure in them; the rather, becauſe they were ſo familiar, that they would ſtill ſit upon the bed, or nuzzle into ſome womans boſom. But there is yet another mixture, when

A Cock, and a Pea, gender the Gallo-Pavus;

which is otherwiſe called the Indian-hen, being mixt of a Cock and a Pea, though the ſhape be liker to a Pea then to a Cock. In body and greatneſſe it reſembles the Pea, but it hath a combe and chackels under the chin like a Cock: it hath the voice of a Pea, and ſpreads forth her tail, and hath ſuch varietie of colours as ſhe hath. The taſte of her fleſh reliſhes like a compound of them both; whereby it appears, that both kinds are not unfitly matcht together. But afterward, when the ſhe Gallo-pavus and the Pea-cock were brought up tame together, we had of them very fruitful egges, which being hatcht, yeelded very goodly chickens, whoſe feathers were of a moſt orient and gliſtering colour: and theſe young ones afterward growing bigger, were mingled in copulation with Pea-cocks and Pea-hens, and the brood which was ſo generated of them, were in a manner all of the kind and faſhion of the Pea. The like a man may conjecture of other kinds of birds.

CHAP. XV.

How to generate Hawkes of divers properties.

WE will ſhew ſome commixtions of Hawks, by the example whereof, you may imagine of your ſelf the like in other birds: and hereby it ſhall appear how we may amend divers faults and defects in Hawks, and engraffe in them ſome new qualities to be derived from their ſundry progenitors. And firſt, how

The bird Theocronus is gendred of a Hawk and an Eagle.

Hawks are exceeding hot in luſt; and though there be divers kinds of them, yet they all couple together among themſelves without any difference, as *Ariſtotle* writeth: they couple with Eagles, and thereby engender baſtard Eagles. Eagles are moſt lecherous: and whereas among other creatures, the famale is not alwayes ready and willing to veeld to the male for coition; yet the Eagles never refuſe it: for though they have been trod never ſo oft, yet ſtill, if the male deſire copulation, the female preſently yeelds unto him. *Ælianus* accounts ordinary and common Hawks in the kind of Eagles. *Oppianus* in his Ixeutica ſaith, that there is a bird known well enough, called Theocronus, which is generated of a male Hawk, and a female Eagle. There is a kind of Hawks ſo wholly given over to luſt, that in the Spring-time they loſe all their ſtrength, and every little bird ſnaps at them; but in the Summer, having recovered her ſtrength, ſhe is ſo luſty, that ſhe flies up and down to revenge her ſelf upon thoſe little birds; and as many of them as ſhe catches, ſhe devours. If the male of this kind do but hear the voice of the female Eagle, preſently he flies to her, and they couple together: but the egges which ſhe conceives by this baſe copulation, ſhe ſcorns to hatch and ſit upon; and that ſhe may not be known of it to the male Eagle, ſhe flies far away from him: for the male Eagle, if once he perceive that ſhe hath played the harlot, divorces her from him, and is throughly revenged upon her. Theſe birds are now commonly called Sea-eagles. There is alſo a commixtion, whereby the Hawk mingles himſelf

with a Faulcon, and with a Buzzard, and the Eagle Niſus;

for Hawks do not only couple with their own kind, but with Faulcons, Buzzards, and Eagles of divers kinds, as alſo with moſt of thoſe fowles that live upon the prey and ſpoil of other birds; and according to the diverſity of thoſe kinds, divers kinds of Hawks are generated. Beſides, they couple with ſtrange Faulcons of other Countries, and other kinds: for as ſoon as they be hatcht and Pen-feathered, if their parents ſee that they are not right Faulcons, preſently they beat them away; and ſo partly becauſe they cannot endure their parents rage, and partly to get

get their living, they flie away into ſtrange places; and there finding no mates of their own kind, they ſeek out a mate of another kind, the likeſt to her own kind that ſhe can meet with, and couples with them. So then, if you have Hawks that deſcend from the right and beſt kind, art may more eaſily work upon them, then upon ſuch as come of the baſer ſort. In like manner there may be generated of divers kinds of Eagles divers fowles, as

The Oſprey, the fowl called Oſſifragus, and Ravens alſo.

Pliny diſcourſing of the Oſprey, ſaith, That they have no proper kinde of their own, but are deſcended from divers ſorts of Eagles mingled together: and that which cometh of the Oſprey, is of the kind of Oſſifragi; and that which cometh of the Oſſifragi, is a kind of little Ravens, and of theſe afterward is generated a kind of great Ravens, which have no iſſue at all: the Author of which aſſertions before *Pliny*, was *Ariſtotle* in his book of Wonders. *Oppianus* ſaith, that Land-eagles are a baſtard brood, which their parents beat out of their neſts, and ſo they are for a while nouriſhed by ſome other fowles, till at length they forſake the Land, and ſeek their living in the Sea.

CHAP. XVI.

Of the commixtion of divers kinds of fiſhes.

IT is a very hard thing for a man to know, whether divers kinds of fiſhes be mingled together or no; becauſe they live altogether under the waters, ſo that we cannot obſerve their doings; eſpecially ſuch as they practiſe againſt the ordinary courſe of nature. But if we rightly conſider that which hath been ſpoken before, we may eaſily effect their commixtion, namely, if we take ſuch fiſhes as are much given to venery, and match thoſe together which are alike in bigneſs; in time of breeding, and in other ſuch conditions as were before required. *Ariſtotle* in his book of living Creatures, ſaith, that divers fiſhes in kind never mingle their ſeeds together: neither did ever any man ſee two fiſhes of divers kinds couple in generation, excepting only theſe two,

The Skate and the Ray, which engender the Rhinobatos;

which is ſo called of both his parents names compounded together. And out of *Ariſtotle*, *Pliny* reporteth, that no fiſhes of divers kinds mingle their ſeeds, ſave only the Skate and the Ray; of both which is gendred the fiſh Rhinobatos, which is like the Ray in all his former parts, and hath his name in Greek anſwerable to his nature; for it is compounded of the names of both his parents. And of this kind of fiſh I never read nor heard any thing beſides this. *Theodorus Gaza* tranſlates the word Rhinobatos into *Squatino-raia* in Latine, that is, a Skate-ray: and though ſome deny that there is any ſuch fiſh, yet ſurely it is found in the Sea about Naples; and *Simon Portus*, a very learned Philoſopher of Naples, did help me to the ſight of one of them; and the picture thereof is yet reſerved, and it is to be ſeen.

CHAP. XVII.

How we may produce new and ſtrange Monſters.

STrange and wonderful monſters, and aborſements, or untimely births, may be gendred of living Creatures, as by thoſe wayes of which we ſpake before, namely, the commixtion of divers kinds; ſo alſo by other means, as by the mixture of divers ſeeds in one wombe, by imagination, or ſuch like cauſes. Concerning Imagination, we will ſpeak hereafter. Now at this time let us ſee the wayes of engendring ſuch monſters, which the Ancients have ſet down, that the ingenious Reader

der may learn by the conſideration of theſe wayes, to invent of himſelf other wayes how to generate wonderful monſters. *Democritus*, as *Ariſtotle* ſaith, held that the mixture of many ſeeds, when one is received into the wombe before, and another not long after, ſo that they are meddled and confounded together, is the cauſe of the generation of many Monſters, that ſometimes they have two heads, and more parts then the nature of their kinde requires. Hence it is that thoſe birds which uſe often coitions, do oftentimes bring forth ſuch births. But *Empedocles*, having forecaſt all ſcruples and doubts within himſelf, ſeems to have attained the truth in this caſe: for he ſaith, that the cauſes of the generation of monſtrous Creatures, are theſe; either if the ſeed be too much, or if it be too little, or if it light not in the right place, or if it be ſcattered into many parts, or if the congredients be not rightly affected to procreate according to the ordinary courſe of nature. And *Straton* aſſignes many reaſons, why ſuch monſters are generated; as, becauſe ſome new ſeed is caſt upon the former, or ſome of the former ſeed is diminiſhed, or ſome parts tranſpoſed, or the wombe puffed up with winde. And ſome Phyſitians aſcribe it principally to the place of conception, which is oft-times miſplaced, by reaſon of inflations. *Ariſtotle* ſaith, that ſuch Creatures as are wont to bring forth many young ones at one burthen, eſpecially ſuch as have many cells or receipts for ſeed in their wombe, do moſt commonly produce monſters: for in that they bring forth ſome that are not ſo fully perfect, thereby they degenerate more eaſily into monſters: eſpecially of all other, the Pigs that are not farrowed at their due time, but ſome certain dayes after the reſt of the litter; for theſe cannot chuſe but be monſters in one part or other; becauſe whatſoever is either more or leſs then that which the kind requires, is monſtrous, and beſides Nature. And in his book of Problems he ſaith, that ſmall four-footed Creatures bring forth monſters: but Man, and the greater ſorts of four-footed beaſts, as Horſes and Aſſes, do not produce them ſo often. His reaſon is, becauſe the ſmaller kinds, as Bitches, Sows, Goats, and Ewes, are far more fruitful then the greater kinds are; for, of thoſe, every one brings forth at leaſt one, and ſome bring forth for the moſt part, many at once. Now Monſters are wont to be produced then, when there is a commixtion or confuſion of many ſeeds together, either by reaſon of ſundry copulations, or becauſe of ſome indiſpoſition in the place of conception. Hence it is, that birds alſo may bring forth monſters; for they lay egges ſometimes that have a double yelk: and if there be no ſmall skin that keeps both the yelks aſunder, then the confuſion of them cauſeth the breed to become monſtrous. Nature is earneſt in the faſhioning of a living Creature; and firſt ſhapes out the principal parts of the body: afterwards ſhe worketh ſometimes more, ſometimes leſſe, as the matter can afford which ſhe works upon, ſtill framing her ſelf thereunto: whereby it cometh to paſſe, that if the matter be defective, then ſhe cannot have her forth; if it be overmuch, then is nature overcome, and ſo both wayes hindered of her purpoſe, and thereby brings forth monſtrous broods, as in artificial births hath been often ſeen; ſome being defective, as having but one leg, or but one eye; ſome exceeding the ordinary courſe, as having four eyes, or four arms, or four feet, and ſometimes having both ſexes in them, which are called Hermaphrodites: and ſo, look how your art diſpoſes and layes things together, and after the ſame manner, Nature muſt needs accompliſh her work, and finiſh your beginnings. But whoſoever wouldſt bring forth any monſters by art, thou muſt learn by examples, and by ſuch principles be directed, as here thou mayeſt find. Firſt, thou muſt conſider with thy ſelf, what things are likely and poſſible to be brought to paſſe: for if you attempt likely matters, Nature will aſſiſt you, and make good your endeavours, and the work will much delight you: for you ſhall ſee ſuch things effected, as you would not think of; whereby alſo you may find the means to procure more admirable effects. There be many reaſons and wayes, whereby may be generated

Monſters in Man.

Firſt, this may come by reaſon of inordinate or unkindly copulations, when the ſeed

ſeed is not conveyed into the due and right places: again, it may come by the narrowneſſe of the wombe, when there are two young ones in it, and for want of room, are preſſed and grow together: again, it may come by the marring of thoſe thin skinnes of partition, which nature hath framed in a womans wombe, to diſtinguiſh and keep aſunder the young ones. *Pliny* writes, that in the year of *Caius Lelius* and *Lucius Domitius* Conſulſhip, there was born a maid-child that had two heads, four hands, and was of double nature in all reſpects: and a little before that, a woman-ſervant brought forth a child, that had four feet, and four hands, and four eyes, and as many ears, and double natured every way. *Philoſtratus* in the life of *Apollonius* writes, that there was born in Sicily, a boy having two heads. I my ſelf ſaw at Naples, a boy alive, out of whoſe breaſt came forth another boy, having all his parts, but that his head only ſtuck behind in the other boyes breaſt; and thus they had ſticken together in their mothers wombe, and their navils alſo did cling each to other. I have alſo ſeen divers children having four hands and four feet, with ſix fingers upon one hand, and ſix toes upon one foot, and monſtrous divers other wayes, which here were too long to reheaſe. By the like cauſes may

Monſters be generated in Beaſts.

We ſhewed before, that ſuch beaſts as bring forth many young ones at one burthen, eſpecially ſuch as have many cells or receits in their wombe for ſeed, do oft-teneſt produce Monſters. *Nicocreon* the Tyrant of Cyprus, had a Hart with four horns. *Ælianus* ſaw an Oxe that had five feet; one of them in his ſhoulder, ſo abſolutely made, and ſo conveniently placed, as it was a great help to him in his going. *Livy* ſaith, that at Seſſa-Arunca a City in Italy, there was eaned a Lambe that had two heads; and at Apolis, another Lambe having five feet; and there was a kitling with but three feet. *Rhaſes* reports, that he ſaw a Dog having three heads. And there be many other like matters which I have no pleaſure to ſpeak of. But it may ſeem that

Monſters in Birds may be more eaſily produced;

both in reſpect that they are more given to luſt, and becauſe alſo they bear in their bodies many egges at once, whereby they may ſtick together, and eaſily cleave each to other: and beſides this, thoſe birds that are by nature very fruitfull, are wont to lay egges that have two yelkes. For theſe cauſes *Columella* and *Leontinus* the Greek, give counſel to air and purge the houſes where Hennes are, and their neſts, yea and the very Hennes themſelves, with Brimſtone, and pitch, and torches; and many do lay a plate of iron, or ſome nailes heads, and ſome Bay-Tree boughs upon their neſts; for all theſe are ſuppoſed to be very good preſervatives againſt monſtrous and prodigious births. And *Columella* reports farther, that many do ſtrew graſſe, and Bay-Tree boughs, and heads of Garlick, and iron nails, in the Hens neſts; all which are ſuppoſed to be good remedies againſt thunder, that it may not marre their egges; and theſe alſo do ſpoil all the imperfect chickens, if there be any, before ever they grow to any ripeneſſe. *Ælianus* reporteth out of *Apion*, that in the time of *Oeneus* King of the South, there was ſeen a Crane that had two heads; and in another Kings daies, another bird was ſeen that had four heads. We will ſhew alſo how to hatch

A chicken with four wings and four feet,

which we learn out *Ariſtotle*. Amongſt egges, ſome there are oft-times that have two yelkes, if the Hennes be fruitful: for two conceptions cling

and grow together, as being very near each to other; the like whereof we may ſee in the fruits of Trees, many of them being twins, and growing into each other. Now, if the two yelks be diſtinguiſhed by a ſmall skinne, then they yield two perfect chickens without any blemiſh: but if the yelks be meddled one with another, without any skinne to part them, then that which is produced thereof, is a Monſter. Seek out therefore ſome fruitful Hennes, and procure ſome of the perfecteſt egges that they lay: you may know which are for your purpoſe, by the bigneſſe of them; if not, then hold them againſt the Sun, and you ſhall diſcern, both whether there be in them two yelks, and alſo whether they be diſtinguiſhed or no: and if you finde in them ſuch plenty of matter, that you ſee they are for your turn, let them be ſitten upon, their due time, and the chickens will have four wings and four legges: but you muſt have a ſpecial care in bringing them up. And as ſome egges have two yelkes, ſo there are ſome that have three: but theſe are not ſo common; and if they could be gotten, they would yield chickens with ſix wings and ſixs legges, which would be more wonderful. There hath been ſeen a ſmall Duck with four feet, having a broad thin bill, her foreparts black, her hinder-parts yellow, a black head, whitiſh eyes, black wings, and a black circle about her neck, and her back and tail black, yellow feet, and not ſtanding far aſunder; and ſhe is at this day kept to be ſeen at Torga. No queſtion but ſhe was generated after the ſame manner as we ſpake even now of chickens. So they report of a Pigeon that was ſeen which had four feet. And many ſuch monſters we have oft-times hatcht at home for pleaſure ſake. So alſo are Serpents generated, having many heads and many tailes. *Ariſtotle* writes of certain Serpents, that they may be generated after the ſame manner, to have many heads. The Poets, and the ancient deviſers of Fables, do ſpeak much of that Hydra Lernæa, which was one of *Hercules* labours to overcome: which Fiction was without all queſtion occaſioned by theſe kinds of Monſters. And whilſt I was imployed about the writing of this preſent work, there was in Naples a Viper ſeen alive, which had two heads, and three cloven tongues, and moved every one of them up and down. I my ſelf have ſeen many Lizards that had two or three tails, which the common people moſt fooliſhly eſteem to be a jeſt; and it cannot be but theſe were generated of ſuch egges as had two yelks.

CHAP. XVIII.

Of certain other waies how to produce monſtrous births.

WE may alſo produce Monſters by another way then that which we ſpake of before; for even after they are brought forth, we may faſhion them into a monſtrous ſhape, even as we liſt: for as we may ſhape young fruits as they grow, into the faſhion of any veſſel or caſe that we make for them to grow into; as we may make a Quince like a mans head, a Cucumber like a Snake, by making a caſe of that faſhion for them to grow in; ſo alſo we may do by the births of living Creatures. *Hippocrates* in his book of Air, and Water, and Places, doth preciſely ſet down the manner hereof; and ſheweth how they do it, that dwell by the River Phaſis, all of them being very long-headed, whereas no other Nation is ſo beſides. And ſurely Cuſtom was the firſt cauſe that they had ſuch heads; but afterward Nature framed her ſelf to that Cuſtome; inſomuch that they eſteemed it an honourable thing to have a very long head. The beginning of that Cuſtome was thus. As ſoon as the child was new born, whiles his head was yet ſoft and tender, they would preſently cruſh it in their hands, and ſo cauſe it to grow out in length; yea they would bind it up with ſwathing bands, that it might not grow round, but all in length: and by this cuſtom it came to paſſe, that their heads afterward grew

grew ſuch by nature. And in proceſs of time, they were born with ſuch heads, ſo that they needed not to be ſo framed by handling; for whereas the generative ſeed is derived from all the parts of the body, ſound bodies yielding good ſeed, but crazie bodies unſound ſeed; and oftentimes bald fathers beget bald children; and blear-eyed fathers, blear-eyed children; and a deformed father, for the moſt part a deformed childe; and the like alſo cometh to paſſe concerning other ſhapes: why ſhould not alſo long-headed fathers generate long-headed children? But now they are not born with ſuch heads, becauſe that practiſe is quite out of uſe; and ſo nature, which was upheld by that cuſtom, ceaſeth together with the cuſtom. So if we would produce a two-legged Dog, ſuch as ſome are carried about to be ſeen; we muſt take very young whelps, and cut off their feet, but heal them up very carefully: and when they be grown to ſtrength, join them in copulation with other dogs that have but two legs left; and if their whelps be not two-legged, cut off their legs ſtill by ſucceſſion, and at the laſt, nature will be overcome to yield their two-legged dogs by generation. By ſome ſuch practiſe as you heard before, namely by handling, and often framing the members of young children, Mid-wives are wont to amend imperfections in them; as the crookedneſſe or ſharpneſſe of their noſes, or ſuch like.

CHAP. XIX.

Of the wonderful force of imagination; and how to produce party-coloured births.

PLutark in his rehearſal of the opinions of Philoſophers, writes, that *Empedocles* held that an infant is formed according to that which the mother looks upon at the time of conception: for, ſaith he, women were wont to have commonly pictures and images in great requeſt, and to bring forth children reſembling the ſame. *Hippocrates*, to clear a certain womans honeſty that had brought forth children very unlike their parents, aſcribed the cauſe of it to a certain picture which ſhe had in her chamber. And the ſame defence *Quintilian* uſeth on the behalf of a woman, who being her ſelf fair, had brought forth a Black-moor, which was ſuppoſed by all men to be her ſlaves ſon. *Damaſcen* reports, that a certain young woman brought forth a child that was all hairy; and ſearching out the reaſon thereof, he found the hiary image of *John Baptiſt* in her chamber, which ſhe was wont to look upon. *Heliodorus* begins that excellent hiſtory which he wrote, with the Queen of Æthiopia, who brought forth *Chariclea* a fair daughter; the cauſe whereof was, the fable of *Andromeda* pictured in that chamber, wherein ſhe lay with the King. We read of ſome others, that they brought forth horned children, becauſe in the time of their coition they looked upon the fable of *Actæon* painted before them. Many children have hare-lips, and all becauſe their mothers being with child, did look upon a Hare. The conceit of the mind, and the force of Imagination is great; but it is then moſt operative, when it is exceſſively bent upon any ſuch thing as it cannot attain unto. Women with child, when they long moſt vehemently, and have their minds earneſtly ſet upon any thing, do thereby alter their inward ſpirits; the ſpirits move the blood, and ſo imprint the likeneſſe of the thing muſed upon, in the tender ſubſtance of the child. And ſurely all children would have ſome ſuch marks or other, by reaſon of their mothers longing, if this longing were not in ſome ſort ſatisfied. Wherefore the ſearchers out of ſecrets have juſtly aſcribed the marks and ſignes in the young ones, to the imagination of the mother; eſpecially that imagination which prevails with her in the chiefeſt actions, as in coition, in letting go her ſeed, and ſuch like: and as man of all other living creatures, is moſt ſwift and fleeting in his thoughts, and fulleſt of conceits; ſo the variety of his wit affords much variety of ſuch effects; and therefore they are more in mankind, then in other living creatures: for other creatures are not ſo divers minded, ſo that

they may the better bring forth every one his like in his own kind. *Iacob* was well acquainted with this force of imagination, as the Scriptures witneſſe: for endeavouring

To bring forth party-coloured Sheep,

he took that courſe which I would wiſh every man to take, that attempts any ſuch enterprize. He took certain Rods and Poles of Popler, and Almond-tree, and ſuch as might be eaſily barked, and cut off half the rine, pilling them by white ſtrakes, ſo that the Rods were white and black in ſeveral circles, like a Snakes colour. Then he put the Rods which he had pilled, into the gutters and watering-troughs, when the Sheep came to drink, and were in heat of conception, that they might look upon the Rods. And the Sheep conceived before the Rods, and brought forth young of party-colours, and with ſmall and great ſpots. A delightful ſight it was. Now afterward, *Iacob* parted theſe Lambes by themſelves, and turned the faces of the other Sheep towards theſe party-coloured ones, about the time of conception: whereby it came to paſſe, that the other Sheep in their heat, beholding thoſe that were party-coloured, brought forth Lambs of the like colour. And ſuch experiments might be practiſed upon all living Creatures that bear wool; and would take place in all kinds of beaſts; for this courſe will prevail even in

Generating party-coloured Horſes;

A matter which Horſe-keepers, and Horſe-breeders do practiſe much; for they are wont to hang and adorn with tapeſtry and painted clothes of ſundry colours, the houſes and rooms where they put their Mares to take Horſe; whereby they procure Colts of a bright Bay colour, or of a dapple Gray, or of any one colour, or of ſundry colours together. And *Abſyrtus* teacheth the ſame in effect; counſelling us to cover the Mares body with ſome ſtuff of that colour, which we would have the Colt to be of: for look what colour ſhe is ſet forth in, the ſame will be derived into the Colt; for the horſe that covers her, will be much affected with the ſight of ſuch colours, as in the heat of his luſt he looketh on; and will beget a Colt of the ſame hue as the example then before his eyes doth preſent unto him. *Oppianus* in his firſt book of Hunting, writes the ſame argument. Such is, ſaith he, the induſtry and practiſedneſſe of mans wit, that they can alter the colour of the young ones from the mother, and even in the wombe of their Dam procure them to be of divers colours: for the Horſe-breeder doth paint the Mares back with ſundry colours, (even ſuch as they would procure to be in the Colt,) againſt the time that both ſhe deſires horſe, & the Stallion is admitted to cover her. So the Stallion, when he cometh and ſees ſuch goodly preparation as it were for his wedding, preſently begins to ſome at the mouth, and to neigh after her, and is poſſeſſed with the fire of raging luſt throughout his whole body, raving and taking on, that he cannot forthwith ſatisfie himſelf upon his bride. At length the Horſe-breeder takes off their fetters, and lets them looſe together; and the Mare admits him, and afterward brings forth a Colt of as many colours as ſhe beheld in the time of her copulation; for as ſhe conceives the Colt, ſo withal ſhe conceives thoſe colours which ſhe then looks upon.

How to procure white Pea-cocks.

In former times, white Pea-cocks were ſuch a rare ſight in Colen, that every one admired them as a moſt ſtrange thing: but afterward they became more common, by reaſon that merchants brought many of them out of Norway: for whereas black or elſe party-coloured Peacocks were carried into that Country to be ſeen, preſently as they came thither, they waxed white; for there the old ones ſit upon their eggs in the air, upon the tops of very high mountaines, full of ſnow; and by continual ſitting there, it cauſeth ſome alteration in their own colour; but the young which they hatch, are white all over. And no doubt but ſome ſuch courſes will take

take good effect in all kinds of birds; for if we take their Cages or Coops wherein they are kept, and their neſts wherein they ſit, and white them on the inſide with ſome plaſtering work, or elſe cover them all over with white clothes or curtains, and ſo keep them in with grates, that they may not get out, but there couple and ſit, and hatch their egges, they will yeeld unto us white broods. So if you would

Procure Pigeons of party colours,

you muſt take that courſe which *Oppianus* hath ſet down. At ſuch time, as they fall to kiſſing their mate, and are deſirous of copulation, let him that keeps them lay before their eyes ſundry clothes of the braveſt colours they can get, but eſpecially purple: for the pigeons will in their heat of luſt be much affected and delighted with the ſight thereof, and the young ones which they bring forth, ſhall reſemble the ſame colours. The ſubtil Fowler, ſaith he, that gives himſelf to take and to bring up birds, is well acquainted with, and is wont to practiſe ſuch experiments, and very artificially procures fine colours in young Pigeons: ſhe caſteth before their ſparkling eyes fine wrought tapeſtry, and red coverlets, and purple garments; and ſo whiles he feeds their eyes with pleaſing ſights, he ſteals away their imagination to the colours which they look upon, and thereby derives the very ſame colours into the young ones.

How to procure a ſhag-hair'd Dog.

In faſting time you muſt ſtrew their kennels, and the places where they lie and couple, and uſually haunt, with the fleeces and hides of beaſts; and ſo, while they continually look upon thoſe ſights, they will beget ſhag whelps like Lions. This we heard came to paſſe by chance, and without any ſuch intended purpoſe, that a little Bitch lying continually in a Rams fleece, when ſhe came to be with whelp, ſhe brought forth puppies of the like hair as the fleece was.

How to procure Swine, and other beaſts to be white.

Swine-herds, and Keepers of beaſts, when they would have white litters, are wont to beautifie, and to build the ſtables and places whither the beaſts reſort to lye, with white roofs and white eaves; and the Swine which were brought forth in ſuch white ſties, and the other beaſts likewiſe that were brought forth in ſuch whited places, became thereby white all over.

CHAP. XX.

How it may be wrought, that Women ſhould bring forth fair and beautiful children.

BY this which hath been ſpoken, it is eaſie for any man to work the like effects in mankind, and to know how to procure fair and beautiful children. Nay, Writers make mention, that theſe things which we ſpeak of, have oftentimes fallen out by chance. Wherefore it was not here to be omitted. The beſt means to produce this effect, is to place in the bed-chambers of great men, the images of *Cupid*, *Adonis*, and *Ganymedes*; or elſe to ſet them there in carved and graven works, in ſome ſolid matter, that they may alwayes have them in their eyes: whereby it may to paſſe, that whenſoever their wives lie with them, ſtill they may think upon thoſe pictures, and have their imagination ſtrongly and earneſtly bent thereupon; and not only while they are in the act, but after they have conceived and quickned alſo: ſo ſhall the child when it is born, imitate and expreſſe the ſame form which his mother conceived in her mind, when ſhe conceived him, and bare in her mind, while ſhe bare him in her wombe. And I know by experience, that this courſe will take good effect; for after I had counſelled many to uſe it, there was a woman, who

who had a great desire to be the mother of a fair Son, that heard of it, and put it in practise; for she procured a white boy carved of marble, well proportioned every way; and him she had always before her eyes: for such a Son it was that she much desired. And when she lay with her Husband, and likewise afterward, when she was with child, still she would look upon that image, and her eyes and heart were continually fixed upon it: whereby it came to passe, that when her breeding time was expired, she brought forth a Son very like in all points, to that marble image, but especially in colour, being as pale and as white, as if he had been very marble indeed. And thus the truth of this experiment was manifestly proved. Many other women have put the like course in practise, and their skill hath not failed them. *Oppianus* mentions this kind of practise, that it is usual amongst the Lacedæmonians: for they, saith he, when they perceive that their wives are breeding young bones, hang up fine pictures, and place goodly images in their sight; some, of the most beautiful and handsome young men that ever mankind afforded, as of *Nireus*, *Narcissus*, and valiant *Hyacinthus*, and of other young lusty gallants that were most comely and beautiful in face, and very sightly for all the parts of their body; and some, of such excellent gods as was *Apollo* crowned with a garland of fresh coloured Bay, and *Evan* that had a Diadem of Vine-leaves about his head, and goodly hair hanging down under it: and this they did, that while their Wives stood gazing continually upon such brave pictures, and comely portraitures, they might breed and bring forth children of the same comlinesse and beauty.

CHAP. XXI.

How we may procure either males or females to be generated.

Empedocles was of opinion, That males or females were generated according to the heat or cold that was in them; and thence it is, saith he, that the first males are reported to have been generated in the Eastern and Southern parts of the earth, but the first females in the Northern parts. But *Parmenides* quite contrary affirmed, That males were especially generated towards the North, as having in them more solidity and thicknesse; and females especially towards the South, as being more loose and open, according to the disposition of the place. *Hipponax* held, That males and females are generated, according as the seed is either strong and solid, or fluid, weak and feeble. *Anaxagoras* writes, that the seed which issueth out of the right parts of the body, is derived into the right parts of the wombe; and likewise that which issueth out of the left parts of the body, falleth into the left parts of the wombe: but if they change courses, and the right seed fall into the left cell or receit in the wombe, or the left seed into the right cell, then it generates a female. *Leucippus* held, That there was no cause either in the seed or heat, or solidity, or place, that they should be different sexes, but only as it pleases nature to mark the young ones with different genitories, that the male hath a yard, and the female a wombe. *Democritus* affirms, that either sex in every part proceeds indifferently from either parent; but the young one takes in sex after that parent which was most prevalent in that generation. *Hipponax* saith, if the seed whereof the young is begotten, prevail most, then it is a male; but if the nourishment which it receives in the breeding, prevail more then the seed, then it is a female. But all Physitians with one consent affirm, that the right side hath most heat in it; wherefore if the woman receive and retain the generative seed in the right side of her wombe, then that which she conceives, is a male; but if in the left side, it is a female. The experience whereof may be evidently seen in such living Creatures as bring forth many at one burthen: for if you cut open a Sow that is great with Pig, you shall find the Boar-pigs lying in the right side, and the Sow-pigs in the left side of her wombe. And hence it is, that Physitians counsel women, as soon as they have taken in mans seed, to turn them presently on their right side. And hence it is, that if you knit up a Rams right stone, he begets Ewe-lambs only, as *Pliny* writeth. A Bull, as soon as he hath rid a Cow, gives evident signs to any man to conjecture whether he hath begotten a Cow-calf or a Bulchin: for if he lesp off by the right side, it is certain that he hath begotten a Bulchin; if by the left side, then a Cow-calf. Wherefore the Ægyptians in their Hieroglyphicks, when they would signifie a woman that hath brought forth a daughter, they make the character & likeness of a Bull looking toward the left side; but to signifie the birth of a son, they make his character as looking toward the right side. But if you desire to have a male generated, *Africanus*, *Columella*, and *Didymus* counsel you to knit up the left stone of the Sire; if a female, then to knit up his right stone; at such times as he is to be coupled for generation. But because this would be too much to do, where there is great store of cattel, we may assay it by another means. Northern blasts help much to the conception of a male, and Southern blasts to the conception of a female, as *Pliny* reporteth: the force of the Northern air is such, that those beasts which are wont to procreate females only, this will cause to bring forth males also. The Dams at the time of their copulation, must be set with their noses into the North: and if they have been used to coition still in the morning, you must not put them to it in the afternoon, for then they will not stand to their mate. *Aristotle*, a man most subtile, and exquisitely seen in the works of nature, willeth us, that about the time of gendering, we should wait for some Northern blasts in a dry day, and then let the flock feed against the winde, and so let them fall to copulation: if we would procure females to be generated, then we must so wait for Southern blasts, and let them stand with their heads towards the South as they are in copulation; for so not only *Aristotle* counselleth, but *Columella* and *Ælianus* also: for it is a rule that *Ælianus*, *Pliny*, *Africanus* and *Didymus* do all give, that if the cattel, as soon as they have been covered, do turn themselves toward the Southern winde, then certainly they have conceived females. There is also some cause of the procreation of a male, or of a female, in the begetters themselves; nay further, some cause thereof may be the force and operation of some waters: for sometimes the waters cause that a male or female be generated. There is, not far from the City Pana, a certain River called Milichus; and not far from that, another River called Charadius; whereof if the beasts drink in the Spring-time, they commonly bring forth all males: for which cause the Shepherds there drive away their flocks at that time, and feed them in that part of the Country which lieth fartheſt off from that River; as *Pausanias* writeth in his Achaica.

CHAP. XXII.

Of divers experiences that may be, and have been practised upon divers living Creatures.

THere remain now certain experiments of living Creatures, both pleasant, and of some use, which we have thought good here to set down, to save a labour of seeking them any further. And first,

How to make Horses have white spots on them.

It is a thing required in the art of trimming of Horses, to be able to cause white spots to grow in some parts of them; for crafty Horse-coursers are wont to counterfeit white spots in the forehead, or left thigh, or right shoulder of an Horse, thereby to deceive such men, as are wont to gesse at the goodnesse and qualities of a horse, by the conjecture of such marks. And this their counterfeit practise hath been detected by this chance; that the hair of a horses skin being galled off in any place, after a while hoary hairs have grown up there of themselves; and it is not unlikely but that this chance taught them that practise. The manner of the doing it, is, first to shave off the hair in that place where you would have a white spot; and then rub off, or cut the upper skin, and so you shall there have a white patch. But *Oppianus* speaking of the same experiment, shews that it is to be done by fire. There be some Horses, saith he, that are full of white round spots intermingled with

with their black colour: it cometh by the induſtry of the Horſe-breeder, who when they are yet tender and young, cunningly burns off their hair with an hot iron. But on the contrary, if you would have

The hairs of a wounded or galled place, to grow up of the ſame colour, as the other hair is of,

Tiberius hath taught the way how to do it. You muſt knead three pints of bruiſed or ground barley, and put to it the froth of nitre and a little ſalt, and make it into loaves; then you muſt put them into an Oven till they are burned to coals; afterward cruſh them, and beat them to powder, and then mix them with oyle, and anoint the ſore or the ſcar therewith; and this you muſt do for twenty daies. But what ſhould be the reaſon that this barley aſhes ſhould cauſe, not white hairs, but the like in colour to the reſt, to grow upon the ſcars or ſores of horſes whereupon it is caſt, that, *Alexander Aphrodiſæus* aſcribes to this, becauſe barley hath in it a purgative and cleanſing force, and ſo waſteth and expelleth the humors, and all the naughty ſtuff, that was gathered by the ſore into that part, becauſe it was maimed, and conſequendy nor ſo well able to relieve it ſelf. Neither yet will I here omit that toyiſh experiment whereby we may

Procure in Oxen a counterfeit ſhew of fatneſſe.

If you take an Oxe well grown in years, and make a hole into his thigh, and blow wind thereby into him, and afterward give him meat, he will ſhew fat, though indeed he be very lean. We may alſo, by giving them ſome kind of water to drink

Cauſe the fleeces and hides of cattel to be of divers colours,

as *Ælianus* ſheweth. The River Crathis affords one channel that makes beaſts white: for Oxen and Sheep, and all four-footed beaſts, as *Theophraſtus* ſaith, as ſoon as they drink of it, become white, though before they were red or black. In Eubœa, all for the moſt part, are white Oxen by nature. Sheep, by reaſon of the diverſity of mater which they drink, do diverſly change their colour; the force and nature of the Rivers working this change in them, eſpecially at every ramming time. Some are turned from black to white, and contrariwiſe, ſome are turned from white to black: theſe alterations are commonly ſeen neer to the River Antandrus, and neer alſo to a certain River in Thracia. The River Scamander, which is neer unto Troy, makes as many Sheep as drink of the water thereof, to become yellow. We may alſo conjecture and foreſee by certain outward bodily ſigns in the Dam or Sire,

What colour their young ones will be of.

To foreknow the colour of young Mules, we muſt take ſpecial example of the hairs of their Dams ears and eye-lids: for howſoever the reſt of their body is of one and the ſame colour, yet in thoſe two parts we may diſcern ſo many and ſuch colours as the foal ſhall have, as *Columella* writeth. So if you look under the Rams tongue, you ſhall there find certain veins; which if they be black, then will the Lambs be black alſo; but if they be white, then he hath begotten white Lambs: for look what colour theſe veins are of, with the ſame colour will the fleece of the Lambe be overſpread; inſomuch that if there be ſundry colours in them, there will be alſo ſundry like colours upon the Lambes, as *Ariſtotle*, *Democritus*, and *Didymus* do witneſſe. Now, how we may

Know by the egge, whether the chick when it is hatcht, will be a Cock or a Hen,

Ariſtotle teacheth us: for, ſaith he, if the egge be exactly round, then it will yield

a Cock-chicken; but if it be ſomewhat long, then it yields an Hen-bird: the reaſon is, becauſe in things that are round, the natural heat is more kindly and ſtrongly compacted together.

How to make a bird ſociable and familiar with thee.

Now we will ſpeak of the ſociableneſſe and familiarity which a certain Pie had with a friend of mine: who by this pretty device did make the Pie ſo well acquainted with him, and ſo ſerviceable to him, that ſhe would flie unto him, not only for the ſupplying of her daily wants, but as it were for love, never forſaking him night or day. The device was this. While ſhe was yet unfeathered in the neſt, he broke off her lower beak, even to her very jaws, that the poor wretch could not eat any meat but that which was put into her mouth with hands; and he himſelf gave her with his own hands all the meat ſhe did eat. After that, ſhe would flie to his trencher at dinner and ſupper, and would prate and chat unto him very flippant; inſomuch that nothing could be ſpoken in the houſe, but ſhe would imitate it, and ſpeak it again; and not only frame her tongue to their words, but her body alſo to the imitating and reſembling of their actions. And he was wont ſtill to leave her looſe at home, and ſhe would flie about everywhere, but ſtill at dinner and ſupper times ſhe would return home. It fell out that the man had occaſion to go from home fifteen or ſixteen days journey: ſhe would alwayes bear him company, now and then flying a great way before him, and would ſit ſtill upon a bough till he came at her; and then ſhe would leap upon his cap and his ſhoulders, friſking about him for very joy; and ſometimes ſtaying behind him; and then when he was gone a great way before, ſhe would in all haſte flie away after to overtake him: and ſhe was alſo his continual bedfellow; and yet to this day he hath her, and enjoyeth her familiar company. But, concerning the general tranſmutation and change of living creatures, let theſe things be ſufficient which we have already ſpoken.

THE

THIRD BOOK OF Natural Magick:

Which delivereth certain precepts of Husbandry; and ſheweth how to intermingle ſundry kinds of Plants, and how to produce new kinds.

The PROEME.

WE have rehearſed concerning divers kinds of new living Creatures; now ſhall I ſpeak of Plants, which raviſh with admiration the eyes and minds of thoſe that contemplate on them, with their abundant pleaſantneſſe, and wonderful Elegancy. Theſe bring more profit, and by theſe a natural Philoſopher may ſeem more admirable. For uſe made with the earth, is more honeſt and honourable then with other things; and the ground never grows old or barren, but is everywhere naturally rank to receive new ſeed, and to produce new; and is ever unſatisfied in fruitfulneſſe, and brings perpetual increaſe: and if nature be always admirable, ſhe will ſeem more wonderful in Plants. Copulation was but of one kind, here it is almoſt infinite; and not onely every Tree can be ingrafted into every Tree, but one Tree may be adulterated with them all. Living Creatures of divers kinds were not eaſily produced, and thoſe that come from other Countries were hard to get: here is no difficulty at all: grafts are fetcht and ſent, if need be, to any part of the world. And if diverſity of Creatures are made in Africa, by their copulating when they meet at the Rivers, that ſo new creatures are always produced; here in Italy, where the Air is always calme, and the Climate very indulgent, ſtrange and wilde plants find a good harbour, and ground to grow in, which is the mother and nouriſher of all, and ſo fruitful to produce new and diverſity of plants, that it can hardly be exhauſted. And we can better write of them, and know the truth more then others, becauſe we have them ſtill before our eyes, and an opportunity to conſider of their effects. And if our Anceſtors found many new things, we by adding to theirs, have found many more, and ſhall produce more excellent things overpaſſing them, becauſe daily by our art, or by chance; by nature, or new experience, new plants are made. Diodorus *writes, that the Vine at firſt was but one, and that was wilde; but now by the help of* Bacchus *alone, from the quality of the ground, the nature of the climate, and the art of planting, it is varied into many kinds, that it were madneſſe to number them up, and not worth our time. Nature brought forth but one kind of Pear-tree: now ſo many mens names are honoured by it, that one is called* Decumana, *another* Dolabelliana, *and another is named from* Decumius *and* Dolabella. *The ſame thing is obſerved in Figges, of* Livy *and* Pompey. *Quinces are of many kinds; ſome called* Mariana *from* Marius, Manliana *from* Manlius, Appiana Claudiana *from* Appius Claudius, Ceſtiana *from* Ceſtius: *their varieties have made the Authors names immortal. What ſhall I ſay of Laurel cherries, found in* Pliny *his time? what of Citrons? which as* Athenæus *ſaith, were too ſharp to eat in the days of* Theophraſtus, *and the anceſtors of* Plutark *and* Pliny; *but* Palladius *made them to become ſweet. What of the Peach, and Almond-peach Nuts, fruits our fore-fathers knew not, yet now are they eaten, being pleaſant and admirable? what of Clove-gilliflowers, that the Gardners Art hath made ſo dainty and ſweet ſcented? and ſo of other plants I have everywhere ſet down in this work? Our Naples abounds ſo with them, that we would not go forth to ſee the Orchards of the Hesperides, Alcinus, Semiramis, and at Memphis, that were made to hang above ground. But I ſhall briefly and plainly relate the Hiſtory.*

Chap.

CHAP. I.

How new kinds of Plants may be generated of putrefaction.

AS we have ſhewed before, that new kinds of Living Creatures may be generated of putrefaction; ſo, to proceed in the ſame order as we have begun, we will now ſhew that new kinds of Plants may grow up of their own accord, without any help of ſeed or ſuch like. The Antients queſtionleſs were of opinion, that divers plants were generated of the earth and water mixt together; and that particular places did yield certain particular plants. We rehearſed the opinion of *Diogenes* before, who held that plants are generated of water putrified in it ſelf, and a little earth tempered therewith. *Theophraſtus* held, that the rain cauſeth much putrefaction and alteration in the earth, and thereby plants may be nouriſhed, the Sun working upon it with his heating, and with his drying operation. They write alſo, that the ground when it is ſtirred, brings forth ſuch kinds of Plants alwaies, as are uſuall in the ſame place. In the Iſle Creta, the ground is of that nature, that if it be ſtirred anywhere, and no other thing ſown or planted in it, it will of it ſelf bring forth a Cypreſſe-tree: and their tilled lands, thoſe that are ſomewhat moiſt, when they lie fallow, bring forth thiſtles. So the herb Laſer in Africa, is generated of a kind of pitchy or clammy rain and thick dirt; and the herb will ſhew it ſelf out of the earth preſently after the rain is fallen. *Pliny* ſaid, that the waters which fall from above, are the cauſe of every thing that grows upon the earth, nature ſhewing therein her admirable work and power: and many ſuch things they report, which we have ſpoken of in the books of the knowledge of Plants. And I my ſelf have oft-times by experience proved, that ground digged out from under the loweſt foundations of certain houſes, and the bottom of ſome pits, and laid open in ſome ſmall veſſel to the force of the Sun, hath brought forth divers kinds of Plants. And whereas I had oftentimes, partly for my own pleaſure, and partly to ſearch into the works of Nature, ſought out and gathered together earths of divers kinds, I laid them abroad in the Sun, and watered them often with a little ſprinkling, and found thereby, that a fine light earth would bring forth herbs that had ſlight ſtalkes like a ruſh, and leaves full of fine little ragges; and likewiſe that a rough and ſtiff earth full of holes, would bring forth a ſlight herbe, hard as wood, and full of creviſes. In like manner, if I took of the earth that had been digged out of the thick woods, or out of moiſt places, or out of the holes that are in hollow ſtones, it would bring forth herbs that had ſmooth bleviſh ſtalkes, and leaves full of juice and ſubſtance, ſuch as Peny-wort, Purſlane, Senegreek, and Stone-croppe. We made trial alſo of ſome kinds of earth that had been farre fetcht, ſuch as they had uſed for the ballaſt of their Shippes; and we found ſuch herbs generated thereof, as we knew not what they were. Nay further alſo, even our of very roots and barks of Trees, and rotten ſeeds, pownded and buried, and there macecrated with water, we have brought forth in a manner the very ſame herbs; as out of an Oken root, the herb Polypody, and Oak-fern, and Splenewort, or at leaſt ſuch herbs as did reſemble thoſe, both in making and in properties. What ſhould I here rehearſe, how many kinds of toad-ſtools and puffs we have produced? yea, of every ſeveral mixture of putrified things, ſo many ſeveral kinds have been generated. All which I would here have ſet down, if I could have reduced them into any method; or elſe if ſuch plants had been produced, as I intended: but thoſe came that were never

ſought for. But happily I ſhall hereafter, if God will, write of theſe things, for the delight, and ſpeculation, and profit of the more curious ſort: which I have neither time nor leiſure now to mention, ſeeing this work is ruffled up in haſte. But let us ſee

How Toad-ſtools may be generated.

Dioſcorides, and others have written, That the bark of a white Poplar-Tree, and of a black, being cut into ſmall pieces, and ſowed in dunged lands or furrows, will at all times of the year bring forth muſhromes, or toad-ſtools that are good to be eaten. And in another place he ſaith, that they are more particularly generated in thoſe places, where there lies ſome old ruſty iron, or ſome rotten cloth: but ſuch as grow neer to a Serpents hole, or any noiſome Plants, are very hurtful. But *Tarentinus* ſpeaks of this matter more preciſely. If, ſaith he, you cut the ſtock of a black Poplar peece-meal into the earth, and pour upon it ſome leaven that hath been ſteeped in water, there will ſoon grow up ſome Poplar toad-ſtools. He addeth further; If an up-land or hilly field that hath in it much ſtubble and many ſtalks of corn, be ſet on fire at ſuch time as there is rain brewing in the clouds, then the rain falling, will cauſe many toad-ſtools there to ſpring up of their own accord: but if, after the field is thus ſet on fire, happily the rain which the clouds before threatned doth not fall; then, if you take a thin linnen cloth, and let the water drop through by little and little like rain, upon ſome part of the field where the fire hath been, there will grow up toad-ſtools, but not ſo good as otherwiſe they would be, if they had been nouriſhed with a ſhowre of rain. Next we will ſhew

How Sperage may be generated.

Dydimus writes, That if any man would have good ſtore of Sperage to grow, he muſt take the horns of wilde Rams, and beat them into very ſmall powder, and ſow them in eared ground, and water it, and he ſhall have his intent. There is one that reports a more ſtrange matter; that if you take whole Rams horns not powned into ſmall pieces, but only cut a little, and make a hole in them, and ſo ſet them, they will bring forth Sperage. *Pliny* is of *Didymus* opinion, that if the horns be powned and digged into the earth, they will yield Sperage; though *Dioſcorides* thinks it to be impoſſible. And though I have made often trial hereof, but could not find it ſo to be, yet my friends have told me of their own experience, that the ſame tender ſeed that is contained within the Rams horn, hath produced Sperage. The ſame my friends alſo have reported

That Ivy doth grow out of the Harts horn;

and *Ariſtotle* writes of an Husband-man that found ſuch an experiment; though for my own part I never tried it. But *Theophraſtus* writes, that there was Ivy found growing in the Harts horn; whereas it is impoſſible to think how any Ivy ſeed could get in there: and whereas ſome alledge, that the Hart might have rubbed his horn againſt ſome Ivy roots, and ſo ſome part of the horn being ſoft and ready to putrifie, did receive into it ſome part of the root, and by this means it might there grow; this ſuppoſal carries no ſhew of probability or credit with it. But if theſe things be true, as I can ſay or ſee nothing to the contrary, then ſurely no man will deny but that divers kinds of plants may be generated of divers kinds of living Creatures horns. In like manner, may plants be generated of the putrified barks and boughs of old Trees: for ſo is

Polypody, and the herb Hyphear generated;

for both theſe, and divers other plants alſo, do grow up in Firre-trees, and Pine-trees, and ſuch other: for in many Trees, neer to the bark, there is a certain flegmatick or moiſt humour, that is wont to putrifie; which, when it abounds too much within, breaks forth into the outward ſhew of the boughs and the ſtock of the Tree; and

and there it meets with the putrified humour of the bark; and the heat of the Sun working upon it there, quickly turns it into ſuch kinds of herbs.

CHAP. II.

How Plants are changed, one of them degenerating into the form of the other.

TO work Miracles, is nothing elſe (as I ſuppoſe) but to turn one thing into another, or to effect thoſe things which are contrary to the ordinary courſe of Nature. It may be done by negligence, or by cunning handling and dreſſing them; that plants may forſake their own natural kind, and be quite turned into another kind; wholly degenerating, both in taſte, and colour, and bigneſſe, and faſhion: and this I ſay may eaſily be done, either if you neglect to dreſſe or handle them according to their kind, or elſe dreſſe them more carefully and artificially then their own kind requires. Furthermore, every plant hath his proper manner, and peculiar kind of ſowing or planting; for ſome muſt be ſowed by ſeed, others planted by the whole ſtem, others ſet by ſome root, others graffed by ſome ſprig or branch: ſo that if that which ſhould be ſowed by ſeed, be planted by the root, or ſet by the whole ſtock, or graffed by ſome branch; or if any that ſhould be thus planted be ſowed by ſeed; that which cometh up will be of a divers kinde from that which grows uſually, if it be planted according to its own nature, as *Theophraſtus* writes. Likewiſe if you ſhall change their place, their air, their ground, & ſuch like, you pervert their kind; and you ſhall find that the young growing plant will reſemble another kind, both in colour and faſhion; all which are clear caſes by the books of Husbandry. Some examples we will here rehearſe. If you would change

A white Vine into a black, or a black into a white;

ſow the ſeed of a white Garden-Vine, and that which cometh of it, will be a black Wilde-vine; and ſo the ſeed of a black Garden-vine will bring forth a white Wilde-vine, as *Theophraſtus* teacheth. The reaſon is, becauſe a Vine is not ſowed by ſeed, but the natural planting of it is by ſprigs and roots. Wherefore if you deal with it otherwiſe then the kind requires, that which cometh of it muſt needs be unkindly. By the like means

A white Fig-tree may degenerate into a black,

for the ſtone of a Fig, if it be ſet, never brings forth any other but a wilde or a wood Fig-tree, and ſuch as moſt commonly is of a quite contrary colour; ſo that of a white figtree it degenerates into a black, and contrariwiſe a black fig-tree degenerates into a white. Sometimes alſo, of a right and noble Vine is generated a baſtard Vine, and that ſo different in kind oftentimes, that it hath nothing of the right garden-vine, but all meerly wilde. In like manner alſo are changed

The red Myrtle and the red Bay-tree into black,

and cannot chuſe but loſe their colour: for theſe likewiſe degenerate, as the ſame *Theophraſtus* reports to have been ſeen in *Antandrus*; for the Myrtle is not ſowed by ſeed, but planted by graffing; and the Bay-tree is planted by ſetting a little ſprig thereof that hath in it ſome part of the root, as we have ſhewed in our diſcourſe of Husbandry. So alſo are

Sweet Almonds and ſweet Pomegranates changed into ſowre ones.

for the ſtones or kernels of the Pomegranates are changed from their right blue, into a baſer colour; and the Pomegranate it ſelf, though it be never ſo good, degenerates into a hard, and commonly a ſharp fruit. The Almond degenerates likewiſe both in taſte, and alſo in feeling; for of a ſoft one cometh a harder: therefore we are counſelled to graffe him when he is prettily well grown, or elſe to change him, and ſhift him oft. An Oak likewiſe will become worſe: and therefore whereas the beſt grows in Epyrus, and many have planted the ſame elſewhere, yet they could never

never produce the like of that. In like manner, of the kernel of the natural Olive cometh a wilde Olive; (and they that say that the male Cypresse-tree for the most part degenerates into a female;) and in processe of time there is such a change, that it agreeth in nothing with the natural Olive, but is so stark wilde, that sometimes it cannot bring forth fruit to any perfection. *Varro* saith that

Coleworts are changed into Rape, and Rape into Coleworts.

Old seed is of so great force in some things, that it quite changeth the nature; for the old seed of Coleworts being sowed, brings forth Rape; and contrariwise, old Rape-seed degenerates into Coleworts. By labour also and dressing

The Corn Typha, and Spelt, are changed into Wheat, and Wheat into them;

for this may be done, if you take them being of a thorough ripeness, and knead them, and then plant them; but this will not so prove the first nor the second year; but you must expect the proof of it in the third year, as *Theophrastus* sheweth. *Pliny* writeth, that the Corn Siligo is changed into Wheat the second year. So all seeds, either by reason that they are neglected, or because there is some indisposition either in the earth, or the air where they are, do oft-times degenerate from the excellency and goodness of their kind, and become worse. *Virgil* hath observed it: I have seen, saith he, the best and choicest things that were most made of, at length yet to degenerate, unless mans industry did yearly supply them with his help: so fatal it is for all things to wax worse and worse, and still to have need to be renewed. *Galens* father, a man very studious of Husbandry, especially in his old age, bestowed great pains and diligence to find out, whether the annoyances of fruits, that which mars their pure goodness, did spring up of it self, or arise out of any seeds of the fruits themselves, which did degenerate into other kinds. Wherefore he took the purest, and the cleanest Wheat and Barley that he could get, and having picked out all other seed whatsoever, sowed them in the ground: and when he found much Tares growing in the Wheat, but very little in the Barley, he put the same experiment in other grain in practice; and at last found in Pulse a hard and round Fetch, and moreover, that the herb Axeseed did grow among Pulse, by a kind of degeneration of the Pulse into Axeseed. So, unless it be prevented by skill and pains,

The herb Ballamint will turn into a Mint.

Wherefore it must be often shifted and transplated from place to place, lest it so degenerate, as *Theophrastus* counselleth; for when a man doth not look to it, and dresse it, the roots thereof will grow very large, and thereby the upper part being weakned, loseth the rankness of his savour; and that being lost, there remains in it but a weak smell, the very same in a manner that is in a common Mint. I my self have sowed Mint seed, and it hath been changed into wilde Peny-roial; I mean, in savour onely: for the fashion of the Mint remained still in it. *Martial* writes, That

Basil-royal degenerates into wilde Betony,

if it be laid open to the Suns hotest and greatest force: for then it will bring forth sometimes purple flowers, sometimes white, and sometimes of a Rose colour. And it will not only degenerate into Betony, but into Ballamint also. Likewise the boughs of the shrub Casia, as *Galen* reporteth, will degenerate into Cinamon. Likewise

Cloves, Roses, Violets, and Gilli-flowers, of purple, will become white,

either by reason that they are old, or else if they be not well looked unto. For *Theophrastus* records, that Violets, Roses, and Gilli-flowers, if they be not well heeded, in three years will wax white; and the experience thereof I my self have plainly seen. Neither yet will Plants degenerate one into another, only in such case as where there is a kind of vicinity and likeness of nature, but also where there

there is no such vicinity, one plant may be changed into another of a quite different kind: for

An Oak may be changed into a Vine.

Albertus reporteth, (if the thing be as true as it is strange; but let the truth thereof lie upon his credit) he reports, I say, that Oaken or Beechen boughs being ingrafted into the Tree Myrica, is quite changed into it; and so into the Tree called Tremisca, which is a baser kind of wood: and likewise if Oaken boughs be set in the ground of Alummum, a place so called, they will be quite altered into right Vines, such as their grapes yeeld good wine; and sometimes the old Oaks, if they be pared, degenerate into Vines. But we must not think that this change is made while those Trees or boughs last; but when once they are putrified, then the nature of the ground works into them, and changeth them into Vines.

CHAP. III.

How to make one fruit compounded of many.

AS we heard before of divers living Creatures, that they might be mingled into one, by copulation; so now we will shew also how to contrive divers kinds of fruits, by graffing into one fruit: for graffing is in plants the same that copulation is in living creatures: yet I deny not, but there are other means whereby this may be effected, as well as by graffing. But above all other, graffing is most praise-worthy, as being the best and fittest means to incorporate one fruit into another, and so of many to make one, after a wonderful manner. And whereas it may be thought a very toilsome, and indeed impossible matter, here the excellent effect of the work must sweeten all thy labour, and thy painful diligence will take away the supposed impossibility of the thing, and perform that which a man would think were not possible to be done. Neither must thou suffer thy self to be discouraged herein by the sayings of rude Husband-men which have attempted this thing, but for want of skill could not perform it, seeing experience teacheth thee that it hath been done. Wherefore against such discouragements, thou must arm thy self with a due consideration of such experiments as the Antients have recorded: as for example, that the Figge-tree may be incorporated into the Plane-tree, and the Mulberry-tree; and likewise the Mulberry-tree into the Chestnut-tree, the Turpentine-tree, and the white Poplar, whereby you mayest procure white Mulberries; and likewise the Chestnut-tree into a Hasel, and an Oak; and likewise the Pomegranate-tree into all Trees, for that it is like to a common whore, ready and willing for all Comers; and likewise the Cherry-tree into a Turpentine-tree: and to conclude, that every Tree may be mutually incorporated into each other, as *Columella* supposeth. And this is the cause of every composition of many fruits into one, of every adopted fruit which is not the natural child, as it were, of the Tree that bare it; and this is the cause of all strange and new kinds of fruits that grow. *Virgil* makes mention of such a matter, when he saith, that *Dido* admired certain Trees which she saw, that bare new kinds of leaves, and apples that naturally were not their own. And *Palladius* saith, that Trees are joined together as it were, by carnal copulation, to the end that the fruit thereof might contain in it, all the excellencies of both the parents: and the same Trees were garnished with two sorts of leaves, and nourished with two sorts of juices, and the fruit had a double relish, according to both the kinds whence it was compounded. But now, as we did in our tract of the commixtion of divers kinds of living Creatures; so here also it is meet to prescribe certain rules, whereby we may cause those divers plants which we would intermingle, to join more easily, and to agree better together, for the producing of new and compounded fruits. First therefore, we must see that either of the Trees have their bark of one and the same nature: and both of them must have the same time of growing and shooting out of their sprigs; as was required in living creatures, that both of them should have the same time of breeding their young

young ones: for if the graffe have a dry or a hard bark, and the ſtock have a moiſt or ſoft bark, or that they be any way contrary each to other, we ſhall labour in vain. Then we muſt ſee that the ingraffing be made in the pureſt and ſoundeſt place of the ſtock, ſo that it neither have any tumors or knobs, or any ſcars, neither yet hath been blaſted. Again, it is very material, that the young graffes or ſhoots be fetcht from the moſt convenient place or part of the Trees; namely, from thoſe boughs that grow toward the Eaſt, where the Sun is wont to riſe in the Summer-time. Again, they muſt be of a fruitful kind, and be taken off from young plants, ſuch as never bare fruit before. They muſt alſo be taken in their prime, when they are beginning firſt to bud, and ſuch as are of two years growth, and likely to bear fruit in their ſecond year. And the ſtocks into which they are to be engraffed, muſt likewiſe be as young as may be graffed into; for if they be old, their hardneſſe will ſcarce give any entertainment to ſtrange ſhoots to be planted upon them. And many ſuch obſervations muſt be diligently looked into, as we have ſhewed in our book of Husbandry. But we muſt not here omit to ſpeak of the lome, or that clammy morter, which makes

The Graffe and the ſtock to cloſe more eaſily together;

for it is very helpful to glew or faſten the skins of both the barks one into the other: and if the barks be of a divers nature, yet by this lome they may be ſo bound into one, that they will eaſily grow together. And ſurely it is commodious in many reſpects. Firſt, becauſe, as in mans body, the fleſh being wounded or pierced into, is ſoon cloſed up again with ſtiffe and clammy plaiſters applyed thereunto; ſo the bark or the boughs of Trees being cut or rent, will cloſe together again very ſpeedily, by the applying of this morter. For if you pill the bark off from a Tree, or ſlip off a little ſprig from a bough, unleſſe you cloſe it up ſo cunningly, that it may ſtick as fitly every way in the graffing as whilſt it grew, it will ſoon wither, and fade, and loſe the natural juice and moiſture; which inconvenience this lome will prevent, and fit them one into another. Moreover, if there be any open chink betwixt the bark and the Tree, preſently the air getteth in, and will not ſuffer them to cloſe; therefore to make it ſure that they may cloſe without fail, this lome is needful. And whereas there are ſome Trees which cannot away to be harboured in any of another kind, this lome will knit them ſo ſtrongly into the ſtock, that they cannot but bud and bloſſom. But here we muſt obſerve, that this glue or morter muſt be as neer of the nature of the thing engraffed as may be; for then it will perform this duty more kindly. If you be diligent herein, you may do many matters. We will give you a taſte of ſome, that by theſe you may learn to do the like. Pill off the bark of Holly, and make a pit in ſome moiſt ground, and there bury your Holly rines, and let them there putrifie, which will be done in twelve daies: then take them forth, and ſtamp them till you ſee they are become a clammy ſlime. This is alſo made of the fruit Sebeſten in Syria; and likewiſe it may be made of ordinary birdlime: but the beſt of all is made of the rines of Elm-roots ſtamped together; for this hath a ſpecial quality, both to faſten, and alſo to cheriſh. But let us return to graffing, which is of ſuch great force, that it hath cauſed a new kind of a baſtard fruit that was never heard of before, namely

An Apple compounded of a Peach-apple, and a Nut-peach;

which kind of compound generation, was never ſeen, nor heard of, nor yet thought upon by the Ancient. This is to be done by a kind of graffing which they call emplaſtering. Take off two young fruitful ſprigges, one from a Peach-apple Tree, and the other from the Nut-peach Tree; but they muſt be well grown, and ſuch as are ready to budde forth. Then pare off the bark of them about two fingers breadth in compaſſe, ſo that the budde to be graffed may ſtand

ſtand fitly in the midſt betwixt them both; but you muſt do it charily, leſt you periſh the wood. Then cleave them thorough the middle a little way, that they may be let one into another, and yet the cleft not ſeen, but covered with the bud. Then take off a bud from one of thoſe Trees, with the bark round about the bud, and ſet it into the midſt of the boughs which we ſpake of before; and ſo engraffe them together into the other Tree, having firſt cut out a round fit place for them therein. They muſt be engraffed in that part of the Tree, which is moſt neat and freſh-coloured; the ſprigs that grow about that place muſt be cut off, leſt they withdraw the nouriſhment from the graffe, which requires it all for it ſelf. And when you have ſo done, binde it about gently, that you hurt it not; and cover it with ſomewhat, leſt the rain fall down upon it; but eſpecially take heed to the cleft, and the place where you pilled off the bark, that you plaiſter it up well with morter. Thus if you do, the graffe will very kindly proſper, and the bud grow forth into a fruit that is compounded of both kinds, and it ſhall carry the hue both of the Peach-apple and the Nut-peach by equal proportion, ſuch as was never ſeen before. By this means alſo we may procure the bringing forth

Of a Figge halfe white and half black;

for if we take the buds of each of them, paring them off together with the bark round about them, and then cut them in the middle, and put the half of one, and the half of the other together, and ſo emplaiſter them into the Tree, as we ſpake before, the fruit thereof will be a Figge half white and half black. So alſo

Pomegranates may be brought forth, which will be ſweet on the one ſide, and ſowre on the other;

If you take either the ſhoots or the buds of each of them, and after you have divided them in the midſt, put the half of each together, as before was ſpoken. But this may be done beſt upon the ſhoots or ſprigs; for the bud can hardly be pared off, nor well divided, becauſe the bark is ſo weak, and ſo thin, and ſlender, that it will not endure to be much or long handled. Likewiſe

Orenges compounded of divers kinds, and ſuch as are half Limons; as alſo Limons half ſweet, and half ſowre, may be produced,

if we mix them after the ſame manner as we ſpake before; for theſe are very fit to be graffed by emplaſtering; and theſe kinds of compound Orenges and Limons are very commonly to be ſeen in many Orchards in Naples. In like manner we may mingle and compound

A Peach of the white and the red Peach,

if we put thoſe two kinds together, by ſuch emplaſtering: for there are of this compound fruit to be ſold in Naples at this day. Likewiſe we may procure

A grape that hath a kernel or ſtone half black, and diverſly coloured.

We muſt deal by the ſhoots of Vines, as we ſhewed before was to be done by the buds of other Trees; cleave them in the middle, and binde two ſhoots or more of divers ſorts of Vines handſomely together, that they may grow up in one, and graff them into a fruitful Vine of ſome other kind. And the ſame which we have ſhewed concerning fruits, may be as well practiſed alſo upon flowers. As for example; If we would produce

Roſes that are half white and half red;

we muſt take the ſprigs of a white Roſe, and of a red, and pare off the buds of each of them; and having cut them aſunder in the middle, put the halfs of each together, as we ſpake before, and engraffe them artificially into the bark, and then have a diligent care ſtill to cheriſh them, the compound bud will in due ſeaſon bring forth Roſes which will be white of the one ſide, and red of the other. But if you would

make trial hereof in Clove-gilli-flowers, and deſire

To produce ſome that are half red,

ſeeing they have no buds at all, you muſt practiſe this experiment upon their root; you muſt take two roots of them, and cleave them in the middle, and match them fitly together, that they may grow each to other; and binde them up well, and then will they yeeld compound Clove-gilli-flowers: of which kind we have great ſtore, and they are common amongſt us everywhere; and they do not onely bring forth party-coloured flowers, but the very ſame bough, and one and the ſame ſprig, will bear white ones and red ones, and ſuch as are wrought and as it were embroidred with divers goodly colours, moſt pleaſant to be ſeen.

CHAP. IV.

Of a ſecond means whereby fruits may be mingled and compounded together.

THere is alſo a ſecond way of compounding divers kinds of fruits together; namely, by another manner of graffing. As for example; If we would produce

Pomegranates compounded of divers kinds,

Theophraſtus ſheweth us how to do it. We muſt take the young ſlips or branches of divers kinds, and bruiſe them with a Beetle, ſo that they may ſtick and hang together; and then binde them up very hard each to other, and ſet them in the ground: and if they be well laid together, all thoſe ſlips will grow up jointly into one Tree; but ſo, that every one of them retains his own kind, and receives his ſeveral nouriſhment by it ſelf, and ſeverally digeſts it: and the chief community which they have all together, is their mutual embracing each of other. The ſame *Theophraſtus* teaches us in the ſame place,

How one and the ſame Vine-branch may bring forth a black and a white grape both together; and how in the ſame grape may be found a white and black ſtone hanging together.

Take the branch of a white Vine, and another of the black, and the uppermoſt half of either of them muſt be bruiſed together; then you muſt match them equally, and binde them up together, and plant them: for by this means they will grow up both into one joint; for every living thing may be matcht with another, eſpecially where one is of the ſame or the like kind with the other: for then if they be diſſolved, as theſe are in ſome ſort when they are bruiſed, their natures will eaſily cloſe together, and be compact into one nature: but yet either of theſe branches hath his ſeveral nouriſhment by it ſelf, without confuſion of both together; whereby it cometh to paſſe, that the fruit ariſing from them is of a divers nature, according as either of the ſprigs requireth. Neither ought this to ſeem ſtrange, that both of them concurring into one, ſhould yet retain each of them their ſeverall kind, ſeeing the like hereof may be found in certain Rivers which meet together by confluence into one and the ſame channel, and yet either of them keeps his own ſeveral courſe and paſſage; as do the Rivers Cephiſus and Melas in Bœotia. *Columella* teacheth us to do this thing on this manner. There is, ſaith he, a kind of engraffing, whereby ſuch kind of grapes are produced, as have ſtones of divers kinds, and ſundry colours; which is to be done by this means. Take four or five, or more (if you will) Vine-branches of divers kinds, and mingle them together by equal proportion, and ſo binde them up. Afterward put them into an earthen pipe or a horn faſt together; but ſo, that there may be ſome parts of them ſeen ſtanding out at both ends; and thoſe parts ſo ſtanding forth, muſt be diſſolved or bruiſed: and when you have ſo done, put them into a trench in the ground, covering them with muck, and watering them till they begin to bud. And when the buds are grown faſt together, after two or three years, when they are all knit and cloſed into one, then

then break the pipe, and neer about the middle of the ſtalk beneath the ſprouts, there where they ſeem to have moſt grown together, cut off the Vine, and heal that part where it is ſo cut, and then lay it under the ground again about three fingers deep: and when that ſtalk ſhall ſhoot up into ſprigs, take two of the beſt of them, and cheriſh them, and plant them in the ground, caſting away all the other branches; and by this means you ſhall have ſuch kinds of grapes as you deſire. This very ſame experiment doth *Pliny* ſet down, borrowing it of *Columella*. But *Didymus* preſcribes it on this manner. Take two Vine-branches of divers kinds, and cleave them in the middle; but with ſuch heedful regard, that the cleft go as far as the bud is, and none of the pith or juice be loſt; then put them each to other, and cloſe them together, ſo that the bud of either of them meet right one with the other: and as much as poſſibly may be, let them touch together, whereby both thoſe buds may become as one: then binde up the branches with paper as hard together as you can, and cover them over with the Sea-onion, or elſe with ſome very ſtiff clammy earth; and ſo plant them, and water them after four or five daies, ſo long till they ſhoot forth into a perfect bud. If you would produce

A Fig, that is half white, and half red;

Leontinus teacheth you to do it after this manner. Take two ſhoots of divers kinds of Fig-trees; but you muſt ſee that both the ſhoots be of the ſame age, and the ſame growth as neer as you can: then lay them in a trench, and dung them, and water them. And after they begin to bud, you muſt take the buds of each, and binde them up together, ſo that they may grow up into one ſtalk: and about two years after, take them up, and plant them into another ſtock, and thereby you ſhall have Figs of two colours. So then by this means

All fruits may be made to be party-coloured;

and that not onely of two, but of many colours, accordingly as many kinds of fruits may be compounded together. And ſurely theſe experiments are very true, though they be ſomewhat hard to be done, and require a long times practice, as I my ſelf have had experience. The like experiment to theſe is recorded by *Palladius*, and by other Greek Writers, who ſhew the way

How a Vine may bring forth cluſters of grapes that are white, but the ſtones of the grapes black.

If white and black Vines grow neer together, you muſt ſhred the branches of each, and preſently clap them together ſo, that the bud of either may meet right together, and ſo become one: then binde them up hard in paper, and cover them with ſoft and moiſt earth; and ſo let them lie three dayes or thereabouts: after that, ſee that they be well and fitly matcht together, and then let them lie till a new bud come forth of a freſh head: and by this means you ſhall procure in time, divers kinds of grapes, according to the divers branches you put together. I my ſelf have made choice of two ſhoots of two divers Vines growing one by another; I have cleft or cut them off in that place where the buds were ſhooting forth, leaving the third part of the bud upon the branch; I faſtened them together, and bound them up into one very faſt, leſt when the buds ſhould wax greater, one of them might flie off from the other: I fitted them ſo well, branch with branch, and bud with bud, that they made but one ſtalk; and the very ſame year they brought forth grapes that had cloven kernels or ſtones. This ſhoot ſo ſpringing up, I put to another; and when that was ſo ſprung up, I put that alſo to another; and by this continual fitting of divers ſprigs one to another, I produced cluſters of divers-coloured and divers-natured grapes: for one and the ſame grape was ſweet and unſavoury; and the ſtones were ſome long, ſome round, ſome crooked; but all of them were of divers colours. *Pontanus* hath elegantly ſhewed

How Citron-trees may bear divers kinds;

namely, by joining two ſundry boughs together, after the bark hath been pared a-

away, and faſtning each to other with a kind of glue, that they may grow upone as faſt as the other; and when they are engraffed into one ſtock, they muſt be very carefully covered and looked unto, and ſo one and the ſame branch will bring forth fruit of divers kinds. So you may procure

An Orenge-tree to bring forth an Apple half ſweet and half ſowre.

And this kind of commixtion was invented by chance; for there were graffed two boughs of Orenge trees, one brought forth a ſweet, and the other a ſharp fruit. When occaſion ſerved to tranſplant and remove the Tree, it was cut off in the middle, according as Husband-men are wont to do when they plant ſuch Trees after they are grown old; and by great chance, it was cut off there where the two boughs had been before engraffed: and ſo when the ſtock budded afreſh, there arole one bud out of the ſharp and ſweet branches both together as they were left in the ſtock; and this one bud brought forth Apples or fruit of both reliſhes. Wherefore no queſtion but ſuch a thing may be effected by art, as well as it was by chance, if any man have a minde to produce ſuch kind of fruits.

CHAP. V.

Of a third way, whereby divers kinds of fruits may be compounded together.

WE will alſo ſet down a third way, whereby we may mingle and compound divers kinds of fruits together. A way which hath been delivered unto us by the Ancients, though for my own part I think it to be not onely a very hard, but even an impoſſible matter. Notwithſtanding, becauſe grave Ancient Writers have ſet it down, I cannot ſcorn here to rehearſe it: and though I have put it in practice, but to no purpoſe, for it hath not ſo fallen out as they write, yet I will not diſcourage any man that hath a mind to make trial hereof; for it may be that fortune will ſecond their endeavours better then ſhe did mine. The way is this; to gather many ſeeds of ſundry Trees and fruits, and wrapping them up together, ſo to ſow them: and when they are grown up into ſtalks, to bind all the ſtalks together, that they may not flie aſunder, but rather grow up all into one Tree; and this Tree will bring forth divers kinds of fruits, yea and one and the ſame fruit will be mingled and compounded of many. It ſhould ſeem that the Authors of this experiment, learned it firſt out of *Theophraſtus*, who writes, that, If you ſow two divers ſeeds neer together within a hands breadth, and then ſow two other divers ſeeds a little above them, the roots which will come of all theſe ſeeds will lovingly embrace and winde about each other, and ſo grow up into one ſtalk or ſtock, and be incorporated one into another. But ſpecial care muſt be had how the ſeeds be placed; for they muſt be ſet with the little end upward, becauſe the bud cometh not out of the low and hollow parts, but out of the higheſt. And there are four ſeeds required, becauſe ſo many will eaſily and fitly cloſe together. A matter, which if it were true, it might be a very ready means which would produce exceeding many and wonderful experiments. By ſuch a means

Berries that are party-coloured may be produced.

If you take a great many berries, white, and black, and red, one amongſt another, and ſow them in the earth together; and when they are ſhot up, bind all their ſtalks into one, they will grow together, and yeeld party coloured berries. *Pliny* writes, that this way was deviſed from the birds; Nature, ſaith he, hath taught how to graffe with a ſeed: for hungry birds have devoured ſeeds, and having moiſtened and warmed them in their bellies, a little after have dunged in the forky twiſtes of Trees, and together with their dung excluded the ſeed whole which erſt they had ſwallowed: and ſometimes it brings forth there where they dung it, and ſometimes the wind carries it away into ſome chinks of the barks of Trees, and there it brings forth. This is the reaſon why many times we ſee a Cherry-tree growing in a Willow,

ow, a Plane-tree in a Bay-tree, and a Bay in a Cherry-tree; and withal, that the berries of them have been party-coloured. They write alſo, that the Jack-daw hiding certain ſeeds in ſome ſecret chinks or holes, did give occaſion of this Invention. By this ſelf-ſame means we may produce

A Fig that is partly white and partly red.

Leonicus attempts the doing of this, by taking the kernels or ſtones that are in a Fig ſomewhat inclinable to this variety, and wrapping them up together in a linnen cloth, and then ſowing them, and when need requires, removing them into another place. If we would have

An Orenge or Citron-tree bear divers Apples of divers reliſhes;

Pontanus our Country-man, in his work of Gardening, hath elegantly taught us how to do it. We muſt take ſundry ſeeds of them, and put them into a pitcher, and there let them grow up: and when they come forth, bind the ſprigs together, and by this means they will grow up into one ſtock, and ſhrowd themſelves all under one bark: but you muſt take heed that the wind come not at them to blow them aſunder, but cover them over with ſome wax, that they may ſtick faſt together; and let them be well plaiſtered with morter about the bark: and ſo ſhall you gather from them in time very ſtrange Apples of ſundry reliſhes. Likewiſe we may procure

A Damoſin, and an Orenge or Limon to be mixt together.

In our books of Husbandry, we ſhewed at large, by many reaſons alledged to and fro, that ſunery ſeeds could not poſſibly grow into one; but all that is written in favour of this practice, is utterly falſe, and altogether unpoſſible. But this experiment we our ſelves have proved, whereby divers kinds of Damoſins are mixt together. While the Damoſin-trees were very tender and dainty, we faſtened two of them together, which were planted neer to each other, as Sailers plat and tie their Cables: but firſt we pared off the bark to the inmoſt skin, in that place where they ſhould touch together, that ſo one living thing might the more eaſily grow to the other: then we bound them up gently with thin liſts, made of the inner bark of Elm, or ſuch like ſtuff that is ſoft and pliable for ſuch a purpoſe, leſt they ſhould be parted and grow aſunder; and if any part of them were ſo limber that it would not ſtick faſt, we wedged it in with ſplents; yet not too hard, for fear of ſpoiling it. Then we rid away the earth from the upper roots, and covered them with muck, and watered them often, that by this cheriſhing and tilling on, they might grow up the better: and thus after a few years that they were grown together into one tree, we cut off the tops of them about that place where they moſt ſeemed to be knit together; and about thoſe tops there ſprung up many buds; whereof, thoſe which we perceived had grown out of both Trees, we ſuffered to grow ſtill, and the reſt we cut away; and by this means we produced ſuch kind of fruit as we ſpeak of, very goodly, and much commended. And concerning Limons, I have ſeen ſome in the Noble-mens Gardens of Naples, which, partly by continual watering at ſeaſonable times, and partly by reaſon of the tenderneſſe and the rankneſſe of the boughs, did ſo cling and grow together, that they became one tree; and this one Tree brought forth fruit compounded of either kind. We may alſo effect this featly by earthen veſſels; for the plants that are ſet therein, we may very conveniently cheriſh up with continual watering, and perform other ſervices towards them which are neceſſary for their growth. And as it may be done by Limons, ſo we have ſeen the ſame experiment practiſed upon Mulberry-trees, which growing in moiſt and ſhadowed places, as ſoon as their boughs cloſed one with another, preſently they grew into one, and brought forth berries of ſundry colours. If we would procure that

A Lettice ſhould grow, having in it Parſley, and Rotchet, and Baſil-gentle,

or any ſuch like commixtion, we muſt take the dung of a Sheep or a Goat; and though

though it be but a ſmall ſubſtance, yet you muſt make a ſhift to bore the Truttle through the middle, and as well as you can, get out the inmoſt pith, and in ſtead thereof put into it thoſe ſeeds which you deſire to have mingled together, packing them in as hard as the Truttle will bear it: and when you have ſo done, lay it in the ground about two handful deep, with dung and hollow geer, both under it, and round about it; then cover it with a little thin earth, and water it a little and a little; and when the ſeeds alſo are ſprung forth, you muſt ſtill apply them with water and dung; and after they are grown up into a ſtalk, you muſt be more diligent about them; and by this means at length there will ariſe a Lettice, mixed and compounded with all thoſe ſeeds. *Palladius* preſcribes the ſame more preciſely. If you take, ſaith he, a Truttle of Goats dung, and bore it through, and make it hollow cunningly with a bodkin, and then fill it up with the ſeed of Lettice, Creſſes, Baſil, Rotchet, and Radiſh, and when you have ſo done, lap them up in more of the ſame dung, and bury them in a little trench of ſuch ground as is fruitful and well manured for ſuch a purpoſe, the Radiſh will grow downward into a Root, the other ſeeds will grow upward into a ſtalk, and the Lettice will contain them all, yeelding the ſeveral reliſh of every one of them. Others effect this experiment on this manner. They pluck off the Lettice leaves that grow next to the root, and make holes in the thickeſt ſubſtance and veins thereof, one hole being a reaſonable diſtance from the other; wherein they put the forenamed ſeeds, all but the Radiſh ſeed, and cover them about with dung, and then lay them under the ground, whereby the Lettice grows up, garded with the ſtalks of ſo many herbs as there were ſeeds put into the leaves. If you would procure

Party-coloured flowers to grow;

you may effect it by the ſame ground and principle. You muſt take the ſeeds of divers kinds of flowers; and when you have bound them up in a Linen cloth, ſet them in the ground, and by the commixtion of thoſe ſeeds together, you ſhall have flowers that are party-coloured. By this means, it is thought that Daiſies of divers kinds were firſt brought forth, ſuch as are to be ſeen with golden leaves, reddiſh about the edge; nay ſome of them are ſo meddled with divers colours, that they reſemble little ſhreds of ſilk patcht together.

CHAP. VI.

How a double fruit may be made, whereof the one is contained within the other.

THere is alſo another way of Compoſition, whereby fruits may be ſo meddled together, not as we ſhewed before, that one part of it ſhould be of one fruit, and the other part of another kinde; nor yet that one and the ſame bough ſhall at once bear two or three ſeveral kinds of fruits; but that one and the ſame fruit ſhall be double, containing in it ſelf two ſeveral kinds, as if they were but one; whereof I my ſelf have firſt made trial. But let us ſee how the Ancients have effected this: and firſt

How to make an Olive-grape.

Diophanes ſheweth that the Olive being engraffed into the Vine, brings forth a fruit called Elæo-ſtaphylon, that is to ſay, an Olive-grape. But *Florentinus* in the eleventh book of his Georgicks, hath ſhewed the manner how to engraffe the Olive into a Vine, that ſo it ſhall bring forth not only bunches or cluſters of grapes, but an Olive fruit alſo. We muſt bore a hole through the Vine neer to the ground, and put into it the branch of an Olive-tree, that ſo it may draw and receive both from the Vine, ſweetneſſe; and alſo from the ground, natural juice and moiſture, whereby it may be nouriſhed: for ſo will the fruit taſte pleaſantly. And moreover, if, while the Vine hath not yet born fruit, you take the fruitful ſprigs thereof, and plant them elſewhere, theſe ſprigs will retain the mixture and compoſition of the Vine

Vine and the Olive-tree together, and bring forth one fruit that ſhall have in it both kinds, which therefore is called by a name compounded of both their names, Eleo-ſtaphylus, an Olive-grape. He reports that he ſaw ſuch a tree in the Orchard of *Marius Maximus*; and taſting the fruit thereof, he thought with himſelf that he felt the reliſh of an Olive-berrie and a grape kernel both together. He writes alſo that ſuch plants grow in Africa, and are there called by a proper name in their Country language Ubolima. But we muſt ſet props under them, to bear up the weight and burden of the boughs: though if we engraffe them any other way but this, we ſhall need no polls at all. I ſuppoſe alſo that by this ſelf-ſame means it may be effected,

That a Grape ſhould have Myrtle in it.

Tarentinus writes, that the Vine may be engraffed into the Myrtle-tree, and the Vine-branches thereon engraffed, will bring forth grapes that have Myrtle-berries growing underneath them. But the manner of this engraffing he hath not ſet down. If you engraffe the Vine-branches in the higher boughs or arms of the Myrtle, then they will bring forth grapes after their ordinary manner, not having any Myrtle in them: but if you engraffe them as ſhe ſhewed before, neer to the ground, as the Olive-tree muſt be into the Vine, then you may produce Myrtle-grapes, though not without ſome difficulty. We may likewiſe produce

Damoſins that ſhall be of the colour of Nuts;

for ſuch kind of fruit were produced by the Ancients, and called Nucipruna, that is, Nut-Damoſins, as *Pliny* reporteth. It is a peculiar property of theſe fruits that are engraffed into Nut-trees, that they are in colour like to their own kinde, but in taſte like unto Nuts; being therefore called by a mixt name, Nuci-pruna. So there may be produced, as the ſame *Pliny* writes,

Damoſins that have ſweet Almonds within them.

There is, ſaith he, in this kind of fruit an Almond-kernel, neither can there be any prettier double fruit deviſed. The ſame *Pliny* reports alſo, that there is a kind of

Damoſin that hath in it the ſubſtance of an Apple,

which of late was called by the Spaniards Malina, which cometh of a Damoſin engraffed into an Apple-tree. There is alſo a kind of fruit called by the Apothecaries Sebeſten, or

Mixa, which hath in it a ſweet Almond.

This ſame Mixa is a kind of Damoſin, which differs from all others; for whereas others have a bitter Almond or kernel within their ſtone, this only hath a ſweet kernel. It is a plant peculiar to Syria and Egypt, though in *Plinies* time it was common in Italy, and was engraffed in the Service-tree, whereby the kernel was the pleaſanter. They engraffed it into the Service-tree, likely for this cauſe, that whereas the fruit of it ſelf would make a man laxative, the ſharp taſte of the Service being mixed with it, might cauſe it to be more binding. But now we will ſhew

How to produce an Almond-peach, which outwardly is a Peach, but within hath an Almond-kernel.

The former means producing double fruits, which the Ancients have recorded, are but vain fables; not only falſe matters, but indeed impoſſible to be ſo done: for, we ſhewed in the book of Husbandry, if you engraffe the Vine into the Myrtle, there will be no ſuch fruit brought forth after that manner. Beſides, it is impoſſible to engraffe the Olive-tree into the Vine; or if it were engraffed, yet would

would it not bring forth any ſuch grapes. *Pliny* ſpeaks of Apple-damoſins, and Nut-damoſins; but he ſheweth not the manner how they may be produced; happily, becauſe it was never ſeen nor known. But we will demonſtrate the manner of it to the whole world, by this example: this fruit is called an Almond-Peach by the late Writers, becauſe it bears in it ſelf the nature, both of the Almond and the Peach compounded together. And it is a new kind of Adultery or commixtion, wrought by skill and diligence uſed in graffing; ſuch a fruit as was never heard of in former ages, partaking both of the ſhape, and alſo of the qualities of either parent: outwardly it reſembles the Peach both in ſhape and colour; but inwardly it hath a ſweet Almond within the kernel, that both looks and taſtes like an Almond; and ſo is the Tree alſo a middle betwixt the Almond-tree and the Peach-tree, outwardly like the Peach-tree, and inwardly like the Almond-tree. The manner of engraffing is, by clapping the bud of one upon the bud of another; either upon one of the trees that bare one of the buds, or elſe ſetting them both into a third tree, as we have done when the Trees have been old. We may alſo go farther, and upon that branch wherein thoſe two buds grow up together, we may ſet a third bud, and ſo the fruit will be threefold. Theſe trees we had growing in our own Orchards many years together. By this ſelf-ſame means we may produce a very ſtrange Apple; the wonderfulneſſe whereof will raviſh our ſenſes and our thoughts; namely

A Citron that hath a Limon in the inner parts:

and this, I ſay, we may produce by laying the bud of a Citron upon the bud of a Limon. And the moſt of thoſe kinds are to be found among the Brutii, a people dwelling neer Naples, and the Surrentines in Campania; and theſe fruits proceed from the tart juice that is within the branch. In like manner

A double Orenge may be produced;

which kind of fruit is common with us, wherein are double ranks of kernels in ſuch rare proportion, that you would wonder and be amazed to ſee.

CHAP. VII.

Of another device, whereby ſtrange fruits may be generated, and made either better or worſe.

CONcerning the praiſes and excellency of engraffing, we have ſpoken elſewhere more at large: Here it ſhall ſuffice onely to ſhew, that by engraffing, new fruits may be produced, ſome better, and ſome worſe then their ordinary kinds. We will relate ſome experiments of our own, and ſome which the Antients have found out. And firſt

How to produce a Cheſt-nut of the beſt.

There is one rare example hereof not to be omitted. *Corellius*, a Noble-man of Rome, born at the City Ateſte, engraffed a Cheſt-nut upon a Cheſt-nut branch; in the Country of Naples, and ſo produced a Cheſt-nut called Corelliana, after his name. After that, his Heir, whom he made a Free-man, graffed the ſame Corelliana upon another Tree: the difference betwixt them both is this, that the former is a larger Cheſt-nut, but this latter is a better fruit. Theſe things have been done by the Antients: and the good that cometh by engraffing is ſuch, as that if any thing be engraffed into a ſtock or branch of its own kind, the fruit will thereby be made better. The Cherry-tree is very kindly to be engraffed: and you ſhall ſcarce ever have a good and a ſweet Cherry, unleſſe it be by engraffing upon ſome other Tree, as *Pamphilus* reporteth. By the preſident of this example, we have endeavoured to change

The Barbery-Tree into the Tree called Tuber:

for I take it, that the Oxyacantha, or the Barbery-tree, is nothing elſe but a baſtard, or a wild Tuber: and therefore if a man follow that example of *Corellius*, and engraffe the Oxyacantha oftentimes into the own branch or ſtock, it will be much bettered, and become the Tuber-tree: as alſo on the other ſide, the Tuber-tree, if it be not dreſſed and looked unto, doth degenerate into the Barbery-tree. I my ſelf have engraffed it three or four times into the branches of its own kind, in my own Orchard; and if I live ſo long, I will ſtill engraffe it ſo, till it do bring forth Tubers; for I find that it brings forth already, both greater and ſweeter berries. Now we will ſpeak of ſuch fruits, as are engraffed not into their own branches, but into branches of another kind, which contain in them both the faſhion and the properties of either kind: and we will teach the manner how to compound a new kind of fruit lately deviſed, namely

A Peach-nut, mixed of a Nut and a Peach.

There is a kind of Peach called a Peach-nut, which the Ancients never knew of, but hath lately been produced by pains taken in graffing, as I my ſelf have ſeen. It bears the name and the form alſo of both the parents whereof it is generated; having a green colour like a Nut, and hath no moſſie down on the out-ſide, but very ſmooth all over; the taſte of it is ſharp and ſomewhat bitter; it is long ere it be ripe, and is of a hard ſubſtance like a Peach. That part of it which lies againſt the Sun is reddiſh; it ſmells very well; it hath within, a rough ſtone, and hard like a Peach-ſtone; it hath a pleaſant reliſh; but the apple will not laſt ſo long as the Nut, or kernel within. Which kind of fruit cannot be ſuppoſed to have been otherwiſe brought forth then by divers engraffings of the Peach into the Nut-tree, one year after another. We may alſo better the fruits by engraffing them into better Trees. *Diophanes* produced

Citron-apples compounded of an Apple and a Citron.

for he engraffed an Apple into the Citron-tree, and that oftentimes; but it withered as ſoon as ever it did ſhoot forth: howbeit, at length it took faſt hold, and became a Citron-apple-tree. *Anatolius* and *Diophanes* made a compound fruit called

Melimela, of an Apple and a Quince mixt together;

for if we engraffe an Apple into a Quince-tree, the Tree will yield a very goodly apple, which the Athenians call Melimelum, but we call it a St. *Johns* Apple. *Pliny* writes, that an ordinary Quince, and a Quince-pear being compounded,

Produce a fruit called Milviana.

The Quince, ſaith he, being engraffed into a Quince-pear, yieldeth a kind of fruit called Milvianum, which alone of all other Quinces is to be eaten raw. Now as we have ſhewed how to make fruits better by engraffing, both for ſhew and for properties, we will declare alſo, how by engraffing

Fruits may be made worſe.

We will ſhew it firſt by a Pear. *Marcus Varro* ſaith, that if you engraffe a very good Pear into a wilde Pear-tree, it will not taſte ſo well as that which is engraffed into an Orchard Pear-tree. If you engraffe a Peach into a Damoſin-tree, the fruit of it will be much leſs: if into a bitter Almond-tree, the fruit will have a bitter reliſh. Likewiſe if you graffe a Cheſt-nut into a Willow, and be ſomewhat a latter fruit, the taſte of it will be more bitter. And ſo if you graffe an apple into a Damoſin-tree, the fruit which it yields, will neither be ſo great, nor yet ſo good, as it is in the own kind.

CHAP. VIII.

How to procure ripe fruits and flowers before their ordinary ſeaſon.

ART being as it were Natures Ape, even in her imitation of Nature, effecteth greater matters then Nature doth. Hence it is that a Magician being furniſhed with Art, as it were another Nature, ſearching throughly into thoſe

works which Nature doth accompliſh by many ſecret means and cloſe operations, doth work upon Nature, and partly by that which he ſees, and partly by that which he conjects and gathers from thence, takes his ſundry advantages of Natures inſtruments, and thereby either haſtens or hinders her work, making things ripe before or after their natural ſeaſon, and ſo indeed makes Nature to be his inſtrument. He knows that fruits, and flowers, and all other growing things that the world affords, are produced by the circuit and motion of celeſtial bodies; and therefore when he is diſpoſed to hinder the ripening of any thing, or elſe to help it forward, that it may be more rare and of better worth, he effects it by counterfeiting the times and ſeaſons of the year, making the Winter to be as the Summer, and the Spring-time as the Winter. Amongſt other means, engraffing is not a little helpful hereunto. Wherefore let us ſee, how we may by engraffing

Produce Grapes in the Spring-time.

If we ſee a Cherry-tree bring forth her fruit in the Spring-time, and we deſire to have Grapes about that time, there is fit oportunity of attaining our deſire, as *Tarentinus* writeth. If you engraffe a black Vine into the Cherry-tree, you ſhall have Grapes growing in the Spring-time: for the Tree will bring forth Grapes the very ſame ſeaſon, wherein it would bring forth her own fruit. But this engraffing cannot be without boring a hole into the ſtock, as *Didymus* ſheweth. You muſt bore the Cherry-tree ſtock through with a wimble, and, your Vine growing by it, you muſt take one of the next and goodlieſt branches thereof, and put it into the auger-hole; but you muſt not cut it off from the Vine, but place it in as it grows: for ſo the branch will live the better, both as being nouriſhed by his own mother the Vine, and alſo as being made partaker of the juice of that Tree into which it is engraffed. This ſprig within the compaſſe of two years, will grow and be incorporated into the Cherry-tree: about which time, after the skar is grown over again, you muſt cut off the branch from the Vine, and ſaw off the ſtock of the Cherry-tree wherein it is engraffed, all above the boring place, and let the Vine-branch grow up in the reſt: for ſo ſhall neither the Vine be idle, but ſtill bring forth her own fruit, and that branch alſo which was engraffed doth grow up together with it, being nothing hurt by that engraffing. We may alſo by the help of engraffing procure

A Roſe to ſhew forth her buds before her time.

If we pluck off a Roſe-bud from the mother, and engraff by ſuch an emplaſtering as we ſpake of before, the ſame into the open bark of an Almond-tree, at ſuch time, as the Almond-tree doth bud, the Roſe ſo engraffed, will bring forth her own flowers out of the Almond bark. But becauſe it is a very hard matter to engraffe into an Herbe, and therefore we can hardly procure flowers ſooner then their time by that means, we will ſhew another means hereof; And namely,

How Cucumbers may haſten their fruits.

Columella found in *Dolus Mendeſius* an Ægyptian, an eaſie way whereby this may be done. You muſt ſet in your Garden in ſome ſhadowy place well dunged, a rank of Fenel, and a rank of Brambles one within another; and after the æquinoctial day, cut them off a little within the ground; and having firſt looſed the pith of either of them with a wooden puncheon, to convey dung into them, and withal to engraffe in them Cucumber-ſeeds, which may grow up together with the Fenel and the Brambles: for by this means the ſeeds will receive nouriſhment from the root of the ſtalk into which they are engraffed, and ſo you ſhall have Cucumbers very ſoon. But now let us ſhew how we may accompliſh this thing by counterfeiting as it were the ſeaſons of the year: and firſt, how we may procure that

Cucumbers

Cucumbers ſhall be ripe very timely.

The Quintiles ſay you muſt take panniers or earthen pots, and put into them ſome fine mixed earth mixed with dung, that it may be ſomewhat liquid, and preventing the ordinary ſeaſon, you muſt plant therein Cucumber-ſeeds about the beginning of the Spring, and when the Sun ſhines, or that there is any heat or rain, they bring the panniers forth into the Air, and about Sun-ſetting they bring them into a cloſe houſe; and this they do daily, ſtill watering them as occaſion ſerveth. But after that the cold and the froſt is ceaſed, and the Air is more temperate, they take their panniers and digge a place for them in ſome well-tilled ground, and there ſet them, ſo that the brims thereof may be even with the earth; and then look well to them, and you ſhall have your deſire. The like may be done by Gourds. *Theophraſtus* ſheweth, that if a man ſow Cucumber ſeeds in the Winter-time, and water them with warm water, and lay them in the Sunne, or elſe by the fire, and when ſeed-time cometh, put whole panniers of them into the ground, they will yield very timely Cucumbers, long before their ordinary ſeaſon is to grow. *Columella* ſaith, that *Tiberius* the Emperour took great delight in the Cucumbers that were thus ripened, which he had at all times of the year; for his Gardners every day drew forth their hanging Gardens into the Sun upon wheels, and when any great cold or rain came, they ſtraightwayes carried them in again into their cloſe hovels made for the ſame purpoſe. *Didymus* ſheweth

Roſes may bud forth, even before Winter be paſt,

if they be uſed after the like manner; namely, if you ſet them in hampers or earthen veſſels, and careſully look unto them, and uſe them as you would uſe Gourds and Cucumbers, to make them ripe before their ordinary ſeaſon. *Pliny* ſheweth

How to make Figs that were of laſt years growth, to be ripe very ſoon the next year after;

and this is by keeping them from the cold too, but yet the device and practice is not all one with the former. There are, ſaith he, in certain Countries, as in Mæſia, Winter Fig-trees, (a ſmall tree it is, and ſuch as is more beholding to Art then to Nature) which they uſe on this manner. After the Autumn or Fall, they lay them in the earth, and cover them all over with muck, and the green Figs that grew upon them in the beginning of Winter are alſo buried upon the Tree with them. Now when the Winter is paſt, and the Air is ſomewhat calmer the year following, they dig up the Trees again with the fruit upon them; which preſently do embrace the heat of a new Sun as it were, and grow up by the temperature of another year, as kindly as if they had then new ſprung up: whereby it cometh to paſſe, that though the Country be very cold, yet there they have ripe Figs of two years growth as it were, even before other Fig-trees can ſo much as bloſſom. But becauſe we cannot ſo well practiſe theſe experiments in the broad and open fields, either by hindering, or by helping the temperature of the Air, therefore we will aſſay to ripen fruit and flowers before their time, by laying warm cheriſhers, as lime, or chalk, and nitre, and warm water, to the roots of Trees and herbs. If you would have

A Cherry ripe before his time,

Pliny ſaith, that you muſt lay chalk or lime to the root of the Tree before it begin to bloſſom; or elſe you muſt oftentimes pour hot water upon the root; and by either of theſe means you may procure the ripening of Cherries before their time: howbeit afterward the Trees will be drie and wither away. If you would procure the ripening

Of a Roſe before his time;

Dydimus ſaith you may effect it by covering the Roſe-buſh with earth, a foot above the root of it, and there pour in warm water upon it, whilſt the ſlippe

beginneth to ſhoot up, and before any bloſſom appeareth. Likewiſe if you would have

A Vine to bring forth before her time,

you muſt take nitre, and pown it, and mix it with water, ſo that it be made of the thickneſſe of hony; and as ſoon as you have pruned the Vine, lay good ſtore of your nitre upon the Vine-buds, and ſo ſhall your buds ſhoot forth within nine days after. But to procure the Grapes to be timely ripe, you muſt take the mother of the wine before it is become ſowre, and lay the ſame upon the root of the plants when you ſet them; for at that time it is beſt ſo to uſe them, as *Tarentinus* and *Florentinus* both affirm. Moreover, if you would have any thing to bud forth very timely, *Theophraſtus* ſaith you may procure it by ſetting the ſame

Into the Sea-onion:

for if a Fig-tree be ſet but neer it, it will cauſe the ſpeedy ripening of Figs. And to be brief, there is nothing ſet in the Sea-onion, but will more eaſily and ſpeedily ſhoot forth, by reaſon of the ſtrong inward heat which that herb is endued withal. *Democritus* ſheweth another means, whereby you may cauſe

The Fig tree to bring forth haſty Figs,

namely, by applying the ſame with pepper, and oyle, and Pigeons dung. *Florentinus* would have the dung and the oyle to be laid upon the Figs when they be raw and green. *Palladius* counſelleth, that when the Figs begin to wax ſomewhat red, you ſhould then beſmear them with the juice of a long Onion mixed with pepper and oyle; and ſo the Figs will be the ſooner ripened. Our practice is this; when the Figs begin to wax ripe, we take a wooden needle, and anoint it over with oyle, and ſo thruſt it through both ends of the Figs; whereby in few dayes the fruit is ripened. Others effect this, by heaping up a great many Rams horns about the root of the Tree. *Pliny* ſhews

How to make Coleworts branch before their time;

and this is by laying good ſtore of Sea-graſſe about it, held up with little props; or elſe by laying upon it black nitre, as much as you can take up with three fingers, or thereabouts; for this will haſten the ripening thereof. We may alſo cauſe

Parſley to come up before his time.

Pliny ſaith, that if you ſprinkle hot water upon it, as it begins to grow, it will ſhoot up very ſwiftly. And *Palladius* ſaith, that if you pour vineger upon it by little and little, it will grow up; or elſe if you cheriſh it with warm water as ſoon as ever it is ſown. But the mind of man is ſo bold to enter into the very ſecret bowels of Nature, by the diligent ſearch of experience, that it hath deviſed to bring forth

Parſley exceeding timely.

It grows up eaſily of it ſelf; for within fifty or fourty daies it is wont to appear out of the earth, as *Theophraſtus* and others affirm, as by their writings may be ſeen. Our Country-men call it Petroſelinum. In the practiſing of this experiment, you muſt ſhew your ſelf a painful workman; for if you fail, or commit never ſo ſmall an error herein, you will miſſe of your purpoſe. You muſt take Parſley ſeeds that are not fully one year old, & in the beginning of Summer you muſt dip them in the vineger, ſuffering them to lie a while in ſome warm place: then wrap up the ſeeds in ſome ſmall looſe earth, which for this purpoſe you have before meddled with the aſhes of burned bean-ſtraw: there you muſt bedew them oftentimes with a little warm water, and cover them with ſome cloth, that the heat get not from them; ſo will they in ſhort time appear out of the earth: then remove the cloth away, and water them ſtill, and thereby the ſtalk will grow up in length, to the great admiration of the beholders. But in any caſe, you muſt be painful and very diligent; for I have aſſayed

aſſayed it; and by reaſon of ſome error and negligence, I obtained not my deſire: howbeit, many of my friends having made diligent trial hereof, found it to be a very true experiment. Likewiſe may

Lentiles be haſtened in their growth,

if they be ſmeared over with dry Ox-dung, a little before they are ſown; but they had need lie in that dung four or five daies before they be caſt into the ground. So

Melons may be haſtened in their fruit;

for if in the Winter-time you lay a parcel of earth in mixens that are made of hot dung, and in the ſame earth ſow Melon-ſeeds, the heat of the dung will cauſe them ſoon to ſprout forth: you muſt keep them warm with ſome covering, from the ſnow, and the cold of the night; and afterward when the Air is more calm, you muſt plant them in ſome other place: for by this means we have haſtened the fruit hereof. And by this ſame device of preventing their ſeed-time, we may cauſe

Cucumbers to haſten their fruit.

But *Theophraſtus* ſetteth down another practice. Cucumber-roots, if they be carefully lookt into, will live long. Therefore if a man cut off a Cucumber cloſe by the ground, after it hath brought forth fruit, and then cover the roots over with earth, the very ſame roots the year following will bring forth very timely fruit, even before others that were moſt ſeaſonably ſown. *Theophraſtus* alſo ſets down another way

Of haſtening Cucumbers,

and that is by macerating the ſeed before it be ſown; or elſe by ſupplying it with continual moiſture after it is ſown. So alſo we may procure

Peaſe or Vitches to be timely ripe;

If we ſow them before their ordinary ſeaſon in Barley time, as *Florentinus* ſheweth. But *Theophraſtus* ſaith this may be done by macerating them in the water before ſeed-time, but eſpecially if you macerate them ſhales and all: for there is but a little of it will turn to putrefaction; and the ſhale feeds the kernel well at the firſt, howſoever afterward it turn to nothing. The ſame *Theophraſtus* ſheweth alſo

How the Rape-root may be haſtened in growth.

If the Gardner, ſaith he, do hide the ſame in an heap of earth, it will cauſe it to bring forth very timely fruit the year following. There may other fruits alſo be timely ripened; as

A Quince may be haſtened in ripening,

if you daily bedew them with continual moiſture, as *Palladius* ſheweth. And *Democritus* ſaith, you may have

Roſes growing in the moneth of January,

if you water the ſlip twice a day in the Summer-time. We may likewiſe procure that

Gourds ſhall bring forth very timely,

by underpropping and holding up their young tender ſprigs. In like manner we may cauſe

The forward Fig-tree to haſten her fruit,

by renting or ſcarifying the body of the Tree, that the milky juice may there ſwell and find iſſue out of it, that when the ſuperfluous humor is gone forth, that which is left

left behind, may be the more eaſily concocted, and ſo the fruit will be ſooner ripened. To be ſhort, we may procure

The timely ripening of all kind of fruit.

If we ſow or plant them in ſome place where they may lie ſtill oppoſite againſt the Sun, or if we put them into certain veſſels made for the ſame purpoſe, and ſtill water them with warm water, and let them lie continually in the Sun. And if we would have them to haſten their fruit very ſpeedily, we ſhould have an Oven made under thoſe veſſels, that ſo by reaſon of a double warmth, one from above, and the other from beneath the fruit may more ſpeedily be produced. And ſurely this is the only cauſe, why fruits and flowers are more forward and ſooner ripe in the Country Puteoli, and the Iſland Inarime, then in all other places of Campania, becauſe there they haſten the concoction and ripening of them, by cheriſhing the roots thereof with fire and heat within the earth.

CHAP. IX.

How we may have fruits and flowers at all times of the year.

BY theſe wayes of procuring fruit to be timely ripe, it may be effected, that we ſhall have fruits and flowers at all times of the year, ſome very forward that come before their ordinary ſeaſon, and ſome late-ward that come after: as for their own time, then, Nature of her ſelf affords them unto us. *Ariſtotle* in his Problems ſheweth

How we may have Cucumbers all the year long,

both in ſeaſon and out of ſeaſon. When they are ripe, ſaith he, you muſt put them into a wateriſh ditch, neer the place where they grew, and cover it over: for by this means the heat of the Sun cannot come at them to dry them, and the wateriſhneſſe of the place will keep them ſupple and moiſt, ſo that they will ſtill be freſh and green. And *Theophraſtus* after him ſaith the like; that Gourds and Cucumbers muſt be taken when they are ſmall, and in their tender growth, and muſt be hidden in ſome ditch, where the Sun cannot come to waſte and conſume their moiſture, nor the wind to dry them, which two things would mar and hinder their growth, as we ſee it falleth out in Trees, that are ſo ſituate, as both the winde and the Sun have their full ſcope upon them. If you would have

Citron trees bear fruit all the year;

to have Citrons ſtill growing freſh upon the Tree, you muſt obſerve that manner and cuſtom which was firſt peculiar in Aſſyria, but is now uſual in many places. When their ſeaſon is to be gathered, you muſt cut off ſome of the fruit from the Tree, and prune thoſe parts well where you have left no fruit; but you muſt leave ſome behinde, upon ſome other parts of the Tree: ſo ſhall you find a new ſupply of freſh fruit there where you cut off the former; and when theſe be ripe, then cut off thoſe which you left upon the Tree before, and ſo freſh fruit alſo will come up in their ſtead. *Pontanus* hath ſet down the ſame experiment in verſe; that part of the fruit is to be gathered, and the reſt left hanging upon the Tree; for ſo it will come to paſſe, that the Tree will bud forth a freſh in thoſe parts where it finds it ſelf deſtitute of fruit, grieving as it were that one bough ſhould be beautified with fruit, and the other ſhould have none at all. We may alſo effect this by the help of engraffing: for if we deſire

To have Apples all the year,

Dydimus in his Georgicks ſaith, that if we engraffe an Apple into a Citron-tree, it will bring forth for the moſt part continual fruit. And if we would have

Arti-

Artichockes grow continually,

we may learn to do it out of *Caſſianus*, who following the Authority of *Varro*, ſaith, that Artichocks always bring forth fruit about the ſame ſeaſon that they are ſet in, and therefore it is eaſie to have them all the year long. The ordinary ſeaſon of planting Artichocks is in November & September, and commonly they bear fruit in July and Auguſt: but they will bring forth alſo in March and April, if they be planted accordingly; for by that time they will have as perfect a ſoul, as at any time elſe. If you practiſe it three years together, to plant them in the moneths of November, December, January, February, and March, you ſhall have Artichockes of that kind, as will bring forth freſh fruit almoſt all the year long. Likewiſe, if you deſire to have

Sperage alwayes growing freſh,

and fit to be eaten, you muſt take this courſe: as ſoon as you have gathered the fruit, you muſt dig round about the roots as they lie in their own place under the earth, and by this means they will ſhoot up into new ſtalks. In like manner, if you deſire to have

Roſes growing all the year long,

you muſt plant them in every moneth ſome, and by dunging them, and taking good heed unto them, you ſhall have freſh Roſes continually. By the like practice, you may alſo have

Lillies all the year long;

for if you take the roots or cloves of Lillies, and ſet them in the ground, ſome fourteen, ſome twelve, ſome eight fingers deep, you ſhall by this means have Lillies all the year long, and ſo many ſeveral flowers of them as you have planted ſeveral roots. And as this may be done by Lillies, ſo *Anatolius* thinks the ſame practice will take like effect in all other flowers. *Theophraſtus* ſaith, that we may have

Violets alwayes growing,

if we ſet them in well-fenced places, and ſuch as lie open to the force of the Sun: for commonly fruits and flowers will grow there, when they will grow no where elſe: but they muſt be very carefully lookt unto, and then they will come on the better. The beſt way is, to ſet them in earthen veſſels, and keep them from vehement cold and heat, bringing them forth ſtill when the Air is calm and temperate, and applying them with moiſture, and muck, and carefull dreſſing. So we may procure alſo that

The Herbe Oenanthe ſhall flouriſh all the year;

for *Theophraſtus* writes, that if we deal thereby, as in the procuring of Violets, we ſhall have flowers upon it continually.

CHAP. X.

How to produce fruits that ſhall be later and backward.

WE have already ſhewed how to produce forward fruits that will be very timely ripe; now it remaineth that we ſet down ſuch cunning ſleights and devices, as whereby we may procure fruit to grow very later, not to be ripe before the loweſt of Winter. And this we may learn to effect by contrary cauſes to the former; and whereas we were to heat that which we would have to be timely ripe, we muſt here uſe coolers to make things ripen ſlowly; and whereas before we were to engraffe later fruits into forward Trees, here we muſt engraffe forward fruits into later Trees. Likewiſe we muſt ſow or plant late, that we may receive later fruit: for as beaſts

beasts that are long ere they be perfectly bred, are long before they have their hair, and do not change their hair before the same time of the year come again, in which they were brought forth; so also in plants it cometh to passe, that if they be set late, they will grow late, and bring forth backward fruits. To begin with engraffing, we will shew how thereby

To produce later Cherries.

There is a kind of Tree that brings forth a very bitter fruit, so bitter that it is called Amarendula, that is to say, a bitterling; a branch of this Tree being engraffed into a Cherry-tree, after three or four several engraffings will bring forth at length Cherries that will be very later: and howsoever the fruit of its own kind be very bitter, yet in time it will forget the former relish, and yeeld a more pleasant taste. We may effect this also by that kinde of engraffing which we spoke of in the eighth Chapter; but that will be longer in working. Likewise we may procure that

A Pear shall grow exceeding later,

if we engraffe the same into a Willow; for we have declared before, that such an engraffing there may be; and certain it is, that thereby a very latter fruit may be produced. But we must see that the Willow grow in such a place, as where it may be nourished with continual moisture; and this engraffing must be done about the last dayes of the Moons last quarter; and it must be graffed betwixt the Tree and the barke. If any man would have

Roses grow later;

Florentinus shews how it may effected. When you have engraffed the Vine-branch into a Cherry-tree, as soon as ever the fruit cometh forth, you must set the bud of a Rose into the bark or pill thereof: for growing in another body, look what time the Tree wherein it is set, will fructifie, and at the same time will the Rose open it self, yielding a very excellent savour, and besides will be very pleasant to behold. To be short, all kinds of fruits may be made to grow later, by this kind of engraffing. Now there is another way whereby we may procure the backward growth of fruits: and this is by shaking or plucking off the buds or blossoms that grow first upon the Tree; for while new buds are growing up in the room of the first, time wears away, and yet if the Air be seasonable, these latter buds will be good fruit, and well ripened, though they be slow. Thus we may produce

Figs that are very backward,

as *Columella* sheweth. When the green Figs are very small, shake them off, and the Tree will bring forth others that will not be ripe before the latter end of Winter. And *Pliny* following his authority, saith, that Figs will grow latter, if the first Green ones be shaken off when they are about the bigness of a bean; for then others will come up in their stead, which will be long a ripening. And by this means it is, that *Tarentinus* shews how to produce

Latter Grapes,

We must take away the bunches that grow first, and then others will grow up in their stead: but we must have an especiall care still to look to the Vine, that other clusters may grow, and at length be ripened. By this means likewise we may cause

Roses to open or blow very latter,

if we tuck off the buds that grow first, at such time as the flower begins to appear and shew forth it self. This practise will take best effect, if it be used upon musk-roses, especially such as are wont to be fullest of leaves; for thus we have in the Country store of Roses growing all the Winter long, as they stand in earthen vessels, and are set up in Windows. So if you would have

Clove-

Clove-gilliflowers blow later;

you must tuck off the first stalks and slips about that time as they are ready to bud, and set them in the heat of the Sun all the Summer long; but you must water them continually, that they lose not all their moisture: for by this practice we have procured other stalks, and other slips which have yeelded flowers all the Winter long even to the Spring, so that we have continual Winter-gilliflowers, both at home and in the Country abroad. There is also another device whereby we may cause fruit to ripen very late; not by shaking or cutting off the buds, but by planting them late, and keeping away the cold from them. As for example, If we would

Produce later Cucumbers,

because we know that this kind of fruit cannot endure any frost, or showers, or cold storms, therefore we must sow the seeds in the Summer-time; and when the Winter draws on, we must lay heaps of muck round about them, whereby no cold may come at them to destroy them, and they may be ripened through the heat and fatness thereof. But the best way to have later Cucumbers, is, as we shewed before, either to set thereof into great Fennel stalks, or else to cast the Cucumbers into a pit for a certain season. If we would have

A Rose blow in the Winter;

we must watch the time when the tops of the sets begin to shoot up, as they grow on their beds; and then take away the sets, and plant them in another place, where the root afterward wil take, & so yeeld us a winter-rose. Likewise if we desire to have

Straw-berries in the Winter or Spring,

as we have in the Summer, we must take them whiles they are white, before they are grown to their reddish hew, and put them leaves and all into reeds or canes, stopping up the mouth thereof with some fat soil, and burying them in the earth till Winter come; and then if we would have them to be red of their own natural colour, let them lie a while in the Sun, and we shall obtain our purpose. By the like device as this is, we may reserve

Lettice for a Winter sallet.

When she hath brought forth her leaves, that they grow up round together, you must bind the tops of them about with a little string, and keep them growing in an earthen vessel, in such a place as they may alwayes receive fit nourishment; and by this means you shall have them still white and tender. In like manner

Endive may be kept tall Winter,

to have it still fresh for any use. Others take other courses that are less chargeable; as to cover them only with earth, or with straw and leaves. Gardeners with us cover them in their Gardens with sand or such like earth, whereby they keep them very white and tender, and yet enjoy them all the Winter long.

CHAP. XI.

How we may cause fruit to grow bigger then their ordinary kinde.

IT remaineth now that we set down certain rules and wayes whereby fruit may be made greater, and far exceed the ordinary bigness of their own kind: and this may be effected divers wayes; for it may be done either by engraffing only (for indeed this is the chief priviledge that engraffing hath, to procure bigger fruit); or else by planting upon those Trees which bring forth greater fruit of their own kind; or else by gathering of the fruit here and there some, if the Tree be overladen, that so the juice may more plentifully bestow it self upon the fruit that is left behind; or else by dressing and trimming them; or by other devices, as hereafter shall be shewed. We will first begin with engraffing, and shew how we may procure thereby

That Apples or other like fruit shall grow bigger then they are wont.

A tree that is planted with a graffe of her own kinde, will alwayes bring forth greater fruit, then if it were not so planted. We brought an example hereof out of *Pliny*, that *Corellius* took a Scion of a Chestnut-tree, and engraffed the same into the tree again, and thereby produced a greater and a better Chestnut. And for my own part, I have oft-times made the like proof in many other fruits, and by experience have found that all fruits may be made greater by engraffing, and careful looking unto, but especially Citrons. Secondly, we may procure fruits to be greater then ordinary, by graffing upon another Tree, whose kind is to bear bigger fruit. As for example, if we would produce

Pears that should be greater then ordinary,

especially the least sort of Pears called Myrapia, or Musk-pears, we may effect it by engrafting them into a Quince-tree; because the Quince-tree, of all other, bears the greatest fruit: and thereby the least Pears that are may be so augmented, that they will become a very goodly fruit; experience whereof, we have in many places in our Country. So we may cause

The Medlar-tree to bear huge Medlars,

greater then any man would imagine, if we engraff it into the Quince-tree: the proof whereof both I have made my self, and seen it tried by many others; and the oftener we so engraff it, the greater Medlars we shall procure. Likewise

The small Apricock may be made greater,

whereas they are the smallest kinde of Peaches that are. I have oftentimes engrafted it upon that kinde of Damosin-tree which bears a Plum like a Goats stone both in shape and greatness, (it may be it is our Scag-tree) and by this means I procured great Apricocks: but if you ingraff it into any other Damosin-tree, it will yeeld but a ballard-fruit: for the Apricock doth not endure kindly, to be engrafted into any other trees besides. In our Naples and Surrentine orchards, there is excellent fruit of this kinde; and I never saw any elsewhere. We may also

augment the fruit of the Myrtle-tree.

The Pomegranate-tree and the Myrtle-tree are each delighted with others company, as *Didymus* writeth in his Georgicks; where he saith plainly, that the Pomegranate-tree being engrafted into the Myrtle-tree, and likewise the Myrtle-tree into the Pomegranate-tree, do each of them bring forth a greater fruit. But I am perswaded that the Myrtle-tree brings forth greater fruit in proportion to her body when it is engrafted upon the Pomegranate-tree, because the kinde of this is greater then the kinde of that, then the Pomegranate-tree doth when it is engrafted upon the Myrtle-tree. By such a kinde of means we may also procure

Mulberries greater then ordinary,

if we engraff a Mulberry into a Fig-tree: for so *Palladius* hath written, That if the Mulberry be engrafted into a Fig-tree, the Fig-tree will cause it to change his colour, and will fill up the fruit thereof with a fat juyce, so that they shall be greater Mulberries then ordinarily their kinde is wont to yeeld. A third means whereby Apples or such-like fruit may be augmented, is, by plucking off some of the fruit here and there, and leaving some few upon the trees: for so shall the juyce of the tree bestow it self more liberally upon the fruit that is left, and make it greater: as a mother doth more bountifully feed one childe with her milk, then she can feed twain. Wherefore if we would procure

Citrons greater then their kinde,

Florentinus counselleth us, that when the fruit beginneth to weigh down the boughs, we should pluck off here and there some, and leave but a few behinde; so shall they that are left be thicker and bigger every way. *Pontanus* also saith the same. If, saith he, you would have great Citrons, big enough to fill your hand, you must shake off a great many from all the boughs, onely leaving some few, (but you must leave both the greatest, and those also that grow in the chiefest and likeliest parts of the tree:) for, saith he, the heir which is left, will make himself merry and fat with his brothers milk, and thrive much the better. *Palladius* shews

How to make Apples greater then ordinary,

and it is by this same means. For when they hang thick upon the boughs, you must gather away the worst, that so the nourishing juyce may be converted to the best, and the fairest may thereby be the better augmented. There is yet another means whereby we may cause fruit to be the greater; and this by dressing and trimming, when we dig about them, and water them, and lay muck about them. And first, by this means

Citrons may be made greater:

for, as *Palladius* saith, they are much holpen and delighted with continual digging about them. And

Quince-pears may be augmented,

as the same Author sheweth, by watering them continually. And

Peaches may be augmented much, if

if we plant them in moist places, and supply them with continual watering. But if you would have the Peach-trees

Bring forth very great ones,

you must watch the time when they blossom, and suckle them three days together with three pintes of Goats milk, as *Palladius* sheweth. We have practised to cause

The Pomegranate-tree to bear a mighty fruit;

and that by this means. We took a good portion of fat muck, whereunto we put an equal portion of Swines dung, and the lees of Wine and Barley-bran; and we kept all this in a dry place for a year together, every month manging them again one with another; and at last we put Vineger to it, and made it like an Ointment. Afterward in October and November, we digged away the earth from about some parts of the Pomegranate-tree-roots, and there wrapt in this Ointment round about them, and at length covered them again with earth; and by this Device I had greater Pomegranates then ever the tree bare before. But now if you would go forward, and practise the same upon it the two next years following, questionless you might produce very huge Pomegranates, wonderful to be seen, as big as Gourds. Likewise we have caused

Beans to bring forth great cods,

by anointing them with this same ointment, and afterward sowing them in the earth: whereby we had great increase, both for the bigness of the Bean, and also of the cod. Also

Leeks and roots of Radish may be made greater;

if we translate them out of one place, and set them in another, as *Theophrastus* sheweth. If you would have

A Rape grow bigger and rounder,

you must sow it assoon as ever it is ready to be taken out of the husk: for by the advantage and benefit of the season wherein it is sowed, it will be the more augmented; because the root will thereby be the better filled, and the larger grown. Likewise *Florentinus* sheweth, how to make

Pease of a bigger growth.

If, saith he, you take Pease, and steep them in warm water the day before you sow them, they will grow the greater. Some men take more pains then needeth; who, because they would have a greater Pease growing, they steep them shells and all, and put Nitre into the water wherein they are steeped, and sow them in their shells.

Vitches may be made bigger,

if they be set with a little pole, to grow up thereby: for this will cause them to thicken, as *Theophrastus* saith. So also

Onions may be thickned,

as *Sotion* sheweth. About some twenty days before you translate them from the place where they first grew, you must dig away the earth about them, and let them lie a drying, that all moisture may be kept from them; and then plant them again, and they will grow much bigger. But if withal you pill of the top-skin, and so plant them, they will be far greater. Likewise we may cause

Artichocks to bear a fuller fruit,

as *Varro* sheweth. If you plant them in a well-soiled place, and cover them with old dung, and water them often in the summer-time, you shall by this means have a fuller and a more tender Artichock. We may also practise another Device whereby to make greater fruit, which *Theophrastus* hath set down; and he brings an Example, how to make

Pomegranates to grow greater then ordinary:

for Art may cause the greatness of Fruit. When the first buds be formed upon the boughs, they must be put into an earthen vessel that is made with a hole quite thorow; and the bough whereon they grow, must be swayed downward without hurting it: then cover the pot with earth, and so you shall have exceeding great Pomegranates. The reason whereof is this: The pot preserves the fruit from the vapours that would otherwise annoy it: and besides, the earth ministreth some moisture unto it; so that the bigness thereof is increased by the store of nourishment. It receives no more help from the tree, then if it were out of the earth; and therefore the kernels are no greater then ordinary; but the pill is much thicker:

thicker: the proper juice of it is ſomewhat waſted and conſumed; for which cauſe the taſte of this fruit ſo handled, is wateriſh and worſe then others: but the rine receives outward nouriſhment, and ſpends none; for which cauſe that is much thicker. The like practiſe *Palladius* and *Martial* uſe, thereby to procure

A great Citron.

They take a Citron when it is young, and ſhut it up faſt in an earthen veſſel: for the Citron will increaſe continually, till it come to be of the bigneſs and faſhion of the veſſel wherein it is put: but there muſt be a hole made thorow the veſſel, whereby the air may get in unto it. By the like device, *Theophraſtus* aſſays to produce

Cucumbers and Gourds greater then ordinary,

by hiding them while they are young, both from Sun and from Winde, that nothing may come at them to hinder their growth. Like to this Device, is the ſetting of them in Fennel-ſtalks, or in earthen Pipes; whereby the natural Juyce and Nouriſhment is kept in, to the increaſing of their growth. We will alſo ſhew, out of *Theophraſtus*, a like Device, whereby the Herb

Aliſander or Parſley may be made greater.

You muſt dig the Aliſander round about the root, and cover it with Cachryl, and then heap earth upon it. For the roots ſpend all the moiſture themſelves, and ſuffer no nouriſhment to aſcend into the buds. This Cachryl is hot and thick: and as by the thickneſs it draws nouriſhment to it, ſo by vertue of the heat it doth concoct and digeſt that which it hath attracted: and therefore ſeeing this doth both draw more nouriſhment to the Aliſander, and alſo concoct it, there muſt needs be a greater augmentation of that herb. This practice he borrowed of *Ariſtotle*. This herb may alſo be made bigger by another means, namely, if when you plant it, you make a hole for it in the ground with a great ſtake: for the root will at length fill up the hole. So there is a means to make

A Radiſh-root grow bigger,

if it be planted in a cold ground, as *Pliny* ſheweth. For Radiſhes are much cheriſhed and delighted with cold; as in ſome cold places of Germany there be Radiſhes growing as big as a little childe. Some have reported, that if you drive a ſtake into the ground ſix inches deep, and put chaff into the pit which the ſtake hath made, and then put in the Radiſh-ſeed, covering it over with earth and muck, the Radiſh will grow up to the bigneſs of the pit. By a Device not much unlike to this, *Florentinus* ſheweth how to

Make great Lettiſe.

You muſt remove them, and water them well; and when they are grown half a handful high, you muſt dig round about them, that the roots may be ſeen: then wrap them in Ox-dung, and cover them over again, and water them ſtill; and when they are waxen bigger, cut the leaves croſs with a ſharp knife, and lay upon them a little barrel or tub that never was pitched, (for Pitch will hurt the herb) that ſo it may grow not in height, but onely ſpread forth in breadth. So the herb

Beet may be made greater,

as *Sotion* ſheweth. To make Beet grow in bigneſs, ſaith he, thou muſt cover the roots over with ſome freſh Ox-dung, and divide the leaves or buds, and lay a broad ſtone or a tyle upon it, to cauſe it to ſpread forth in bredth. You may alſo make

Leeks greater,

by removing them, and laying a great ſtone or a broad tyle upon them: but in no caſe muſt they be watered. By the very ſame Device, *Anatolius* ſheweth how to make

Garlick greater,

by

by laying tyles upon the roots thereof, as upon Leeks. *Theophraſtus* ſheweth another kinde of Device, whereby to make

Radiſhes greater;

and he ſaith that the Gardeners of his time were wont to practiſe it. They took away the leaves in the Winter-time, when they flouriſh moſt, and caſt the Radiſhes into the ground, covering them over with earth; and ſo they laſted and grew till Summer came again, never ſhooting forth either into buds or leaves, except it were where the earth was gone, that they lay uncovered. The like Experiment doth *Palladius* teach, concerning the Rape-root, whereby to make

Rape-roots greater.

Aſſoon as you have plucked them up, you muſt ſtrip off all the leaves, and cut off the ſtalk about half an inch above the root: then make certain furrows for them in the ground, for every one of them a ſeveral furrow; and there bury them aſunder, about eight inches deep: and when you have caſt earth upon them, tread it in; and by that means you ſhall have great Rape-roots. By the like means, *Theophraſtus* thinks, we may procure

The herb Wake-robbin to grow greater.

When it is moſt full of leaves, and when the leaves be at the broadeſt, we muſt bow them downward, winding them round about the root within the earth, that ſo the herb may not bud forth, but all the nouriſhment may be converted to the head of the herb. So may we make

Onions to grow bigger,

as *Theophraſtus* ſuppoſeth, if we take away all the ſtalk, that the whole force of the nouriſhment may deſcend downwards; leſt if it ſhould be diffuſed, the chief vertue thereof ſhould ſpend it ſelf upon the ſeeding. *Sotion* ſaith, that if a man plant Onions, he muſt cut off both the tops and the tails thereof, that ſo they may grow to a greater bigneſs then ordinary. *Palladius* ſaith, that if we deſire to have great-headed Onions, we muſt cut off all the blade, that ſo the juyce may be forced down to the lower parts. In like manner, if we would have

Garlick-heads greater then common,

we muſt take all the greeniſh ſubſtance thereof, before it be bladed, and turn it downward, that ſo it may grow into the earth. There is yet another Device, whereby to make herbs and roots grow bigger then ordinary; but yet I like not ſo well of it, howſoever many ancient Writers have ſet it down: and firſt,

How to make Leeks grow greater.

Columella hath preſcribed this courſe: you muſt take a great many Leek-ſeeds, and binde them together in thin linen clouts, and ſo caſt them into the ground, and they will yeeld large and great leeks. Which thing *Palladius* alſo confirms by his authority, in the very ſame words. But both of them had it out of *Theophraſtus*, who putteth it for a general Rule, That if a man ſowe many ſeeds bound up together in a linen cloth, it will cauſe both the root to be larger, and the buds to be larger alſo; and therefore in his time they were wont to ſow Leeks, Parſly, and other herbs after the ſame manner: for they are of more force when there be many ſeeds together, all of them concurring into one nature. Moreover, it makes not a little to the enlarging of fruits, to take the ſeeds which we would ſow, out of ſome certain part of the former fruit. As for example: we ſhall procure

A Gourd of a greater or larger growth,

if we take the ſeed out of the middle of a Gourd, and ſet it with the top downward. This courſe *Columella* preſcribes, in his *Hortulus*: Look, ſaith he, where the Gourd ſwells moſt, and is of the largeſt compaſs, thence, even out of the middle there-

thereof, you muſt take your ſeed, and that will yeeld you the largeſt fruit. And this is experienced not in Gourds onely, but alſo in all other fruits: for the ſeeds which grow in the bowels or belly, as it were, of any fruit, are commonly moſt perfect, and yeeld moſt perfect fruit; whereas the ſeeds that grow in the outward parts, produce for the moſt part weak & unperfect fruit. Likewiſe the grains that are in the middle of the ear, yeeld the beſt corn; whereas both the higheſt and the loweſt are not ſo perfect: but becauſe Gourds yeeld great increaſe, therefore the experience hereof is more evidently in them then in any other. Cucumbers will be of a great growth, as the Quintiles ſay, if the ſeeds be ſet with their heads downward; or elſe if you ſet a veſſel full of water under them in the ground, that ſo the roots may be drenched therein: for we have known them grow both ſweeter and greater by this Device.

CHAP. XII.

How to produce fruit that ſhall not have any ſtone or kernel in it.

IT is a received thing in Philoſophy, eſpecially amongſt thoſe that have ſet forth unto us the choiceſt and niceſt points of Husbandry, that if you take Quickſets, or any branches that you would plant, and get out the pith of them with ſome ear-picker, or any like inſtrument made of bone, they will yeeld fruit without any ſtone, and without any kernel: for it is the pith that both breedeth and nouriſheth the ſubſtance of the kernel. But the Arcadians are of a quite contrary opinion: for, ſay they, every tree that hath any pith in it at all, will live; but if all the pith be taken out of it, it will be ſo far from yeelding any ſtoneleſs fruit, that it cannot chuſe but die, and be quite dried up. The reaſon is, becauſe the pith is the moiſteſt and moſt lively part of any tree or plant: for the nouriſhment which the ground ſends up into any plant, is conveyed eſpecially by the pith into all the other parts: for Nature hath ſo ordained it, that all the parts draw their nouriſhment, as it were their ſoul and their breath, thorow the marrow or pith of the ſtock, as it were thorow a Squirt or Conduit-pipe. Which may appear by experience, ſeeing any bough or ſtalk, ſo ſoon as the marrow is gone, returns and crooks backward, till it be quite dried up, as the Ancients have ſhewed. But I for my part muſt needs hold both againſt *Theophraſtus*, and againſt others alſo that have written of Husbandry, both that trees may live after their marrow is taken from them, and alſo that they will bring forth fruit having ſtones or kernels in them, though there be no pith in the trees themſelves, as I have ſhewed more at large in my books of Husbandry. Notwithſtanding, leſt I ſhould omit any thing belonging to this argument, I have thought good here to ſet down the examples which thoſe Ancients have delivered in writing, that every man that liſts may make trial hereof; and haply ſome amongſt the reſt uſing greater diligence in the proof hereof then I did, may finde better ſucceſs herein then I have found. There be many means, whereby Plants may be deprived of kernels; as namely, by engraffing, by taking out their pith, by ſoiling with dung, or by watering, and by other Devices. We will firſt begin, as our wonted manner is, with engraffing; and will ſhew how to produce

A Peach-apple without a ſtone.

Palladius ſaith he learned this new kinde of engraffing of a certain Spaniard, which he ſaith alſo he had experienced in a Peach-tree. Take a Willow-bough about the thickneſs of a mans arm; but it muſt be very ſound, and two yards long at the leaſt: bore it thorow the middle, and carry it where a young Peach-tree grows: then ſtrip off all the Peach-tree-ſprigs all but the very top, and draw it thorow the hole of the Willow-bough: then ſtick both ends of the Willow into the ground, that it may ſtand bending like a bowe; and fill up the hole that you bored, with dirt and moſs, & bind them in with thongs. About a year after, when the Peach-tree and the Willow are incorporated into each other, cut the plant beneath the joyning place, and remove it, and cover both the Willow-bough and the top of the plant alſo with earth;

earth; and by this means you ſhall procure Peaches without ſtones. But this muſt be done in moiſt and wateriſh places; and beſides, the Willow muſt be relieved with continual watering, that ſo the nature of the wood may be cheriſhed, (as it delights in moiſture) and it may alſo miniſter abundant juyce to the plant that is engraffed in it. By the like experiment we may procure, as *Aviceuna* ſhews, that

A Citron ſhall grow without any ſeed in it:

for, ſaith he, if we engraff it into a Quince-tree, it will yeeld ſuch a fruit. *Albertus* promiſeth to produce

A Medlar without any ſtones,

by engraffing it into an Apple-tree, or a Service-tree. But experience proves this to be falſe; yet ſurely, if it be ſo engraffed, it will have a ſofter kernel a great deal. The reaſon which brought the Ancients to think and write thus, was this: They ſaw that ſuch fruits as have in them the hardeſt ſtones, do grow upon ſuch trees as have in them the hardeſt pith; as the Dog-tree, the Olive-tree, the Damoſin-tree, the Myrtle-tree, and the like: they ſaw alſo, that ſuch trees as have a ſoft and a ſpungie kind of pith in them, as the Fig-tree, the Alder-tree, and ſuch-like, bring forth fruit without any ſtones in them at all: and from hence they gathered and concluded, that it is the pith which nouriſhes the kernel. Which thing howſoever it hath ſome little ſhadow of truth in it, yet they ſhould not have extended it generally to all plants, ſeeing experience proves it to fail very often. Now let us come to the ſecond means whereby fruit may be prevented of their kernels; and this is by taking forth the pith or marrow. As for example: if you would procure the growing of

A Grape without any ſtone in it,

Democritus counſelleth you to take a branch or twig of a Vine, and cleave it juſt in the middle, and either with a ſtone, or ſome inſtrument made of bone, fetch out all the pith, in that part which you will plant within the earth, or at leaſt as far as you can hollow it without ſpoil: then preſently bind up the parts together again with paper ſtiffly and tightly wrapped about them, and make a trench for them in ſome moiſt and very fertile ſoil, where you muſt plant them in one, and faſten it to ſome ſure prop, that it may not be wreathed nor bowed; ſo will they ſoon grow up together into one, as they were before: but it would be much better, if you would put the clove or head of a Sea-onion into that part which you have robbed of the pith: for this is as good as glue to faſten them together; and the moiſture hereof will keep them ſupple, as alſo the heat hereof will cheriſh them much. *Theophraſtus* ſaith, that you may procure Grapes without any ſtones in them, if you rob the Vine-branch of the pith that is in it, whereof the ſtones are wont to be gendred. And *Columella* ſaith, that if you would have Grapes without ſtones, you muſt cleave the Vine-branch, and take out all the pith; but ſo, that the buds be not hurt thereby: then joyn it together, and binde it up again, ſo that you cruſh not the buds; and ſo plant it in a well-ſoiled ground, and there water it often: and when it beginneth to ſhoot up into ſlips, you muſt dig deep about it oftentimes; and when it cometh to bear, it will yeeld you Grapes without any ſtones. *Palladius* ſaith, there is a goodly kinde of Grape which hath no kernels in it, ſo that it may be ſwallowed down eaſily, and that with no ſmall pleaſantneſs, as if it were many Grapes ſtoned and ſupped up together. The manner of the procuring it is, as the Greeks record, by Art aſſiſted with Nature, on this wiſe: The ſet which we would plant, muſt be cleft in the midſt, ſo far as we mean to ſet it within the ground; and when we have picked and clean ſcraped out all the pith of thoſe parts, we muſt cloſe them together again; and when we have bound them hard up, ſet them in the earth: but the bond wherewith they are tied up, muſt be made of Paper or Parchment; and the ground where they are ſet, muſt be a moiſt place. Some go to work more preciſely, and put the plant ſo cleft and made up again, into a Sea-onion, ſo far as the plant was cloven: for by the help thereof, all plants do ſooner and eaſier take root. *Pliny* likewiſe ſaith, there is a new-invented kinde of Grapes, when the Vine-branch that is to be planted, is cloven

cloven in the middle, and all the pith ſcraped out, and the pieces knit up together again, with a ſpecial care that the buds receive no harm any way: then they ſet the Vine-branch in a well-ſoiled ground; and when it beginneth to ſhoot forth, they prune it, and dig often about it: the Grapes which it afterwards bears, will have no hard kernels in them, as *Columella* writes; howbeit, it is great marvel that there can be in them any kernels at all, though never ſo ſoft, ſeeing all the pith, which is the mother of the kernel, is quite taken away. But ſurely I for my part marvel at thoſe who think it ſtrange that a tree ſhould live when this pith is gone, & are perſwaded that a Vine-branch can bear fruit without kernels when the pith is taken out of it; ſeeing many men in the Country are eye-witneſſes that there do many plants live without any pith in them; and ſeeing alſo it is impoſſible almoſt that any tree ſhould bear fruit without kernels, becauſe the kernel carries it ſelf the very ſeed whereby one fruit may be generated of another. Likewiſe you may procure, as *Democritus* alſo ſheweth,

Pomegranates and Cherries without any ſtones;

if in like manner you pick out the pith of the young plants that you ſet. And *Africanus* ſaith, If you deal with theſe as with Vine-branches, plucking out the pith after you have cleft them, and then plant them; and after a while cut off the upper parts of the plants when they have budded forth, then the Pomegranate ſet, will yield fruit without any kernels. *Palladius* borrows this ſame experiment of *Africanus*, and ſets it down word by word as he doth. Likewiſe that

A Cherry-tree may bring forth fruit without any ſtone within;

Martial ſheweth more diſtinctly. Cut off a young plant about two foot long, and cleave it as it ſtands in the ground, down to the root, and then fetch out the pith on both ſides, and preſently tie them up again faſt, and cover the whole cleft both on the top, and on both ſides, with muſk; ſo ſhall they grow faſt together again in one year: then engraffe ſome young ſprigs of a Cherry-tree, ſuch as never bare any fruit before into this ſtock, and by this means you ſhall procure Cherries without any ſtones at all. Others, that they might accompliſh their purpoſe more ſpeedily, did not cleave ſuch tender young Cherry-trees, but bored a great hole thorough Trees of good growth, ſo that it might pierce the whole pith, and croſs it in the middle of the Tree; then they put a ſtake or a wedge into it, which might ſtop the paſſage of the pith, that none might be miniſtred into the upper parts. In like manner *Africanus* teacheth how to procure

A Peach without any ſtone.

You muſt, ſaith he, bore a hole beneath through the body of the Tree, and having ſo cut off the pith from paſſing upward, you muſt fill up the hole with a ſtake of Willow or Prick-wood; ſo ſhall you intercept the pith from aſcending out of the root into the branches. Some Writers there are, which ſhew how to procure ſtoneleſs fruit by diligence in dreſſing and trimming of plants. It is held for a rule in Husbandry, that ſoft, fat, and moiſt nouriſhment doth alter all wilde and unkindly fruit into that which is milder and more natural: It is a kind of mildeneſs in fruits, to have a little, ſoft and ſweet kernel; as on the contrary, it is wildeneſſe to have a great and a hard kernel, for it cometh by reaſon of a kind of harſh and dry nouriſhment that the earth ſends up into them. Wherefore no doubt but we may procure the kernel of a fruit to be ſmaller and more tender, by diligence and skill in dreſſing them. To begin with a Vine:

How a Vine may bring forth grapes without a harſh and ſtony kernel.

At ſuch time as Vines are pruned, you muſt take a fruitful ſprig, ſomewhat neer the top as you can, and there, as it grows, you muſt pick out the pith at the higheſt end, never cleaving it, but hollowing it with ſome fit inſtrument as well as you can, and there uphold it with a prop that it bow not down: then take ſome Cyrenian juice, as the Greeks call it, and pour it into the place that is hollow; but firſt you

you muſt ſteep this juice in water, to the thickneſs of ſodden wine: and this you muſt do for eight dayes together every day once, till the vine-branch ſprout forth again. *Columella* ſaith the very ſame; that the vine-branch as it grows upon the Vine muſt be cut, and the pith of it fetched out with ſome fit inſtrument, as well as you may, out of the top without the cleaving of the branch, but the branch being whole, and ſtill growing on the Vine, you muſt put into it ſome Benjamin or Cyrenian juice ſteeped in water, as was ſhewed before, and ſet it upright with a prop, that the juice may not run forth; and this is to be done for eight dayes together. So if we would procure

A Myrtle without a kernel,

Theophraſtus teacheth us how to do it. If you water the Myrtle-tree with hot water, then, ſaith he, the fruit will be the better, and without any kernel. Some affirm, that this experiment was found out by chance: for whereas there ſtood neer to a Bath, a Myrtle-tree which no man regarded, the Commers by took off ſome of the fruit by chance, and found them without any kernels; then they carried ſome home, and ſet them, and ſo this kind of fruit began firſt in Athens. *Didymus* alſo ſaith, that if the Myrtle-tree be often watered with warm liquor, it will yeeld berries without any ſtones or kernels within. *Theophraſtus* ſheweth yet another way whereby this may be effected; take, ſaith he, the filth or ſhavings of skins, and put them in Urine, and ſo lay them about the root of the Myrtle-tree at ſuch time as the buds begin to ſhew themſelves, and ſo ſhall you have berries that have either none at all, or elſe very ſmall kernels in them. Likewiſe the Pomegranate may be produced without any kernels within it, if you lay good ſtore of Swines-dung about the root of the Pomegranate-tree.

CHAP. XIII.

How fruit may be produced without any outward rines or ſhels.

THe very ſame helps and devices which we preſcribed for the producing of fruits without their inner kernel, we may likewiſe uſe in the practice of producing Nuts, & ſuch like fruits as are wont to grow in ſhells and rines, that they may grow naked as it were without any ſhel at all. And firſt this may be effected by taking away the pith out of the plants that bear them ſo.

A Nut without a ſhell,

may be produced, as *Damageron* teacheth. If you bore a hole quite thorough the Nut-tree, and put into it a ſtake of Elm to fill it up, you ſhall thereby ſtop the pith from aſcending into the upper parts, and ſo no ſhells can grow becauſe it is the pith only that cauſeth them. *Palladius* counſelleth you to bore the hole through the root, and ſtop it up with a ſtake of box, or ſome wedge made of iron, or of copper. But *Theophraſtus* ſheweth, how to procure

Almonds and Cheſt-nuts with a ſoft ſhell,

and this is by skill in dreſſing the Trees. If you would ſoften and alter the fruit, we muſt apply the root with Swins-dung: for this is a very forcible worker; likewiſe often digging will cauſe both the plants to proſper better, and the fruit to become better alſo: for the kernels will be ſmaller, in ſuch fruit as have any ſtones in them; and ſuch fruit as grow in ſhells or rines, as Almonds, and Cheſt-nuts, will have the ſofter ſhell without, and the larger kernel within: for the greater ſtore of nouriſhment there is applyed to the Tree, the moiſter it is, and the ſubſtance of the fruit is ſo much the more encreaſed. But *Palladius* would perſwade us, that if we rid away the earth from the roores

of the Almond-tree ſome certain daies before it begin to bloſſom, and all that while apply them with warm water, we ſhall hereby procure the Almond-ſhels to be very tender. If we would procure

That kinde of Nut which is called Nux Tarentina,

the ſame author *Damageron* hath ſhewed us how to do it. Every Nut and Almond will yeeld a mild fruit with a tender ſhell, if we continually apply the body and root of the tree with pouring aſhes upon them; and likewiſe all other kind of fruits that grow in any ſhell or rine, may be ſo wrought upon, and will ſuffer the like alteration by the like means practiſed upon them. If you would procure a Tarentine Nut, *Palladius* ſaith, you muſt water the Tree with Lye thrice a moneth throughout a whole year, and ſo you may obtain your purpoſe. Others effect ſuch alterations by correcting the plants; as, by cutting off the tops of the roots. If the Nut be too hard-ſhelled, you may alſo remedy it by cutting and paring off the bark of the Tree, as *Damageron* ſheweth; for by this means you draw down that harſh and wilde humour: The reaſon whereof is, becauſe the bark of the Tree anſwereth to the ſhell of the fruit, as the pith of the Tree anſwereth to the kernel of the fruit: and therefore, as to amend the inner kernel we abated the pith, ſo to ſoften or amend the utter ſhell or rine of the fruit, we muſt abate the utter bark of the Tree. A thing which we have obſerved by another like example: for a Peach being engraffed upon a bitter Almond-tree, the pill of the fruit thence growing was ſo bitter, that it could not be eaten till the pill were pared off. This ſecret may ſtead you in many other experiments of the like kind. But this kind of Nut which we now ſpeak of, I have growing in my own Orchard, and it hath ſuch a tender ſhell, and ſo thin, that as ſoon as ever it is but touched, the ſhell falls off, and the fruit is bare and naked. *Florentinus* aſſayed to produce

An Almond without a ſhell,

on this manner: He break the ſhell very charily, ſo that the kernel was kept whole; then he took wool, and ſometimes green leaves of the Vine or of the Plane-tree, and wrapt about the kernel, leſt if he ſhould have ſet it without any covering about it, the Emots or ſuch like vermine ſhould have gnawn it. *Columella* ſheweth another device whereby we may procure

A Filberd to become a Tarentine Nut.

When you have made your pit wherein you purpoſe to ſet your Nut, put into it a little earth, about half a foot deep, and there plant the ſeed of Fennel-gyant; and when the Fennel is come up, cleave it, and within the pith of it put your Filberd without any ſhell upon it, and ſo cover it all over with earth: this if you practiſe before the Calends of March, or betwixt the Nones and the Ides of March, you ſhall have your purpoſe. They preſcribe likewiſe another device, whereby

Gourds may bring forth fruit without any ſeeds within them:

The Gourd, ſay they, will grow ſeedleſs, if you take the firſt branch or ſprig of a Gourd when it is a little grown up, and bury it in the earth as they uſe to deal by Vines, ſo that onely the head thereof may appear; and ſo ſoon as it is grown up again, to bury it ſo again: but we muſt have a ſpecial care that the ſlips which grow up out of the ſtalk be cut away, and none but the ſtalk left behind; ſo ſhall the fruit that grows upon it, whether it be Gourds or Cucumbers, be deſtitute of all ſeed within. Likewiſe they will grow without ſeeds in them, if the ſeeds which are planted, be macerated or ſteeped in Sea-ſammne oyle, for the ſpace of three dayes before they be ſowed.

CHAP.

CHAP. XIIII.

How to procure fruits, to be of divers colours, ſuch as are not naturally incident to their kinde.

NOw we will ſhew how to colour fruits: to the effecting whereof there have been divers means deviſed; as waterings, and engraffings which can never be ſufficiently commended or ſpoken of, and other like practiſes. To begin with engraffing; If we would colour any fruit, we muſt engraffe it upon a plant that flouriſhes with the ſame colour which we would borrow. As for example, If we would produce

Red Apples,

we muſt engraffe them upon a Plane-tree, and the fruit will be red, as *Diophanes*, *Didymus*, and *Palladius* affirm. So we may procure that the fruit

Rhodacen ſhall grow red,

if we engraffe it upon a Plane-tree, as *Africanus* witneſſeth. Of whom *Palladius* learned that the way to make Rhodacens look red, is to engraff them into a Plane-tree. If you would have

Citrons of a red ſcarlet-colour,

Avicenna ſhews you may effect it by engraffing them into a Pomegranate-tree; for we ſhewed before that ſuch an engraffing may well be made. But if you would have

Citrons to be blood-red,

Florentinus ſheweth that you may effect this by engraffing them into a Mulberry-tree; which experiment *Diophanes* approveth. Likewiſe he that deſires to have

Red Pears,

muſt engraffe them into a Mulberry-tree; for by this means the Pears will grow red, as *Tarentinus* and *Diophanes* do witneſſe. So alſo you may procure

A white Fig to become red,

by engraffing it upon a Mulberry-tree, as the ſame *Diophanes* witneſſeth. By the ſame means

Apples may be of a blood-red colour,

if they be engraffed into a Mulberry-tree, as *Avicenna* ſheweth. But *Beritius* and *Diophanes* write, that the Mulberry-tree it ſelf, which makes all other Apple-fruit to become red, may be cauſed to bring forth

White Mulberries,

if it be engraffed into a white Poplar tree; for this will alter the colour of the fruit. But *Palladius* procures this effect by another means; not by engraffing the Mulberry into a white Poplar, but into the Fig-tree; for this alſo will alter their colour, and cauſe

White Mulberries,

as he ſhews in his verſes; wherein he ſaith, that the Fig-tree doth perſwade Mulberries to change their own colour and to take hers; whereof I my ſelf have ſeen the experience. Likewiſe, of

A white Vine may be made red Wine,

if we engraffe a white Vine into a black: for the ſtock into which it is engraffed, will alter the colour much, as I have ſeen by experience in hony-grapes, thoſe which we call Greek-grapes; for the Vines which have been engraffed upon thoſe Greek-Vines, have yeelded a blackiſh juice or wine; and the oftner ſuch engraffing hath been made, the blacker juice was yeelded. In the places about the Hill Veſuvius the white-wine grape, which grows upon her own ſtalk that is engraffed into the Greek-vine yeelds a more high-coloured wine then others do. Another way to make

Apples grow red,

is by diligent and cunning dreſſing, even by applying them with hot and fat receipts; for there are two chief Elements or principles of colours; white, and black, or dark coloured; now by dreſſing them, and applying fat things unto them, we may procure every flower or fruit that is blackiſh, to become brighter and freſher coloured; whereas on the other ſide, if they be neglected, that we do not beſtow pains and care in trimming them, their colour will not be ſo lively, but degenerate into a whiteriſh hew; for all colours that begin to fade, wax ſomewhat whitiſh. *Beritius* therefore, endeavouring to make Apples grow red, watered them with Urine, and ſo obtained his purpoſe. But *Didymus*

To procure red Pomegranates,

watered the Tree with Bath-water ſodden into Lye, and ſome other water mixed therewith. But there is yet another device, whereby we may procure

Apples to grow red,

by oppoſing them directly to the greateſt force of the Sun-beams; for this will make them red. *Beritius*, that he might cauſe the reflex of the Sun-beams to be more forcible upon the fruit, uſed this ſleight. He faſtened certain ſtakes into the ground, and weighing down the boughs that had fruit upon them, he bound them charily without hurting the fruit to thoſe ſtakes; and neer thereunto he digged certain ditches filling them with water, or elſe would place ſome other veſſels full of water neer the boughs; caſting this in his conjecture, that ſurely the heat of the Sun lighting upon the water, would cauſe hot vapours, which being reflected together with the heat of the Sun into the places neer adjoyning where the fruit hangs, and ſo reflected upon the fruit, would procure them to be of a reddiſh and a goodly colour. *Beritius* aſſayed to procure

Red Apples,

by another deviſe, by a ſecret kind of operation. Under the Tree he was wont to ſet Roſes, which did lend their goodly hew to the Apples that grow upon the Tree above them. *Democritus* practiſed the like device not upon Apples, but upon Rhodacens, and made

Red Rhodacens,

by planting Roſes underneath the Tree, round about the roots. Likewiſe we may colour fruit by colouring the ſeeds of them; for look what colour we procure in the ſeed, either by ſteeping it in ſome coloured liquor, or by any other means, the fruit will grow to be of the ſame colour which the ſeed is, when it is ſet or ſown. As for example, we may colour

Peaches,

with Sanguinary or Vermillion; If we bury a Peach-ſtone in the ground, and take it up again ſeven dayes after (for in that time the ſtone will open of it ſelf) and then put into it ſome Vermillion, and bury it in the earth again, and afterward look carefully unto it, we ſhall thereby procure Vermillion-peaches. And *Dsmocritus* is perſwaded, that if we ſhould put into it any other colour after the ſame manner, the Peach would be of that other colour. It is a thing commonly reported among us, and it is not unlike to be true, that *Peaches*

Peaches may be of a ſanguine-colour,

by another means. You muſt take a Peach-ſtone, and put it into a Carrot that is then growing, and the ſtalk which grows of that ſtone in the Carrot, if it be carefully nouriſhed and preſerved, will bring forth Peaches of a ſanguine colour. In like manner, If you would have

White kernels growing in a Pomegranate,

Palladius ſheweth how to do it, by the authority of *Martial*. If you take chalk and white clay, and with them mingle a quarter ſo much plaſtering, and apply the Pomegranate-tree roots with this kind of ſoilage or dunging, for the ſpace of three whole years together, you ſhall obtain your purpoſe. Likewiſe, if you deſire

Mellons of a Sanguine colour,

you muſt take Mellon-ſeeds, and ſteep them in ſanguine liquor for three or four daies together before you ſet them, you may eaſily have your deſire. Or elſe, if you open a little the skin of the ſeed, and put within it the juice of red Roſes, Clove-gilliflowers, and Black-berries that grow upon Brambles, or of any other like thing, ſo that it be not hurtful to the ſeed, you may effect your purpoſe. And I ſuppoſe that the ſanguine-coloured Mellons which are ſeen in theſe Countries, are thus uſed, that they may be of this colour. Conſequent upon theſe devices is that ſleight whereby

A Peach may grow with any writing upon it.

The Greeks affirm, that a Peach may be made to grow with a writing upon it, if you take out the ſtone and bury it in the earth for ſeven dayes; and then when it begins to open, pluck out the kernel, and write in it what you will, with Vermillion-juice: then binde up the kernel into the ſtone again, and ſet it ſo into the ground, and you ſhall have growing a written fruit. Now as the Sun doth colour the herbs that it may well come at, as we have ſhewed; ſo by keeping the force of the Sun away from them, we may whiten them; for ſo

A Lettice may be made white,

as *Florentinus* ſheweth. If you would, ſaith he, procure goodly white Lettice, then muſt you bind together the tops of the leaves, two dayes before they be gathered; for ſo they will be fair and white. Likewiſe you may whiten them by caſting ſand upon them. And with us

Artichocks are made white,

by the very ſame means which we ſpeak of. And if you would cauſe

Beets to become whiter then ordinary,

you muſt cover the roots over with Cow-dung, and as we ſpoke before concerning Leeks, ſo here you muſt cleave the bud, and lay a broad ſtone or a tile upon it, as *Sotion* ſheweth. So *Columella* teacheth how to make

Endive to grow white,

when the leaves are ſhot forth, you muſt tie them about the tops with a ſmall ſtring, and cover them over with an earthen veſſel ſet faſt into the ground, and the herb will be white. Others are at leſs charges, and cover them over with ſome earth; our Gardeners lay them in ſand, and ſo make them very white. If you would procure

White Sperage,

you muſt put the ſlips as ſoon as ever they appear out of the earth, into a broken reed; and there let them grow for a while, and afterward when you take away the cane or reed, the Sperage will be whiter then ordinary.

CHAP.

CHAP. XV.

How the colour of Flowers may alſo be changed.

IN transforming and meddling the colours of flowers together, we may procure ſuch ſtrange medleys, as nothing can be more delightful to be ſeen. Thoſe which are of a deep purple colour may be meddled with azure blue; thoſe which are as white as milk, may be meddled either with a duskiſh hew, or with a green, or crimſon, or ſome other compound colours; in the beholding whereof, the minde cannot chuſe but be affected with great delight, and be raviſhed with admiration, and as it were quite overcome with the excellent beauty of them. Wherefore we will ſet down certain Rules, whereby we may be able to alter the colour of flowers, as we preſcribed certain rules before, whereby we ſhewed how to alter the colour of fruits. And firſt we will ſhew, how by engraffing

Gilliflowers that are of themſelves purple, or elſe white, may become azure blue,

You muſt cut off (ſomewhat neer the root) a ſtalk of Endive or Blue-bottle, or Bugloſs, but the old wilde Endive is beſt for this purpoſe, and let it be grown to an inch in thickneſs; then cleave that in the middle which is left growing in the ground, and plant into it a Gilliflower new pluckt up out of the earth, root and all; then bind up the ſtalks or ſlips with ſome ſlight bond, and lay good ſtore of earth and dung round about it: ſo ſhall it yield you a flower, that is ſomewhat bluiſh, of a moſt delightful colour to behold. This, many of my friends will needs perſwade me, though for my own part, I have often made trial of it, and yet never could ſee it effected. But this I have ſeen, that a white Gilliflower-ſlip being engraffed into a red Carrot made hollow for the ſame purpoſe, and ſo buried in the earth, hath yeelded a Sea-coloured flower. Likewiſe you may procure the white Gilliflower to be of a skarlet-colour, if after the ſame manner you engraffe it into the root of Orchanet: by which means alſo you may turn a purple Gilliflower into a skarlet. If you would have

A Roſe, as alſo the flower Jaſmine to be of a yellow-colour,

you may procure it by engraffing either of them into a broom-ſtalk: for of all other, the broom-flower is moſt yellow: and though we cannot do it ſo well, by clapping the leaf or the bud of the one upon the leaf or bud of the other, yet it may be effected by boring into the ſtalk after this manner. You muſt ſet a Roſe or a Jaſmine neer to the broom, and when they are ſomewhat grown, take them up together with the earth that is about them; (for they will prove better when they are ſet again, with their own earth which is about them, being as it were their mother, then with any other earth that ſhall be as it were their ſtep-mother,) then bore a paſſage into the broom-ſtalk, and when you have cleanſed the paſſage, prune the roſe-ſtalk and plant it into the broom: and there cover them with loam where the engraffing was made, and ſo bind it up. Afterward, when the ſet is grown into the ſtock, you muſt cut off all the head ſomewhat above the engraffing place; ſo ſhall you have a Roſe or a Jaſmine there growing, of a lovely yellowiſh colour. Which kind of flowers are very uſual with us, and this their borrowed colour is ſo orient and bright, that the eye is ſcarce able to endure the brightneſs thereof. There is another means alſo whereby we may colour flowers, and that is by pouring ſome colouring into the roots. If you would have

Lillies to be red,

we will ſhew how to do it, as *Florentinus* hath ſhewed us. Take a Lillie-clove or head, and when you have opened it well, pour into it ſome Sinoper, or any other colouring, and the Lillie-flower that grows out of the clove ſo dreſſed, will be of the ſame colour. But you muſt be very careful that you hurt not the clove or head, when you ſo open it; and beſides, you muſt be ſure to cover it with fat and well-ſoiled earth. By the like means you may procure *Lillie-*

Lilly-flowers of a purple colour.

The manner whereof, *Anatolius* ſheweth to be this. You muſt take ten or twelve Lilly-ſtalks, about ſuch time as they be ready to yeeld flowers, bind them all together and hang them up in the ſmoak: then will there ſpring out of them ſome ſmall roots, like unto a Scallion. Therefore when the time of the year ſerves to ſet them, you muſt ſteep the ſtalks in the Lees of red Wine, till you ſee they be throughly ſtained with that colour: then you muſt take them aſunder, and ſet every one of them by it ſelf, watering them ſtill with the ſame Lees; and ſo you ſhall have Lillies that bear a purple flower. *Caſſianus* attempted by the very like means

To produce white Ivy:

He ſteeped it in white Marle, and covered the roots of it with the ſame morter for eight dayes together, and it brought forth white berries. We may effect the like matters by careful manuring and dreſſing of fruits; for if we apply them with fat and fertile muck, the flowers will be a great deal the better coloured, and may be made blackiſh; as we have often proved in Clove-gilliflowers, which we have procured to be ſo deep coloured, that they have been even black. And on the contrary

Roſes, Clove-gilliflowers, and Violets will wax of a whiteriſh colour,

if they be not carefully lookt unto, that either you do not water them well, nor tranſplant them, nor dig about them, nor feed them with muck; for by this means *Theophraſtus* writeth, not only theſe kinds of flowers, but almoſt all other, that grow in Woods and Forreſts unregarded, do become whiteriſh. But *Didymus* hath deviſed another kind of ſleight divers from theſe, whereby to make Roſes and Clove-gilliflowers to become white very ſuddenly; and this is, by ſmoaking and perfuming them with brimſtone about the time that they begin to open.

CHAP. XVI.

How fruits and Flowers may be made to yeeld a better ſavour then ordinary.

AS it is pretty and delightſome to ſee fruits and flowers wear a counterfeit colour; ſo it is worth our labour to procure in them a more fragrant ſmell, then their ordinary kind is wont to afford: which thing we may effect by divers wayes, by planting, by watering, and by other devices. And for example ſake, we will firſt ſhew, how to make

Limons to become very odoriferous.

If we take that leaſt kind of Limons which is called *Limoncellum picciolum*, and engraff into a Citron-tree, the ſtock will inſpire the fruit with a very goodly ſmell; and the oftner that you ſo engraffe it, the ſweeter ſmell it will afford, as by daily experience we have tried in our Naples Gardens. So alſo we may procure

Very odoriferous Pears,

by engraffing them upon a Quince-tree, for the ſtock thereof will lend the fruit a grateful ſavour. *Diophanes* avoucheth, that

Apples may be made more odoriferous,

if they be engraffed into a Quince-tree; and that hereby are procured thoſe goodly Apples which the Athenians call Melimela. And I ſuppoſe that the Apple called *Appium malum*, was produced by the often engraffing of an Apple into a Quince-tree: for the ſmell of it is ſomewhat like a Quince; and it is not unlike that *Appius Claudius* found it out, and firſt procured it by the ſame means. Likewiſe we have with us great red Apples, and ſome of them of a murry colour, which yeeld

yield the ſame ſmell; and queſtionleſs could never be produced but by the ſame means. So we have procured

The Centifole Roſe to be more odoriferous.

If you would do ſo too, you muſt engraffe it into that kind of Roſe, which, by reaſon of the ſweet ſmell of Muſk that it carries with it, is called Moſchatula; but you muſt oftentimes reiterate the engraffing of it again and again: ſo ſhall it be more beautiful, and fuller of leaves, and ſmell ſweeter. But it is beſt to engraffe it by Inoculation, by clapping the bud of the one upon the bud of the other; for ſo it will take ſooneſt, and prove beſt. By a ſleight not much unlike to this we may procure

Vines to ſmell of ſweet ointments,

as *Paxamus* ſheweth. If you would have the Vine to ſmell ſweetly, and the place where it groweth, you muſt take the branches and cleave them, and pour in ſweet ointments into them when you are about to plant them. But your labour will take the better effect, if you firſt ſteep the branches in ſweet oyle, and then plant or engraffe them. I have practiſed an eaſier and ſlighter way, beſmearing the branches that are to be engraffed, with Muſk, or elſe ſteeping them in Roſe-water, if the Muſk did not ſtay upon them. So alſo we could make

Limons to be as odoriferous as Cinnamon,

by taking the ſprigs that are to be planted, and beſmearing them with oyle or the water of Cinnamon, and dreſſing them with much induſtry and diligence: And this kind of Limons is uſual amongſt us; and is termed by the common-people *Limoncellum incancellatum*. There is alſo another device whereby fruits may be made odoriferous, and to ſmell of Spices; and this is, by taking the ſeeds of them, and ſteeping them in ſweet water before they be ſowed. As for example: If we would procure

Odoriferous Artichocks,

Caſſianus hath declared out of *Varro*, the manner how to effect it. You muſt take Artichock-ſeeds, and ſteep them for the ſpace of three dayes in the juice of Roſes, or Lillies, or Bayes, or ſome other like, and ſo to ſet them in the ground. Alſo you may make Artichocks ſmell like Bayes, if you take a Bay-berry, and make a hole in it, and put therein your Artichock-ſeed, and ſo plant it. *Palladius* records out of the ſame Author, that if you ſteep Artichock-ſeeds for three dayes together in the oyle of Bayes, or Spikenard, or Balme-gum, or the juice of Roſes, or of Maſtick, and afterward ſet them when they are dry, that then the Artichocks that grow out of thoſe ſeeds, will yeeld the ſmell and ſavour of that which the ſeeds were before ſteeped in. *Florentinus* makes

Mellons of the fragrant ſmell of Roſes,

after this manner; by taking Mellon-ſeeds, and laying them up amongſt dry Roſes, and ſo planting them one amongſt another. I have procured Mellons to ſmell like Muſk, by opening that part whereby the ſeed ſprouts out, and ſteeping them in Roſe-water wherein ſome Muſk was diſtilled alſo, and ſo planting them after two dayes ſteeping. So we have procured

Odoriferous Lettice,

by taking the ſeed of Lettice, and putting it into the ſeed of a Citron, and ſo planting it. After the ſame manner, you may learn to make

Flowers grow that ſhall ſmell of Cloves;

if you take the ſeeds of thoſe flowers, and lay them in Clove-powder, or the oyle of Cloves, or Glove-water diſtilled, and ſo ſet them: for by this means, the flowers will entertain the ſmell and ſavour of the Cloves. And this I take it, was the cunning

the cunning ſleight whereby our ordinary Clove-gilliflowers were firſt produced; for queſtionleſſe Gilliflowers do grow everywhere of themſelves without any ſuch pleaſant ſmell; and beſides, they are of a ſmaller aſſize, and of their own kinde ſomewhat wilde. But it ſhould ſeem, that Gardeners did by their induſtry and trimming, beſtow the ſmell of Cloves upon them, by ſteeping their ſeeds in Clove-water, or by ſuppling them with the oyle of Cloves, or elſe by ſticking Cloves in the roots of them, and ſo planting them. We may adde to theſe ſleights another device,

How to make Garlick grow that ſhall not ſmell rankly and unſavourily.

Sotion hath taught us the way. If, ſaith he, you do ſet Garlick, and pluck it up again, both, when the Moon is underneath the earth, it will not have any bad ſavour. And *Theophraſtus* hath taught us a means

How we may procure Roſes to yield a more odoriferous ſmell,

namely, if you take Garlick, and plant it neer your Roſes.

Chap. XVII.

How to procure fruits to be ſweeter and pleaſanter for taſte.

THere are ſome trees, which cannot away with any ſcar, but if you cut their ſtock never ſo little, or make any other ſcar in them, preſently the Air and the extrinſecal heat get in, and ſo the Trees periſh; for the corruption will fall downward to the root, and ſo make the Trees preſently to wither and fade away. Now there are other Trees, which will abide not only a ſcar, but alſo to have their ſtock cleft, and to be bored into; yea, and by this means too, they will bear fruit more plentifully; as doth the Pomegranate-tree, the Almond-tree, and the Apple-tree; of all which there is very great uſe. The reaſon hereof is this: Their nature and kinde is, to receive ſo much nouriſhment as is ſufficient for them, and to void away hurtful and ſuperfluous humours: for as thoſe living creatures which ſweat moſt, or have ſome other iſſue in their bodies, are moſt healthful and wont to live longeſt; ſo when theſe Trees have a cut or a ſcar in them whereby they ſweat out, as it were, their hurtful and ſuperfluous moiſture, they do more eaſily digeſt that moiſture which is left behind within them; and the better that the moiſture is digeſted, the ſweeter and pleaſanter is their juice. And beſides, they will live, if the parts have any continuation at all, though it be never ſo little, only if they may but hang together: and therefore they will eaſily defend themſelves from any harm that may happen unto them by the cutting or mangling of any of their parts. We will ſhew how to procure fruits that ſhall be ſweeter in taſte then ordinarily their kind is wont to afford, firſt by engraffing, ſecondly by boring or cutting, and laſt of all by other means. And firſt, by engraffing we may procure

Cherries that ſhall have in them the reliſh of Bayes,

For as we have ſhewed before, engraffing may amend thoſe defects that are in plants and endue them with better qualities: ſo that if you have any fruit that is loathſome, becauſe it is too ſweet, do but engraffe it into a bitter Tree, and there will be ſuch a medley, that your fruit ſhall have a very ſavoury reliſh. *Pliny* ſaith, that if you engraffe a Cherry upon a Bay-tree, you ſhall have Cherries thence growing, that will have the ſmatch of the Bay. *Palladius* ſaith the ſame, engraffe a Cherry upon a Bay-tree, and the fruit that grows thence, will have the reliſh of the Bay. In my time, there have been ſeen certain Cherries in Naples, which they called Bay-cherries, ſomewhat bitter, but yet pleaſant withal; a moſt excellent kinde of fruit, far better then any other cherries, of a very large aſſize, full of juice, of a very ſanguine colour, that have a bitter-ſweet taſte, ſo that they are neither loathſome for their overmuch ſweetneſſe, nor yet to be refuſed for their overmuch bitterneſs. So likewiſe may be procured

Sweeter Apples by engraffing them into a Quince

For if you do engraffe an Apple into a Quince, the Apple will have a reliſh like honey: which kinde of fruit the Athenians do therefore call Melimela, becauſe they taſte like honey, as *Diophanes* ſheweth. Now we will ſhew alſo, how by husbandry and skilful dreſſing, fruits may be made ſweeter in taſte; namely, by piercing or boring the ſtock, or ſcarrifying it round about, or by ſome other chaſtiſements, as the Husband-men are wont to call them; for by theſe means, the trees may purge themſelves of their ſuperfluous moiſture, and ſo they will bear the ſweeter fruit. As for example: If you would learn,

How to procure the Almond-tree to yield fruit without any bitterneſs.

Ariſtotle hath taught you the way. You muſt knock a great nail into the body of the Almond tree, that the gum of the Tree, which cauſeth the bitterneſſe of the fruit, may drop out by that paſſage. And this is ſuch a ſleight that hereby you may tame, as it were, wilde Trees, and alter their nature into a milder kind. *Theophraſtus* ſaith, that if you dig round about the ſtock of the Almond-tree, and bore thorough it about nine inches above the ground, the gum will thereby drop out, and ſo the fruit will become the ſweeter by that chaſtiſement. If you cut off a bough, or an arm of it, ſo that the gum may have egreſſe that way, and if you wipe away the gum ſtill as it cometh forth, and obſerve this for two or three years together, you may by this means alter a bitter Almond-tree into a ſweet one. For the bitterneſſe proceeds from no other cauſe, but onely from the ſuperfluity of nouriſhment and moiſture, which is abated by boring into the ſtock: and when once that which is ſuperfluous is evacuated, then that which is left, is more eaſily concocted, and ſo the tree becomes fertile in bringing forth a ſweeter and a better fruit. *Africanus* likewiſe affirmeth, that if you dig about the ſtock of a bitter Almond-tree, and make a hole into it ſome four inches above the root, whereby it may ſweat out the hurtful moiſture, it will become ſweet. *Pliny* ſaith the ſame; If you dig round about the ſtock, ſaith he, and bore thorough the lower part of it, and wipe away the humour which there iſſueth forth, a bitter Almond-tree will become ſweet. Some there are, who after they have made that hole, do preſently put honey into it, that it may not be quite empty; for they are of opinion, that the reliſh of the honey is conveyed up into the fruit, through the pith, as thorough a Conduit-pipe. As for example ſake; If we would procure

Sweet Citrons;

(for that kind of fruit was not wont to be eaten in *Theophraſtus* time, nor in *Athenæus* time, as himſelf reports, nor yet in *Plinies* time:) *Palladius* hath ſhewed, how to alter the bitter pith of a Citron-tree into ſweet. His words are theſe. It is reported that the bitter pithes of Citrons may be made ſweet, if you take the Citron-ſeeds, and ſteep them in honey-water, or elſe in Ewes milk, (for this is better) for the ſpace of three dayes before you ſet them. Some do bore a hole ſloaping into the body of a Tree, but not quite thorough it; by which paſſage the bitter humour drops away: This hole they make in it about February, and leave it ſo, till the fruit is faſhioned; but after the fruit is faſhioned, then they fill up the hole with morter; and by this device the pith is made ſweet. This hath *Pontanus* ſet down in his book called, *The Gardens of Heſperides*. What is it, ſaith he, that Art will not ſearch into? Cut a thick Vine, and make it hollow on the the top, about thy hand breadth; but ſo, that the brims of the hole be brought round and ſomething cloſe together, ſo that the ſides be about an inch thick and no more. Pour into it and fill it up with liquefied honey, and cover it with a broad ſtone that the Sun may not come at it. And when the Vine hath drunk in all that, then fill it up again with the like: and when that is ſoaked in too, then open the concavity wider, and let the Vine grow: but you muſt continually water the tender roots thereof with mans water: and you muſt be ſure that you leave no buds or leaves upon the ſtock, that ſo there may be no other moiſture let into it, but the whole Vine may grow up as it were in a ſpring of honey. *Palladius* ſhews alſo How

How to make ſweet Almonds of bitter ones,

even by boring a hole in the middle of the ſtock, and putting into it a woodden wedge beſmeared over with honey.

Sweet Cucumbers

may be procured, by ſteeping Cucumber ſeeds in ſweet waters, till they have drunk them up: for they being planted, will produce ſweet Cucumbers. *Theophraſtus* ſhews how to make ſweet Cucumbers, even by the ſame ſleight; by ſteeping their ſeed in milk, or elſe in water and honey ſodden together, and ſo planting them. *Columella* ſaith, that a Cucumber will eat very tender and ſweet, if you ſteep the ſeed thereof in milk before you ſet it. Others, becauſe they would have the Cucumber to be the ſweeter, do ſteep the ſeed thereof in honey-water. *Pliny* and *Palladius* do write the ſame things of the ſame fruit, out of the ſame Authors. *Caſsianus* hath declared out of *Varro*, how to procure

Sweet Artichocks growing.

You muſt take the Artichock-ſeeds, and ſteep them in milk and honey, and after you have dryed them again, then ſet them, and the fruit will reliſh of honey. So you may procure

Sweet Fennel growing,

For if you ſteep Fennel-ſeeds in ſweet wine and milk, then will the fruit that grows of thoſe ſeeds, be much ſweeter. Or elſe if you put the ſeeds thereof in dry figs, and ſo plant them, the like effect will follow. So you may procure

Sweet Melons,

as *Palladius* ſhews; even by ſteeping the ſeeds thereof in milk and ſweet wine for three dayes together: for then if you dry them, and ſet them being ſo dryed, there will grow up a very ſweet fruit. Likewiſe you may procure

Sweet Lettice;

for if you water them in the evening with new ſweet wine, and let them drink for three evenings together as much of that liquor as they will ſoak up, it will cauſe ſweet Lettice, as *Ariſtoxenus* the Cyrenian hath taught out of *Athenæus*. So

A ſweet Radiſh may be procured,

by ſteeping the Radiſh-ſeeds for a day and a night in honey, or in ſodden wine, as both *Palladius* and *Florentinus* have recorded. So you may procure the ſame, by ſteeping the ſeeds in new ſweet wine, or elſe in the juice of Raiſons. There is alſo another device, whereby to make ſharp or bitter fruits to become ſweet; and this is by art and cunning in dreſſing them; as, by pouring hot water, or the Lees of oile, or caſting ſoil and ſuch like about their roots. As for example: when we would make

A bitter Almond to become ſweet,

we caſt ſome ſharp piercing matter upon the root, that by vertue of their heat, the Tree may the more eaſily concoct her moiſture, and ſo yield a ſweeter fruit. *Theophraſtus* ſaith, that if we apply hot and ſtrong ſoil, as Swines-dung, or ſuch like, to the root of the bitter Almond-tree, it will become ſweet: but it will be three years before the Tree be ſo changed, and for all that time you muſt uſe the ſame husbanding of it. *Africanus* ſaith; If you uncover the roots, and apply them ſtill with Urine, or with Swines dung, then will the fruit be the ſweeter. The Quintils report of *Ariſtotle*, that, by covering the Almond-tree root with Swines-dung, in March, of a bitter one it becometh ſweet. And *Palladius* uſeth the very ſame practiſe. By the ſame device

Sharp and ſowre Pomgranate-trees may be made to bring forth a ſweet Pomegranate:

for theſe all may be changed from ſharp and ſowre into ſweet. *Ariſtotle* ſhews in his book of plants, that Pomegranate-trees, if their roots be applyed with Swins-dung, and watered with ſoom cool ſweet liquor, the fruit will be the better and the ſweeter. *Theophraſtus* ſaith, that the roots of a Pomegranate-tree muſt be applyed with Urine, or with the offals and refuſe of hides, yet not in too great a quantity: for the roots of this kind of Tree have need of ſome ſharp matter to knaw upon them, and moſt of all, every third year, as we ſaid before of the Almond-tree; but indeed the Pomegranate-roots are more durable. The reaſon is, becauſe of a kind of ſoftneſſe in the roots, which is peculiar unto them alone. Now Swines-dung, ſaith he, or ſomewhat that is of the like operation, being caſt upon the roots, doth ſweeten the juice of the Tree: as alſo if you pour on good ſtore of cold water, it will work ſome kind of change thereof. *Paxamus* preſcribes this courſe, to dig round about the root of the Tree, and to lay Swins-dung upon it, and then when you have caſt earth upon that, water it with mans Urine. *Columella* ſaith; If you have a Pomegranate-tree that bears a ſharp and a ſowre fruit, this is your way to amend it: You muſt cover the roots with Swins-dung and mans ordure, and water them with mans Urine that hath ſtood long in ſome veſſel; and ſo it will yield you for the firſt years a fruit that taſtes ſomewhat like wine, and afterward a ſweet and pleaſant Pomegranate. *Pliny* reporteth the very ſame thing out of the very ſame Authors. *Anatolius* ſhews

How to make an Apple-tree become ſweeter;

and that is, by watering it continually with Urine, which is a thing very comfortable to an Apple-tree. Some do uſe Goats-dung and the Lees or dregs of old wine, applying them to the roots of the Apple-tree, and thereby cauſe it to bear a ſweeter fruit. *Theophraſtus* ſaith; If you water an Apple-tree with warm water in the Spring time, it will become better. The like applications being uſed to Herbs, will make them ſweeter alſo. As for example ſake; we may procure

Sweet Endive.

There be many things, which being watered with ſalt liquors, do forſake their bitterneſſe, and become ſweet. Of which ſort Endive is one: and therefore if we would have ſweet Endive, *Theophraſtus* willeth us, to water it with ſome ſalt liquor, or elſe to ſet it in ſome ſalt places. The like practiſe will procure

Sweet Coleworts.

And therefore the Ægyptians do mix water and Nitre together, and ſprinkle it upon Coleworts, that they may be ſweet: And hence it is that the beſt Coleworts are they which are planted in ſalt grounds: for the ſaltneſſe, either of the ground where it is ſet, or of the liquor wherewith it is watered, doth abate and take away the tartneſſe and natural ſaltneſſe of the Coleworts. In like manner, if you would procure

Sweet Betony,

Theophraſtus counſelleth you to water them with ſalt liquor, and ſo they will be better. Which very ſame things *Pliny* reporteth out of the ſame Author. Likewiſe you may procure

Sweet Rochet,

ſuch as will yeeld leaves that ſhall be more toothſome, if you water it with ſalt liquor. There is another ſleight in husbanding of Pot-herbs, whereby they may be produced fitter to be eaten; and this is by cropping the ſtalks of them,

Baſil will grow the ſweeter,

if you crop the ſtalk of it: for at the ſecond ſpringing, the ſtalk will be ſweeter and

and pleaſanter; a moſt evident reaſon whereof is aſſigned by *Theophraſtus*. So

Lettice will be the ſweeter

at the ſecond ſpringing. *Theophraſtus* ſaith, that the ſweeteſt Lettice ſprings up after the cropping of the firſt tops; for the firſt tops of their firſt ſpringing, are full of a milky kind of juice, which is not ſo pleaſant, becauſe that it is not throughly concocted; but they which grow at the ſecond ſpringing, if you take them when they are young and tender, will be far ſweeter. He ſhews alſo, how

Leeks may be made ſweeter;

by cropping them once or twice, and afterward let them grow: the cauſe whereof he hath aſſigned in his book of cauſes, namely, that their firſt ſhooting up is the weakeſt and the moſt unperfect. The like is to be thought and practiſed in other Pot-herbs: for the cropping or cutting off, doth make the ſecond ſprouts to be the ſweeter, almoſt in all herbs. There are alſo divers other ſleights in husbanding and dreſſing of ſuch Pot-herbs, whereby they may be made ſweeter to be eaten. As for example,

Garlick may be made ſweeter,

for *Sotion* is perſwaded, that, if you break the Cloves of Garlick before you ſet them, or elſe ſupple them with the Lees of oyle, when you do ſet them, they will gather and yield a far ſweeter reliſh. By another ſleight far differing from this,

Onions may be made ſweeter;

for we muſt conſider, that divers things do exerciſe a mutual diſcord or agreement & concord of natures toward each other; whereby they either help one another, if their natures agree; or, if their natures diſſent, they hurt and deſtroy one another. Nuts and Onions have a ſympathy or agreement of nature; and therefore if you lay up Nuts amongſt Onions, the Onions will cauſe the Nuts to laſt the longer: in liew of which kindneſs, Nuts do gratifie Onions with another good turn, for they eaſe the Onions of their ſharpneſſe, as *Palladius* hath obſerved.

CHAP. XVIII.

How fruits that are in their growing, may be made to receive and reſemble all figures and impreſſions whatſoever.

MAny things do fall out by chance, and hap-hazard, as they ſay, which an ingenious man lighting upon, doth by his great induſtry, and often experiments that he makes of them, turn and apply to very good uſe. Whence it is that the Poet ſaith, manifold experience, and much labour and practice, ſets a broach to the world many new arts and rare devices. And becauſe the moſt part are not acquainted with the cauſe of ſuch things, thence it is, that they are eſteemed to be miraculous, and to come to paſſe beſides Natures rule. We have oftentimes ſeen in Citrons, divers kinds of ſtamps and impreſſions, which were made there by chance; as by the hitting of ſome carved matter, or any ſtick, or ſuch like, which hath cauſed the ſame impreſſions: whence, the wit of man hath deviſed to cauſe divers kinds of fruits, to grow up with divers kinds of figures on them. If you take an earthen veſſel, and put into it an apple that is very young, as it hangs upon the Tree growing, the Apple will grow to fill up his earthen caſe, and will be of any form whatſoever you would deſire, if you make the caſe accordingly. Alſo if you pown any colours and bray them together, and diſpoſe of them in places convenient on the fruit, on the inſide of the caſe, the fruits will wear and expreſſe the ſame colours, as if they were natural unto them. Whence it cometh to paſſe, that oftentimes the yellow Quince is made to grow like a mans head, having in it the lively reſemblance of white teeth, purple cheeks, black eyes, and in all points expreſſing the form and colour of a

mans

mans head, without any greeneſſe at all, which is the natural colour of that fruit whiles it is in growing. And this is the ſleight that *Africanus* preſcribes, whereby

A Citron may be made to grow in the likeneſſe of a mans head, or the head of an horſe, or any other living Creature.

You muſt take ſome Potters clay, or ſoft morter, and faſhion it to the bigneſſe of a Citron that is at his full growth: but you muſt cleave it round about with a ſharp inſtrument, ſo that the fruit may be taken out of it handſomly; and yet in the mean ſpace the ſides of the caſe muſt be ſo cloſely and firmly joyned together, that the fruit growing on, may not break it open. If the counterfeit or caſe which you make, be of wood, then you muſt firſt make it hollow within; if it be of clay, you may clap it on, as it is, ſo that it be ſomewhat dry. But then when the fruit comes to be of a greater and ſtronger growth, you muſt prepare earthen veſſels made for the purpoſe, with a hole in them at the lower end, that the ſtalk of the fruit may there be let in: Into theſe earthen veſſels you muſt encloſe the fruit, and binde them about with a ſtrong band, for otherwiſe the growth of the fruit will break them open: And when you have procured the fruit to grow up into his counterfeit, or ſheath as it were, that it is come to the juſt bigneſſe of a fruit of that kinde, it will bear the ſame ſhape and figure which you would have in it. The like we have ſhewed before out of *Florentinus*. *Pontanus* alſo ſpeaks of the ſame device. If, ſaith he, you would have a Citron to grow in divers ſhapes, you muſt cover it being young, with ſome counterfeit of clay, or wood, or earth, wherein it may be ſwadled; as a tender infant in his Nurſes boſom: and that counterfeit will faſhion the fruit into any form; and when it is taken out, it will reſemble any image that you have carved within the counterfeit. So alſo you may deal by

Pomegranates, Pears, or any kind of Apples, making them to receive any kinde of form,

for the ſame Author writes, that if you beſtow the ſame pains and diligent care upon any other ſort of Apples, you may frame them to every faſhion; for ſo it is in brief, ſaith he, that all Apple-fruits may be made to grow up to the ſhape of any living creature, if you firſt carve the ſame ſhape into a counterfeit of wood or earth, and let the fruit be ſhut up into that counterfeit, that it may grow up within it. So may you make

A Quince grow in the ſhape of living Creatures,

as *Democritus* affirmeth, by putting them into ſome counterfeit that is carved within to the ſame proportion, and ſo let the Quince grow in it. But it is eaſieſt to make

Cucumbers grow to any form;

for if you take earthen veſſels of any faſhion, and therewith cloath the Cucumbers when they are very young, and binde them very faſt about, they will receive any ſhape or impreſſion very eaſily, If you take a Cane, and make it hollow all along, and bind it faſt about, and then put into it a young Cucumber or a young Gourd, it will grow ſo pliable within it, that it will fill up the whole length of the Cane. *Pliny* ſaith, Cucumbers grow to any faſhion that you would frame them unto; inſomuch that you may, if you will, make a Cucumber grow in the ſhape of a Dragon, winding himſelf many wayes. Likewiſe, a Gourd will be made to grow picked and ſharp by many means, eſpecially if it be put into a caſe that is made of ſuch pliant twigs as Vines are bound withal; ſo that this be done as ſoon as it hath caſt the bloſſom. But if you lay a Gourd betwixt two platters, or diſhes, it will grow to the ſame plainneſſe and roundneſſe; and of all other fruit, this is the eaſieſt and fitteſt to be formed to any faſhion. You may make them to grow like a Flagon, or like a Pear, great at the one end, and ſmall at the other, if you tye it hard in that part which you would have to be the leſſe afterward when it is come to full growth, dry it, and take out all that is in it, and when you go abroad, carry it about you, it will

will ſerve for a cup to drink in. Hence we learn how it may be effected, that

An Almond ſhould grow with an inſcription in it.

Take an Almond, and ſteep it for two or three dayes; and then break the ſhell of it very charily, that the kernel receive no harm: then you muſt write in the kernel what you will, but write it as deep in as you ſafely may: then winde it up in ſome paper, or ſome linen cloth, and overlay it with morter, and ſoil it with dung; and by that device, when the fruit cometh to be of full growth, it will ſhew you your handy work, as *Africanus* recordeth. So may you make

A Peach to grow with an inſcription in it,

as *Democritus* ſheweth. After you have eaten the fruit, you muſt ſteep the ſtone of it for two or three dayes, and then open it charily, and when you have opened it, take the kernel that is within the ſtone, and write upon it what you will, with a brazen pen, but you muſt not print it too deep, then wrap it up in paper, and ſo plant it; and the fruit which that will afterward bear, will ſhew you what was written in the kernel. But

A Fig will grow with an inſcription in it,

if you carve any ſhape upon the bud, the fig will expreſſe it when it is grown: or elſe if you carve it into the fig when it is firſt faſhioned: but you muſt do it either with a wooden pen, or a bone pen, and ſo your labour ſhall be ſure to take effect. I have printed certain characters upon the rine of a Pomegranate, and of a Quince-pear, having firſt dipped my penſil in morter; and when the fruit came up to the juſt magnitude, I found in it the ſame impreſſions. Now it remains that we ſhew how we may

Faſhion Mandrakes,

thoſe counterfeit kind of Mandrakes, which couzeners and cony-chatchers carry about, and ſell to many inſtead of true Mandrakes. You muſt get a great root of Brionie, or wilde Nep, and with a ſharp inſtrument engrave in it a man or a woman, giving either of them their genitories: and then make holes with a puncheon into thoſe places where the hairs are wont to grow, and put into thoſe holes Miller, or ſome other ſuch thing which may ſhoot out his roots like the hairs of ones head. And when you have digged a little pit for it in the ground, you muſt let it lie there, until ſuch time as it ſhall be covered with a bark, and the roots alſo be ſhot forth.

CHAP. XIX.

How fruits may be made to be more tender, and beautiful, and goodly to the eye.

NOw at length, that nothing may paſſe us, we will ſet down divers kinds of of ſleights in husbanding and trimming of herbs and fruits, whereby they may be made not onely tenderer, ſweeter, larger, and better reliſhed, but alſo freſher coloured, and more ſightly to the eye. And firſt

How an Apple-tree and a Myrtle-tree may be bettered,

we may learn out of *Theophraſtus*, who counſelleth to water their roots with warm water, and promiſeth the bettering of the fruit by that means; nay it will cauſe the Myrtle fruit to be without any kernel at all. And this, ſaith he, was found out by chance, in certain of theſe Trees growing neer unto a hot Bath. If you would procure

Goodlier Figs then ordinary,

Columella ſhews, how you make them to grow more plentifully, and to be a ſounder

der fruit. When the tops of the Fig-tree begin to be green with leaves, you muſt cut off the tops of the boughs with an iron tool; and ſtill as the leaves begin to bud forth, you muſt take red chalk, and blend it with Lees of oyle and mans dung, and therewithal cover the roots of the Tree: and by this means, the Tree will bear more ſtore of fruit, and beſides the fruit will be a fuller and better fruit. *Pliny* and *Palladius* record the ſame experiment out of the ſame Author. When the Fig-tree begins to ſhew her leaves; if you would have it yeeld you more and better fruit, you muſt cut off the very tops of them when the bud begins to ſhew it ſelf; or, if not ſo, yet you muſt beſure at the leaſt to cutoff that top which groweth out of the midſt of the Tree. *Palladius* writes, that ſome have reported, that the

Mulberry-tree will bear more and better fruit,

if you bore thorough the ſtock of the Tree in divers places, and into every hole beat in a wedge; into ſome of the holes, wedges made of the Turpentine-tree, and into ſome of them, wedges made of the Maſtick-tree. *Didymus* ſaith that

The Palm, or Date-tree, and the Damoſin tree will grow to be of a larger and goodlier aſſize,

if you take the Lees of old Wine, and after you have ſtrained them, water the roots therewith. And he ſaith, that it will take the better effect, if you caſt upon it a little ſalt ever now and then. So

The Myrtle-tree will have a goodlier leaf,

and alſo yield a better fruit, if you plant it among Roſes: for the Myrtle-tree delighteth to be conſorted with the Roſe, and thereby becomes more fruitful, as *Didymus* reporteth. So

Rue will grow tenderer, and more flouriſhing,

if it be engraffed into a Fig-tree: you muſt only ſet it into the bark ſomewhat neer the root, that you may cover it with the earth, and ſo you ſhall have excellent good Rue. *Plutark* in his Sympoſiakes, commends no Rue but that only which grows very neer the Fig-tree. *Ariſtotle* in his Problems, demanding the cauſe of this, at length concludes, that there is ſuch a ſympathy and agreement betwixt the Fig-tree and the herb Rue, that Rue never grows ſo faſt, nor flouriſhes ſo well, as when it grows under the Fig-tree. If you would have

Artichocks grow without ſharp prickles,

Varro ſaith, that you muſt take the Artichock-ſeed, and rub it upon a ſtone, till you have worn it blunt at the top. You may cauſe alſo

Lettice to grow tenderer and more ſpreading,

as *Palladius* ſhews, and *Columella*. *Palladius* ſaith, that if your Lettice be ſomewhat hard, by reaſon of ſome fault either in the ſeed, or place, or ſeaſon, you muſt pluck it out of the earth and ſet it again, and thereby it will wax more tender. *Columella* ſhews, how you may make it ſpread broader. Take a little tile-ſheard, and lay it upon the middle of the Lettice when it is a little grown up; and the burden or weight of the tile-ſheard will make it ſpread very broad. *Pliny* ſaith, that it is meet alſo to beſmear the roots with dung when they ſet them, and as they grow up, to rid away their own earth from them, and to fill up the place with muck. *Florentinus* ſaith, when you have a Lettice growing that hath been tranſplanted, you muſt rid away the earth from the root after it is grown to be a handful long, and then beſmear it with ſome freſh Oxe-dung, and then having caſt in earth upon it again, water it; and ſtill as the bud or leafe appears out of the earth, cut it off till it grow up ſtronger, and then lay upon it a tile-ſheard that hath never been ſeaſoned with any pitch; and ſo you ſhall have your purpoſe. By the like device you may procure *Endive to be tenderer and broader.*

When it is grown up to a pretty bigneſſe, then lay a ſmall tile-ſheard on the middle of it, and the weight of that will cauſe the Endive to ſpread broader. So alſo you procure

Coleworts to be more tender,

if you bedew them with ſalt water, as *Theophraſtus* writes. The Ægyptians, to make their Coleworts tender, do water them with Nitre and Water mixt together. So

Cucumbers will be tenderer,

if you ſteep the ſeeds in milk before you ſet them, as *Columella* reporteth. If you would have

Leeks to grow Cloven,

the Antients have taught you, that firſt you muſt ſow them very thick, and ſo let them alone for a while; but afterward when they are grown, then cut them, and they will grow cloven. Or elſe, you muſt cut it about ſome two moneths after it was ſet, and never remove it from the own bed, but help it ſtill with water and muck, and you ſhall have your purpoſe, as *Palladius* ſaith. Now we will ſpeak of ſome monſtrous generations; as of the generation of the herb Dragon, and of a cloven Onion. And firſt

How to produce the herb Dragon.

It is a received opinion amongſt Gardeners, that if you take Hemp-ſeed or Line-ſeed, and engraffe it into an ordinary Onion, or elſe into a Sea-onion as it grows neer the Sea, or elſe into the Radiſh root, thence will grow the herb Dragon, which is a notable and famous Sallet-herb. But ſurely, howſoever they boaſt of it that this hath been oftentimes done, yet I have made ſundry trials hereof, and ſtill failed of my purpoſe. By the like ſetting of ſeeds, they ſhew

How to produce cloven Onions,

by making a hole into an Onion, and putting into it a clove of Garlick, and ſo planting it; for that will grow to be an Aſcalonian, or a cloven Onion. Now let us ſee, how to make

Parſley to grow frizled or curled.

Theophraſtus writes that Parſley will grow frizled, if you pave the ground where you have ſowed it, and ram it in with a roller; for then the ground will keep it in ſo hard, that it it muſt needs grow double. *Columella* ſaith; If you would have Parſley to bear curled leaves, you muſt put your Parſley-ſeed into a morter, and pown it with a Willow peſtle, and when you have ſo bruiſed it, wrap it up in linen clouts, and ſo plant it. You may effect the ſame alſo without any ſuch labour; even by rolling a cylinder or roller over it after it is a little grown up, whereſoever or howſoever it is ſowed. *Palladius* and *Pliny* record the ſame experiment out of the ſame Author. I have often-times ſeen

Baſil growing with a kind of bruſh like hairs upon it.

The ſeed of withy-wiade being planted neer to Baſil, as ſoon as it ſhoots up, will preſently winde it ſelf round about the ſtalks of the Baſil, and by often winding about them, will wrap them all into one. The like will be effected alſo, if the withy-winde grow elſewhere, and a twig of it be brought and planted neer to Baſil: for by either of theſe means, the Baſil will grow ſo buſhy and ſo thick of hair, and that in a very ſhort time, that it will be moſt pleaſant to be lookt upon. So you may make the

Ivy to bear very ſightly berries,

if you burn three ſhell-fiſh, eſpecially of that kind which is called Murex, and when you have pownd them together, caſt the aſhes thereof upon the Ivy-

berries; or elſe, if you caſt upon them beaten Alome, as *Caſſianus* teacheth. *Theophraſtus* mentions an experiment that is very ſtrange, whereby to make

Cumin grow flouriſhingly,

and that is by curſing and banning of the ſeeds when you ſow them; and *Pliny* reporteth the ſame out of *Theophraſtus*: and he reporteth it likewiſe of *Baſile*, that it will grow more plentifully and better, if it be ſowed with curſing and banning. If you deſire to produce long

Cucumbers, and ſuch as are not wateriſh,

you may effect it by this means. If you take a morter or any other like veſſel filled with water, and place it neer the Cucumbers, about five or ſix inches diſtant from them, the Cucumbers will reach the veſſel within a day or two, and extend themſelves to that length; The reaſon is, becauſe Cucumbers have ſuch a great delight in moiſture: ſo that, if there be no water in the veſſel, the Cucumbers will grow backward and crooked. To make them that they ſhall not be wateriſh; when you have digged a ditch to plant them in, you muſt fill it up half full with chaffe, or the twigs of a Vine, and then cover them, and fill up the pit with earth; but you muſt take heed you do not water them when they are planted. By all theſe things which have been ſpoken, we may learn to procure

A Tree, which of it ſelf may yield you the fruit of all Trees.

A thing which I have ſeen, and in merriment have oft-times called it, the Tree of Garden-dainties. It was a goodly height and thickneſs, being planted within a veſſel fit for ſuch a purpoſe, the mould which was about it, being very fat, and moiſt, and fruitful, that ſo every way, as well by the livelineſs and ſtrength of the plant it ſelf, as alſo by the moiſtneſs and thriftineſs of the ground, all things that were engraffed into it, received convenient nouriſhment. It was three-forked; upon one bough or arm, it bare a goodly grape, without any kernels in it, party-coloured, very medicinable; for ſome of the grapes were good to procure ſleep, and other ſome would make the belly looſe. The ſecond bough or arm, carries a Peach, a middle kind of fruit differing both from the ordinary Peach, and the Peach-nut, without any ſtone in it; and the ſmaller branches thereof bearing here a Peach, and there a Peach-nut. If at any time there were any ſtone in the fruit, it was commonly as ſweet as an Almond; and it did reſemble ſometimes the face of a man, ſometimes of other living creatures, and ſundry other ſhapes. The third arm carries Cherries, without any ſtone, ſharp, and yet ſweet withal, and Orenges alſo of the ſame reliſh. The bark of this Tree was every where beſet with flowers and Roſes: and the other fruits, all of them greater then ordinary, and ſweeter both in taſte and in ſmell, flouriſhing chiefly in the Spring-time; and they hung upon the Tree, growing even after their own natural ſeaſon was paſt: but there was a continual ſucceſſion of one fruit after another, even all the year long, by certain degrees, ſo that when one was ripe, there was another budding forth, the branches being never empty, but ſtill clogged with ſome fruits or other; and the temperateneſs of the air ſerved every turn ſo well, that I never beheld a more pleaſant and delightful ſight.

CHAP. XX.

How divers kinds of fruits, and likewiſe Wines may be made medicinable.

THe Ancients have been very careful and painful in ſeeking out, how to mix Wine with divers kinds of Antidotes or preſervatives againſt poiſon, and how to uſe it beſt in ſuch receipts, if need ſhould be. A thing that might very well be practiſed; for indeed there is nothing more convenient for that purpoſe. And therefore they have tried and ſet down more curiouſly then need required, many things concerning this argument, ſtrang to be reported, & yet eaſie to be effected;

effected; which *Theophraſtus* hath copiouſly ſet down. About Heraclia in Arcady, there is a kind of wine, which makes the men that drink of it to become mad, and the women to become barren. And the like *Athenæus* recordeth of that wine which they have in Troas, a place in Greece. And in Thraſus there is a kind of wine which if it be drunk, will procure ſleep; and there is another kind of wine made in that ſort, that it will cauſe a man to be watchful: and there are divers confections of wines which you may read of in the moſt exact Writers of Phyſick, and of matters of Husbandry, which are eaſie both to be learned, and alſo practiſed by thoſe that are well acquainted with the operations of Simples; and they are ſuch as a mans own conjecture may well lead him unto; and indeed they are nothing elſe almoſt, but ſuch qualities operative as the property of the place where their Simples grow, doth endue them withal. And ſurely I would counſel that theſe kinds of confections ſhould be miniſtred to thoſe that are timorous and queazie in the taking of any medicinal receipts, that ſo they may be ſwallowed down pleaſantly, before they ſhould ſeem loathſom. And firſt,

How a Vine may be made to bring forth grapes that ſhall be medicinal againſt the biting of venemous beaſts.

Florentinus bids you in the firſt and ſecond book of his Georgicks, to ſet a Vine-branch, and to cleave it in the lower part about the root, that the cleft may be ſome four inches long; there you muſt pluck out the pith, and inſtead of the pith put Hellebore into it, and binde it faſt about with ſome pliant twig, and ſo cover it with earth; and by this means it will yeeld you grapes that being eaten, will make your body ſoluble. Or, if you would have the grapes to be more operative in this kind, you muſt ſupple the Vine-branches in ſome Antidote or counter-poyſon, and then ſet them in the head of a Sea-onion, and ſo cover them with earth; but you muſt ſtill poure upon it the juice of that counter-poyſon, that the ſets may drink their fill of it, and ſo the ſtrength and vertue of the grape will laſt a great deal longer. If you would have a Vine to yield the grapes whereof the confections called Propomata are made, *Palladius* ſhews you. You muſt take the Vine-branches and put them in a veſſel that is half full of Hippocras, or elſe of Conſerves of Roſes, or Violets, or worm-wood; and the earth that grows about the root, you muſt reſolve into a kind of Lye as it were made of Aſhes; then when the branch that grows up out of the bud beginneth to bear a leaf, you muſt take it away, & ſet it as you ſet other Vines, in any other place, and the fruit will be ſuch a grape as you deſire. *Pliny* ſaith, that if you plant Hellebore about the roots of the Vine, it will yield a grape fit for ſuch a purpoſe. *Cato* ſaith, that the herb Scammony hath a wonderful quality in drawing into it ſelf the juice of the Vine. *Pliny* ſhews

How to make that kind of wine which is called Phthorium, and kills children in their mothers wombes.

That Hellebore which grows in Thaſſus, as alſo the wilde Cucumber, as alſo Scammony, are good to make Phthorian wine, which cauſeth abortives. But the Scammony or black Hellebore muſt be engraffed into the Vine. You muſt pierce the Vine with a wimble, and put in certain withie-boughes, whereby you may binde up unto the Vine the other plants that are engraffed into it: ſo ſhall you have a grape full of ſundry vertues. So you may procure

Figs that ſhall be purgative,

if you pown Hellebore and Sea-Lettice together, and caſt them upon the Fig-tree roots: or elſe if you engraffe them into the ſame roots, for ſo you ſhall have Figs that will make the belly looſe. *Florentinus* ſaith, that you may make a Fig to grow which ſhall be good againſt the biting of venemous beaſts, if you ſet it after it hath been laid in triacle. So we may procure

Purgative Cucumbers.

You muſt take the roots of the wilde Cucumber, and pown them, and ſteep them in fair water two or three dayes; and then water your Cucumbers with that liquor for five dayes together; and do all this five ſeveral times. Again, you may make them purgative, if, after they are bloſſomed, you dig round about their roots, and caſt ſome Hellebore upon them and their branches, and cover them over with earth again. So you may procure

Purgative Gourds,

if you ſteep the ſeeds of them in Scammony-water nine dayes before you ſet them, as the Quintiles report. Now if you would procure a man to be looſe bellied and ſleepy withal, you may cauſe

Purgative Damoſins that be good alſo to cauſe ſleep.

You muſt bore thorough a bough, or through the whole ſtock of a Damoſin-tree, and fill it up with Scammony or the juice of black Poppy wrapt up handſomely in paper, or ſome ſuch covering: and when the fruit is ripe, it will be operative both for ſleep and purgation. *Cato* ſhews alſo, how you may cauſe

A Vine to be purgative.

After the Vintage, at ſuch time as the earth is uſed to be rid away from the roots of Vines, you muſt uncover the roots of ſo many Vines as in your opinion will make wine enough to ſerve your turn: mark them, and lop them round about, and prune them well. Then pown ſome Hellebore roots in a morter, and caſt them about your Vines, and put unto them ſome old rotten dung and old aſhes, and twice ſo much earth amongſt them, and then cover the Vine-roots with mould, and gather the grapes by themſelves. If you would keep the juice of the grape long that it may laſt you a great while for that purpoſe, you muſt take heed, that the juice of no other grapes do come neer it. When you would uſe it, take a cup full of it, and blend it with water, and drink it before ſupper, and it will work with you very mildely without any danger at all. Late Writers have taken another courſe: they rid and cleanſe the Vine-roots, and then poure upon the juice of ſome purgative medicine to water them withal; and this they do for many dayes together, but eſpecially at ſuch time as the bud beginneth to fill out: when they have ſo done, they caſt earth upon the roots again, and they take ſpecial regard, that the roots never lie naked and open when the Northern winde bloweth; for that would draw forth and conſume the juice of the medicine that is poured upon the roots. This if you diligently perform, you ſhall have grapes growing upon your Vines, that are very operative for looſing of the belly. I have effected

The ſame by another means;

I pierced the Vine with a wimble, even unto the very marrow, and put into it certain ointments fit for ſuch an effect; (it will ſuffice, if you put them within the rine;) and this I did in divers parts of the Vine, here and there about the whole body of the Vine, and that about graffing time by Inoculation; for then the Vine is full of moiſture; whereby it cometh to paſs, that the moiſture it ſelf aſcending at that time into the ſuperior parts, doth carry up with it the vertue of the ointments, and conveys it into the fruit, ſo that the fruit will be operative either for purgation or for childe-bearing, either to hurt or help, either to kill or preſerve, according as the nature and quality of the ointment is, which was poured upon the roots of the Vine.

CHAP. XXI.

How to plant Fruits and Vines, that they may yield greateſt encreaſe.

THat we may conclude this whole book, with a notable and much deſired experiment, we will now ſhew in the laſt place, how we may receive a large encreaſe

creaſe from the fruits, and pulſe, and Vines which we have planted. A matter ſurely that muſt needs be exceeding profitable, for a man to receive an hundred buſhels in uſury as it were, for one buſhel that he hath ſowed. Which yet I would not have to be ſo underſtood, as if a man ſhould ſtill expect to receive an hundreth for one, preciſely or exactly ſo much; for ſometimes the year, or the air and weather, or elſe the ground, or elſe the plants may not perform their parts kindly; and in this caſe, the encreaſe cannot be ſo great; (but yet it ſhall never be ſo little, but that it ſhall be five times more then ordinary;) but if thoſe things do perform their parts kindly together, you ſhall receive ſometimes for one buſhel, an hundred and fifty by encreaſe. This may ſeem a paradox to ſome, and they will think that we promiſe impoſſibilities; but ſurely if they would conſider all things rightly, they ſhould rather think it a paradox, why half a buſhel well ſown or planted, ſhould not yield two hundred buſhels encreaſe, ſeeing that one grain or kernel that is planted and takes kindly, doth oft-times ſpread his root, as we ſee, and fructifie into ſundry and many ſtems, ſometimes into fifteen, and in the ear of every one of thoſe ſtalks, are contained ſometimes threeſcore grains? I ſpare to mention here the ground that lies in Byzatium in Africa, whereof *Pliny* ſpeaks, which, for one grain that was planted in it, did yield very neer four hundred ſtalks, and the Governour of that Country ſent unto *Nero* three hundred and fourty ſtems growing out of one grain. But let us ſearch out the cauſe whereby this comes to paſs. Some think that the encreaſe commonly falls out to be ſo little, becauſe the greater part of the fruit which is caſt into the ground, is eaten up of worms, or birds, or moles, and of other creatures that live in the earth. But this appears to be falſe, becauſe one buſhel of Pulſe being planted, never yields above fifteen. Now the Pulſe or Lupines, is of it ſelf ſo bitter, that none of thoſe devouring creatures will taſte of it, but let it lie ſafe and untouched: and when they are grown up, you ſhall commonly finde about an hundred grains in the cods of every ſtalk. Others referre the cauſe hereof unto the weather, as if the fruit were annoyed with over much cold, or heat, or rain, ſo that the fields are ſometimes frozen with cold, and ſometimes parched with heat, whereby they are ſometimes more fruitful, and ſometimes more barren. But this cannot be the true reaſon, becauſe that though the weather be never ſo kindly, ye that cannot make one encreaſe into thirty. But not to wander or range any further about, we muſt know that all grains that grow within the ear or the huſk, are not prolifical, that is, they are not all fit to yield encreaſe; for God hath appointed ſome of them for the food and ſuſtenance of living creatures, and others for ſeed. There are ſome grains in an ear, which are as it were abortives, ſuch as degenerate from their natural kind, and will not fructifie at all, but rot and waſte away into putrefaction. There are other grains in an ear, ſuch as are eaſier to be ſtript out of their huſk, which are fitter for propagation, and are better enabled by nature thereunto. Beſides that, ſometimes it falls out, that ſeeds or grains are not planted in due ſeaſon; or if they be, yet ſometimes the Husbandman doth not beſtow that due labour and induſtry in looking unto them, which the kind of the fruit requires. Wherefore if we can meet with all theſe impediments, we may procure encreaſe according to our hearts deſire. For the ſeeds will be larger in the roots, and when they have ſpread their roots under the earth of a good length, then will they ſend up a greater number of ſtems, and bring forth good ſtore of ears. Therefore you muſt make choice of your ſeeds or grains, not of the forwardeſt, nor yet of the backwardeſt, becauſe they commonly are weakeſt, but of the middle ſort: then waſh them and cleanſe them from all other ſeeds; and beſmear them with fat ointments, and with the greaſe of old Goats; and let them be continually ſupplied with ſufficient heat, and ſufficient moiſture; then lay them in ſoft and warm mould carefully manured; for the livelier that the heat of the mould is, the better will the ſeeds cloſe with it, and become more eager to propagation, and embrace it more ſweetly, as the male would do by his female. So ſhall your your ſeeds be more enlived, and bring forth a more legitimate and a larger encreaſe. Let them be planted in the

the full of the Moon or thereabout; for the larger the Moon is, the more bountiful encreaſe ſhe will procure. Concerning the Vine, you muſt ſee that her leaves be not wanting, if you would have good ſtore of Wine; for, if the leaves be away, the Vine hath little heart to bear; and beſides, ſhe ſhould be without an iſſue for her ſuperfluities, which commonly the leaves do receive into themſelves: onely you muſt pare off thoſe twiſted curles that are wont to grow upon it; for ſo, her pride being taken away from her, the juice will be more delightful, and more pleaſant.

THE

THE

FOURTH BOOK OF Natural Magick:

Which teacheth things belonging to Houſe-keeping; how to prepare domeſtical neceſſaries with a ſmall coſt; and how to keep them when they are procured.

The PROEME.

FRom Animals and Plants, we are come to Houſhold-affairs; there we provided diverſity of new fruits fit for our uſe: now we ſhall ſeem to have ſowed nothing, and produced nothing, unleſs we ſhew how, & what we ſowed and produced at great charge and pains, may be preſerved againſt the cold, and injuries of the outward air, that they may come forth in their ſeaſons. It were the part of a wicked and ſlothful man careleſsly to let that dye and come to nothing, which he had provided with ſo much care and pains: wherefore as you were witty to produce them, you muſt be as diligent to preſerve them. And the Husband-man that ſtores up fruit, ſhall have good proviſion for the Winter. For ſaith Marcus Varro, *they ſerve for ſeveral meats, and no man ſtores them up but to produce them when he hath need of them, to defend, or uſe, or ſell them. I ſhall firſt ſet down the inventions of our Anceſtors, who were very diligent herein, for they found ſundry things by divers means, and faithfully delivered the knowledge of them to poſterity. Then I ſhall relate what I know to be true, intermixing ſome of my own inventions, and ſuch as I think to be of greateſt concernment, and that I have often tried. I ſhall beſides add ſome conſiderations of bread, wine, and oyle, and ſuch as are of great profit for the Husband-man to provide for his family with the leſſer coſt, alwayes ſetting down the natural cauſes; that they being perfectly known, a man may eaſily invent and make them. But to proceed to the work.*

CHAP. I.

How Fruits may be long preſerved upon their Trees.

WE will begin with Fruits: And whereas fruits and flowers both may be preſerved either upon their own mother Tree which bear them, or elſe being pluckt off from it, we will firſt ſhew, how fruits may be preſerved upon their own Tree, and firſt rehearſe thoſe things which the Ancients have ſet down concerning this matter, and next, what we our ſelves have found out by our own experience. Our Anceſtors, when they would have fruit to laſt long upon the Tree, were wont firſt of all to bind them to the ſtock or to the boughs, leſt any tempeſt ſhould ſtrike them off, or toſs them up and down. Beſides, they did intercept that juice from them, which ſhould ripen them: for there are ſome kinds of fruits, which, as ſoon as ever they be ripe, will ſtay no longer upon the Tree, but fall down of themſelves, though they are not ſo much as ſhaken: other fruits there are that will ſtick longer and faſter to their hold. Beſides, they were wont to cover them with certain caſes or ſhells as it were; thereby guarding them from the injuries of the weather, both hot and cold, and alſo from the mouths of devouring birds. Wherefore to make

Pome-

Pomegranates hang long upon their Trees;

Some have wreathed and platted about the fruit the ſmaller boughs that grow hard by, that the rain may not come forcibly upon it to break it or chop it, for if it be once bruiſed, or that it do but gape and have any chops in it, it will ſoon periſh: and when they have ſo done, they tye them faſt to the ſtronger boughs, that they may not be ſhaken; and then they bind the Tree about with a kind of broom withes, that the Daws, or Crows, or other birds may not come at the fruit to gnaw it. Some do frame earthen caſes fit for the fruit, and cover the ſame with ſtrawie morter, and let the fruit hang ſtill upon the Tree in them. Others do wrap up every one of the Pomegranates in hay or holm, and then daube it thick over with morter which hath chopt ſtraw in it, and ſo faſten them to the ſtronger boughes, that the winde may not ſhake them. But all theſe practiſes muſt be uſed when the weather is fair, and there is neither rain nor dew ſtirring, as *Columella* teacheth. But *Beritius* uſeth this means to make them ſtay long on their Tree. He takes the bloſſoms of the Tree when they begin to wither, and wraps in them every Pomegranate by it ſelf, and then binds them about with bonds; thereby preventing their putrefaction, and their chawns and chops which otherwiſe would be in them. Others put them in earthen pots every one by it ſelf, and cover them well, and ſettle them faſt, that they may not be broken by knocking againſt the ſtock or arms of the Tree, nor by hitting one againſt the other: for by this means you ſhall have them alwayes better grown then by any other. *Varro* ſaith, that if you take Pomegranates before they be ripe, as they ſtick upon their ſtalks, and put them into a bottomleſs pot, and cover them, boughs and all, in the ground, ſo that no winde may come at them, you ſhall not only finde them whole when you take them out, but they will be greater alſo then if they had hung ſtill upon the Tree. *Palladius* ſhews,

Citrons may be preſerved upon the Tree;

even by ſhutting them up in certain earthen veſſels fit for ſuch a purpoſe; for ſo you may keep them upon their Tree almoſt all the year long. If you would have

Grapes hang upon the Vine, freſh and good, even till the Spring of the year,

Beritius preſcribes you this courſe. You muſt dig a pit in a very ſhadowy place neer to the Vines, about a yard deep, and fill it up with ſand, and ſet up ſome props in it: then you muſt looſen the joints of the Vine-branches, and winde them in together with the cluſters of grapes to be tied to the props, and then cover them, that no water may come at them. You muſt take heed alſo that the grapes do not touch the ground. A thing which I have oft-times put in practiſe, but it fell not out to my expectation: for ſtill the grapes were half rotten, and their colour quite faded. *Columella* ſaith, There is no ſurer way then to prepare certain earthen veſſels which may hold each of them a cluſter of grapes, ſo that they may have ſcope enough; and they muſt have every one four handles, whereby they may be tied to the Vine, and their lids or coverings muſt be ſo framed that the middle may be the place of cloſing, where both ſides of the cover may fall cloſe together when the cluſters are in, and ſo meeting may hide the grapes. But you muſt ſee that both the veſſels themſelves, and alſo their coverings be well pitched both within and without; for the pitch will do good ſervice herein. When you have thus covered and ſhut up your grapes, then you muſt lay good ſtore of morter with ſtraw chopt in it upon the veſſels. But in any caſe, look that the grapes be ſo placed in the veſſels, that they touch no part thereof. *Tarentinus* gives this counſel. The cluſters that firſt grow, you muſt pluck off, and then others will come up in their ſteads, if you look carefully to the Vine: now theſe later cluſters will be very backward and long ere they be ripe: take ſome earthen veſſels, and let them be ſomewhat open below; put into them your later cluſters, and let the upper part of them be very cloſe covered, and then bind your veſſels faſt unto the Vine, that ſo the wind may not ſhake them. *Palladius* ſaith; If you be deſirous to keep grapes upon the Vine till the

the Spring-time, you muſt take this courſe. Neer unto a Vine that is laden with grapes, you muſt make a ditch about three foot deep and two foot broad in a very ſhadowy place; and when you have caſt ſand into it, ſtick up certain props, and winde the bunches daily towards them, and when you have wrought them to ſtand that way, bind them to your props without hurting the grapes, and then cover them to keep them from the rain. The Græcians likewiſe counſel you to ſhut up your grapes into certain earthen veſſels which are ſomewhat open beneath, but very cloſe and faſt ſhut above, and ſo you may preſerve them long upon the Tree. If you would preſerve

Grapes upon the Vine till new come again, ſo that upon one and the ſame Vine-branch, may be ſeen old and new grapes both together,

you may effect it by this device, which I my ſelf have uſed: for, all the former experiments are the inventions of Antiquity, and, becauſe there is great difficulty in working them, and ſmall profit when they are wrought, therefore I eſteem them as toyes and matters of little worth. But this I have experienced my ſelf, and preſerved good grapes upon a Vine until May and June, and ſo have ſeen both new grapes, and grapes alſo of the former year together upon one and the ſame branch. When Vintage time is paſt, you muſt take the tops and pliant twigs of ſuch Vines as grow by the houſe ſide, and winde them in at the window into the houſe, and binde them faſt to the ſummers or beams with the ſprigs of Broom, as with ſtrings or thongs, that they may be ſurely ſtayed from wagging up and down: but you muſt let them in handſomely that the windows may be opened and ſhut conveniently. By this means you ſhall keep them ſafe from the injury both of the cold weather, and alſo of the devouring birds. When there is any froſts or winds abroad, keep the windows cloſe ſhut, and open them again when the air is waxed any thing calm and warm; and ſo deal by them till the Spring come. And when the Vine begins to bear new buds and new leaves, then let your twigs out of priſon, and bring them back again into the open air, and there let them take the comfort of the warm Sun. So ſhall there grow new grapes upon the ſame twigs where the old grapes are. I have alſo effected the ſame

By another means.

Becauſe it was a great trouble, and a very irkſome piece of work, to take that courſe every year, I have thought of another device whereby the ſame effect may be attained both more prettily and miraculouſly. About the time wherein they are wont to prune Vines, make choice of two ſpecial branches upon the Vine, ſuch as are moſt likely to bear fruit. Cut off the tops of either of them, but leave the branches ſtill growing upon the Vine, and leave two or three buds upon either branch. Then take a veſſel made of chalk or white clay, and let there be a hole bored quite thorough the bottom of it, and ſo place it, that it may ſtand fit for the branches to be drawn thorough it, ſo that they may ſtand a little out above the brims thereof. When your branches are ſo ſeated, then fill up the veſſel with earth; and, that you may work more ſurely and ſpeedily too, you muſt ſet over your earthen veſſel another veſſel full of water, all the Summer long, which muſt be ſtopt toward the bottom with a clout ſomewhat looſely, that the clouts end hanging down into the earthen veſſel, may bedew the earth that is in it continually by little and little; ſo ſhall your ſprigs or branches bring forth both fruit and leaves, and moreover ſhall take root within the veſſel that will ſhoot out into new twigs. After Vintage-time, cut off the branches from the Vine a little beneath the earthen veſſel, and ſo carry them into a cloſe houſe that is ſituate in a dry place where no tempeſts can come at it, as in Wine-cellars, or ſuch like: Let the windows be netted over, that the birds may not come at them: In the Winter-time, if there come any fair dayes, bring them forth into the Sun; and, when the weather is extream cold, keep them in ſo much the cloſer and warmer rooms. If you preſerve them thus until Auguſt, you ſhall have old and new grapes both together upon one branch, and each of them will be quick and well-coloured.

CHAP. II.

How Flowers may be preſerved upon their own ſtalk.

By the like devices as thoſe were, we may alſo preſerve flowers upon their own ſtalk; yet not ſo eaſily as fruits may be preſerved upon their own Trees: Neither yet can they be made to laſt ſo long as fruits, becauſe fruits are of an harder ſubſtance, but flowers are ſoft and tender. Firſt therefore we will ſhew

How Roſes may be preſerved upon their own ſtalks.

If you take a Reed or Cane, and cleave it when it is green as it grows by the Roſes, and put in the Roſe-bud as it is upon the ſtalk, within the Reed, and then binde ſome paper about the Reed ſomewhat looſely, that it may have as it were a breathing place; your Roſes will thereby be well preſerved upon their ſtalk, as *Dydimus* reporteth. *Palladius* ſaith: If you ſhut up your Roſe-buds as they grow upon their ſtalk, into a growing Reed which you have cleft for that purpoſe, and cloſe up the Reed again, that the cleft do not gape, you ſhall have freſh Roſes when you will, if you open your Reed again. I have tried this device, and found it in ſome ſort to be true, and anſwerable to my intendment: I took the Roſe-buds before they were blown, and ſhut them up into a Reed (for the Roſes and the Reeds muſt be planted neer together) and the cleft which I had made in the Reed, being but ſlender, I bound it up again that it might not ſtand gaping, (onely I left a fit paſſage for the Roſe ſtalk to ſtand in) and ſo I preſerved them a great while. The like device I uſed

To preſerve Lillies upon their ſtalks for a long time.

I cleft the Cane betwixt the joints, and put the Lillies into it as they grow upon their ſtalk before they were blown, and ſo the joint of the Cane cloſing upon them beneath, and the cleft above being ſtopt with wax, the Lillies were thereby long preſerved upon their ſtalk. The very ſame experiment I practiſed upon Clove-gilliflowers, and ſo I had them growing upon their ſtalk a great while: And whenſoever I would uſe them, I brake up their caſes wherein they were preſerved, and ſo by the comfort and force of the Sun, they were blown and opened themſelves.

CHAP. III.

How to make Fruit ſafes, or places wherein fruits may conveniently be preſerved.

NOw we will ſhew how you may preſerve fruits when they are taken off from the Trees whereon they grow. Wherein becauſe our chiefeſt care and labour is, to keep them from putrefaction, therefore, that we may ſo do, we muſt firſt know the cauſes of their putrefaction. The Philoſophers hold, that the temperature of the air being of it ſelf exceeding variable by reaſon of the variety of celeſtial influences which work upon it, is alſo of that force, that it cauſeth every thing which it cometh at, even whatſoever is contained under the cope of the Moon, to haſten towards an end, and by little and little to decay continually. For the air which is apt to ſearch every thing when it lights upon any fruit, finds in it a certain natural heat ſomewhat like to its own heat; and preſently cloſes with it, and entices as it were the heat of the fruit to come into the air: and the fruit it ſelf, having a natural coldneſs as well as heat, is very well content to entertain the heat of the circumſtant air, which exhauſteth the own heat of the fruit, and devoureth the moiſture of it, and ſo the fruit ſhrinks, and withereth, and conſumes away. But man is not of ſuch a dull ſenſe, and of ſuch a blockiſh wit, but that he can tell how to prevent theſe inconveniences, and to deviſe ſundry kinds of means, whereby the ſoundneſſe of Fruits may be maintained againſt the harms and dangers both of cold, and of heat. And firſt we will ſpeak

ſpeak of Fruit-ſafes, or artificial places, whereby the danger of heat may be avoided. Then we will ſhew that there is eſpecial choice to be made of times, wherein heat ſhall be of ſmall force. And then we will preſcribe the manner of gathering fruits, leſt happily they might be bruiſed with handling or falling, which if they ſhould, it would be their bane, and the beginning of their putrefaction. And laſt of all, we will teach you how to lay them up in divers and ſundry places, whereby you may prevent the heat and moiſture of the air, from doing them any harm. Firſt therefore, that we may prepare cold and dry places, wherein we may lay up ſuch fruits as we would have to laſt long, and ſo to keep away the extrinſecal heat and moiſture, we muſt underſtand that there are places, ſome general, and ſome particular. We will ſpeak of ſome peculiar places of the world, which are excellent good to preſerve fruits in. *Theophraſtus* ſaith, that ſome fruits will laſt the longer, becauſe they are laid up in ſome certain places. Wherefore, in a certain place of Cappadocia, which is called Petra, fruits may be preſerved fourty years, and yet they are all that time fertile, and very fit to be ſown: nay, ſaith he, if they be kept threeſcore years, or threeſcore and ten, they will ſtill be very good for meat to be eaten, though not ſo good for ſeed to be ſown. The place he reports to be a high place, and open for the winds, and to ſtand lower towards the North then to the other three quarters of the world. It is reported likewiſe, that fruits are preſerved in Media, and other high Countries, longer and better then in other places. But theſe are the properties of ſome peculiar places onely. But generally for all Fruit-ſafes, it is the judgement and counſel of all the beſt and learneſt Husbandmen, that they muſt be ſo ſituate, that they may have windows towards the North, which muſt lye open in the Spring-time, and every fair day, that the Northern winde may blow into them. But in any caſe there muſt no windows be made towards the South, becauſe the Southern winde will make your fruit full of wrinkles. Let us ſee therefore

What places are fitteſt to lay up Quinces in.

Marcus Varro ſaith, that they will be preſerved well if they be laid up in ſome place that is cold and dry. *Columella* alſo layes them up in a cold floor or loft where there cometh no moiſture. *Palladius* likewiſe would have them laid up in ſome cold and dry place, where there cometh no winde. So if you would

preſerve Apples well,

Columella teaches you to lay them up in a very cold and a very dry loft, where neither ſmoak, nor any noiſome ſavour can come at them. *Palladius* would have them laid up in ſome cloſe and dark places, where the winde cannot come at them. And *Pliny* would have them laid very thin one by another, that ſo the air may come equally at every ſide of them. So

Pomegranates may be preſerved,

as *Columella* reporteth out of *Mago* the Carthaginian, if firſt you warm them in Sea-water, and then beſmear them with ſome chalk, and when they be dry, hang them up in ſome cold place. And *Palladius* out of *Columella*, preſcribes the very ſame courſe. In like manner you may

Preſerve the fruit called Ziziphum,

if you hang them up in a dry place, as the ſame Author is of opinion. If you would have

Figs to laſt a great while,

Columella teacheth you, that as ſoon as they be thoroughly dry, you muſt lay them up in a very dry room, and thereby you ſhall preſerve them for a long time. So

Damoſins may be long preſerved,

If you lay them upon hurdles or grates in ſome dry place, where the Sun may come at them. *Palladius* ſhews, that

Cheſt-nuts may be long preſerved,

if they be raked up in the earth, where they may lie dry. And I my ſelf have ſeen in Barry,

Almonds preſerved ſound a great while,

three years or four years together, ſhells and all, being laid up in a dry place. If you would have

Wheat long preſerved;

Varro ſaith, that you muſt lay it up in high Garners which have a thorough air on the Eaſt-ſide and on the North-ſide: But in any caſe there muſt no moiſt air come at them from any wateriſh places thereabouts. Some have their Garners under the ground, as Caves, as it is in Cappadocia and Thracia; others have their Garners in pits and ditches, as it is in the neerer part of Spain: only they lay the chaffe under it, and take ſpecial care that no moiſture nor air may come at it, except it be when they take it out to uſe ſome of it: for if the air be kept from it, the worm cannot breed in it to devour it. By this means they keep their wheat good and ſweet fifty years; and they preſerve their Millet above an hundred years, as *Theophraſtus* recordeth. If you lay up your wheat with any duſt in it, it will putrifie: for the extrinſecal heat of the duſt, doth as it were lay ſiege to the natural heat of the grain, and ſo choaks it up, becauſe it hath not as it were a breathing place; and by this means it is over-heated, and ſo putrifies. *Florentinus* reporteth out of *Varro*, that Corn may be very well preſerved above ground, if it be laid up in ſuch places, as have the Eaſtern light ſhining into them: they muſt alſo be ſo ſituate that the Northern and the Weſtern winds may come at them moderately; but they muſt be ſafe from all Southerly winds: and you muſt make in them a great many of channels, whereby both the warm vapours may have iſſue forth, and alſo the cooling air may have acceſs in. The beſt way whereby you may

Preſerve Beans,

is, to parch them reaſonably well; for ſo there will be leſs ſtore of moiſture in them, which will cauſe them to laſt the longer. *Theophraſtus* writes, that in Apollonia and Tarentum, they preſerve Beans long without any parching at all. *Pliny* makes mention of certain Beans that were laid up in a certain Cave in Ambracia, which laſted from the time of King *Pyrrhus*, until the war which *Pompey* the great waged againſt the Pirates. The ſame *Theophraſtus* writes alſo, that

Peaſe may be long preſerved,

if you lay them up in high places where the wind hath his full force, as in Media and the like Countries: but the Bean will be kept there much longer. So alſo the

Pulſe called Lupines, may be long preſerved,

if you lay them up in a loft where the ſmoak may come at them, as *Columella* writeth: for if any moiſture do ſettle upon them, preſently the worm breeds in them; and if once the worm have eaten out the navel as it were of the Pulſe, that which is in them like a little mouth, then cannot the other part which is left, be ever fit for ſeed. *Palladius* likewiſe ſaith, that this kind of Pulſe will laſt very long, if it be laid up in dry Garners, where no moiſture can come at it; eſpecially if it may be continually perfumed as it were with ſmoak. But now let us ſhew how to do that which is the moſt difficult thing of all in this kind, namely,

How to preſerve fleſh and fiſh,

I have ſeen fleſh and fiſh preſerved from putrefaction, for a whole moneth together in very cold places, without any other art at all beſides the coldneſs of the place. In rooms that are made under the ground, and very cold, where there cometh neither heat nor any Southerly winde, but that they are continually cold and dry, almoſt every thing may be preſerved without putrefaction. In a certain monaſtery that is upon the Hill Parthenius, neer unto Naples, I ſaw the carcaſes of men kept whole and ſound for many years together. The Hill is covered over with ſnow almoſt continually: and in the tops of the Mountains, where the ſnow lies in ditches and pits, conveyed thither of purpoſe to keep it, look what Pears, and Cervices, and Apples, and wilde Cheſt-nuts have been gathered up by chance together with the ſnow, and put into the ſame pits; after the ſpace of a year that the ſnow was conſumed away, we have there found the ſame fruits, ſo moiſt, and freſh, and goodly to the eye, as if they had been but then pluckt off from their Trees. To conclude, there is nothing better and more available for the preſervation of any thing, then is the dryneſs and the coldneſs of ſuch places as they are laid up in, to be kept.

CHAP. IV.

What ſpecial time there muſt be choſen for the gathering of ſuch fruits, as you mean to lay up in ſtore for a great while after.

THE principal matter which I would have to be obſerved in this caſe, is the chooſing of your time wherein to gather all ſuch fruits as you would lay up in ſtore, that they might laſt long. For if we deſire to defeat that heat and moiſture which will mar our fruit, and cauſe it to putrifie, we cannot take any better courſe againſt them, then by making choice of ſuch a time to gather our fruits in, as when thoſe planets and ſtars, which are the principal Authors of that heat & moiſture, are themſelves become cold and dry, or at the leaſt not hot and moiſt in any high degree. The Moon when ſhe is in the waining, is cold and dry: If there be any fruits gathered when the Moon aboundeth with heat and moiſture, the very ſame qualities will alſo the fruit abound withal, and ſo they will very ſoon be putrified, as every man of any wit will eaſily judge: and therefore all thoſe that have written of Husbandry, with one conſent do give it for a precept, that fruits are to be gathered in the decaying of the Moon. Moreover, the night and the day, the morning and the evening, do beſtow their moiſture and their dryneſs upon fruits, accordingly as they themſelves are either moiſt or dry. The day, by reaſon of the preſence of the Sun, is hot and dry. The night, by reaſon of the abſence of the Sun, is cold and moiſt: The evening, by reaſon that it hath a little of the Sun, is partly warm; and yet withal by reaſon of the approaching night, is partly moiſt: The morning, is partly cold, by reaſon of the tail of the night; and partly warm, by reaſon of the Sun approaching: So then, let two or three hours of the day be ſpent, and then the time will be ſomewhat dry, becauſe it hath begun to be a little acquainted with the Sun; and withal ſomewhat cold, becauſe it hath not yet quite forgotten and ſhaked off the night; and this is in all mens judgement the beſt and the fitteſt time wherein to gather fruits. But leaſt we ſhould make the matter too hard and difficult, by giving ſuch Aſtrological precepts, we will frame our ſelves to the plaineſt, and yet a very exact rule; namely, that the ſituation and aſpect of the Planets is to be regarded, whereby the air becometh colder and dryer then at other times, and ſo conſequently the fruit may laſt the longer. And, becauſe we will not be too tedious, we will ſpare to alledge authorities and experiments which might be brought for the proof hereof, ſeeing all living creatures that are gendred in the full of the Moon, or ſomewhat before, do grow much more then they that are gendred when ſhe is in the waining. But let us come to examples. If you would know

The time, wherein Citrons are to be gathered,

Palladius teaches you in his book of the preſerving of Citrons. If you would gather Citrons to keep, ſaith he, you muſt pluck them with their boughs and leaves from the

the Tree in the night time, when there is no Moon-light ſtirring. *Pontanus* a Country-man of ours hath elegantly ſet down this matter. If you deſire, ſaith he, to keep Citrons long without any harm or loſs of their vigor, you muſt take this courſe: Pluck off the fruit together with the branches & leaves as they were upon the Tree, in the night time when the Moon ſhines not at all: Then hang them up upon ſome hook or tack in ſome dark and cloſe place; ſee that you touch them but very ſoftly, and let it not any winde come at them; or elſe lay them up amongſt chaffe and dry ſtraw; So ſhall you keep the fruit ſound and good, and the leaves alſo green for a great while together. There is alſo

An appointed time wherein Quince-pears are to be gathered.

I have found no better or ſurer way to preſerve Quince-pears, ſaith *Columella*, then by gathering them that were very ripe and ſound, and without any blemiſh, at ſuch time as the air was temperate, and the Moon in the waining. Likewiſe the ſame Author preſcribing unto us

A time wherein Apples are to be gathered that they may laſt the longer,

biddeth us to do thus. About Auguſt, chooſe, ſaith he, the ſweeteſt Apples, ſuch as be not over ripe, and they will be kept long. *Pliny* counſelleth us to gather them after the Æquinoctial in Autumne, but never before the Moon be fifteen dayes old, nor yet before one of the clock. And *Palladius* ſhews,

What time Pears are to be gathered in, that they may laſt long.

In a calm day, when the Moon is in the waining, and that alſo toward the latter end, betwixt the two and twenty and eight and twenty day of the Moon, you muſt take them off the Tree with your hand, at ſuch time of the day as the Sun is in ſome ſtrength of heat, that is, either betwixt ſeven and ten in the morning, or elſe betwixt two and five of the clock in the after-noon: and the Pears which you ſo gather, muſt be ſomewhat hard and green. *Pamphilus* an Husband-man preſcribes

A certain time wherein to gather Cherries, that they may laſt long,

Cherries are a kinde of fruit that will ſoon wither; and yet if you gather them before the riſing of the Sun, and ſo lay them up, they will be freſh and good a great while. *Palladius* preſcribes

A certain time wherein to gather Medlars, that they may laſt long.

They are to be gathered, ſaith he, in a fair day about Noon-tide; and they muſt not be thorough ripe. *Columella* ſaith, that

The time wherein you gather Pomegranates to be laid up and preſerved,

muſt be a fair day when the air is temperate. *Pliny* would have you to let them be well dryed in the Sun, that there be none of the nights dew left upon them. *Didymus* chooſeth

A certain time wherein Grapes are to be gathered, that they may laſt long.

If you would lay up Grapes that they may laſt all the Winter long, you muſt, ſaith he, gather them after the full of the Moon, when the air is clear and calm, about four of the clock after-noon, when all the dew is quite dryed off from them: you muſt gather them when they be at the beſt, even in their full ſtrength, ſo that they be neither raw, nor yet paſt their ripeſt ſtrength. Authors likewiſe do preſcribe

A certain time wherein Corn is to be gathered and laid up.

When you have reaped your Wheat or Barley, you muſt let it lye abroad in the field one or two dayes, or at the leaſt one whole night, and carry it away before the riſing of the Sun, that ſo it may be throughly cold when it is laid into the barne; for

for it is that which will cauſe the Corn to laſt much the longer. *Columella* ſhews, and he teaches it of his own experience

What time Beans are to be gathered, and layed up to be long preſerved,

You muſt fell your Beans, ſaith he, when the Moon is in the very laſt of her laſt quarter, and you muſt fell them before Day-light; then, when they are waxed dry upon the floor, preſently you muſt threſh them out before the Moon is renewed; and when you have laid them on cooling, then carry them into your Garner to be laid up: for if you deal thus with them, you ſhall be ſure to preſerve them from the worms, which otherwiſe will breed in them. The very ſame experiment doth *Palladius* record out of the very ſame Author. Likewiſe

Garden Peaſe may be preſerved for a whole year;

if you lay them on drying in the Sun, and when you have fetched out all their moiſture, take them out of their ſhells, and lay them up: for by this means ſhall you preſerve them from putrefaction.

CHAP. V.

Of the manner how to gather fruits; as alſo how to help and dreſſe the ſtalk that grows into them, whereby we may prevent the firſt original, and the occaſion of their putrefaction.

WHereas our Anceſtors did perceive that the firſt beginning of putrefaction in fruits did ariſe from the little ſtalk that grows into them, or from that part of the fruit where the ſtalk is entertained into it; (for it is requiſite, that the beginning of the ſpoil, and deſtruction of them ſhould ariſe in the very ſame part, wherein they began firſt to live and receive their nouriſhment) they have therefore deviſed ſundry means whereby to prevent all ſuch miſchief and harm, as the ſtalk might bring upon the fruit. Moreover, fruits are very carefully to be gathered, eſpecially thoſe which we would lay up for ſtore, that they be not knockt and hit one againſt the other; for the hitting of them together will cauſe their putrefaction. Beſides, we muſt ſee that they be in their beſt eſtate when we gather them, that they be not perfectly ripe; for as they muſt not be altogether ſharp and green when they are gathered, ſo neither muſt they be come to their full ripeneſſe. Furthermore, the fruits that you would lay up, you muſt take a diligent view of them, and ſee that they be ſound, without any bruiſe, or ſpeckedneſſe, or worm in them. But let come to examples. And firſt

How we muſt gather Apples, and how we muſt dreſs their ſtalks.

Columella would have ſuch Apples to be preſerved, which have a good reliſh, and are gathered when they are reaſonable ripe: and he would have them to be ſo diſpoſed and placed when they are laid up, that the bloſſome-end ſhould ſtand upward, and the ſtalk-end downward, even ſo as they grow upon the Tree: but they muſt not be laid to touch one another; neither muſt they be thoroughly ripe when they are gathered, but ſomewhat ſharp and ſowre. Beſides, you muſt ſee that every ſeveral kind of Apples muſt be laid up in a ſeveral room or cell by themſelves: for when ſundry kinds are laid together in one cell, there will be a diſagreement amongſt them, and ſo they will the ſooner putrifie. Experience whereof we have in wine; which if it be made of ſundry kinds of grapes, it will not be ſo durable, as when it is made onely of one kinde. *Palladius* ſaith, If you keep Apples in ſtore, you muſt gather them very charily, that they be taken off from the Tree without any blemiſh; and you muſt drench their ſtalks in ſcalding pitch, and ſo place them upon a boarded loft, with the ſtalk-end downward; and you muſt take heed that you do not touch them, nor meddle with them till we take them out as being fit for our uſe. *Pliny* likewiſe ſheweth, that Apples muſt be placed upon their ſtalk-ends. *Apuleius* the Greek counſelleth us to gather our Apples when they are in their full ſtrength;

and

and we muſt take ſpecial regard, that they be gathered by hand without any bruiſe; and then laid up in ſuch ſort that they may not touch one another: but in any caſe they muſt be ſound, and not thoroughly ripe. He ſaith moreover, that if you beſmear the tops of the Apples with the juice of green Rag-wort, it will preſerve them from putrefaction. If you would have

Citrons to laſt long,

Palladius counſelleth you to gather them with their boughs which they grow upon, and lay them up in ſeveral, as we ſhewed before out of *Pontanus*. *Columella* ſhews

How Pears muſt be gathered that they may endure long;

namely, if you gather them before they be thoroughly ripe: and *Palladius* ſaith, that they muſt be gathered charily by hand, that they may not be bruiſed; and you muſt diligently cull out from them, all ſuch as have fallen from the Tree, and lay up none but thoſe that are very ſound, and ſomewhat hard and green, and ſuch as are gathered with their ſtalks upon them. *Democritus* ſaith that thoſe Pears will keep beſt, which are beſmeared with pitch about the ſtalk, and ſo hung up. We will alſo ſhew the manner how to gather

Cervices, that they may laſt.

Marcus Varro ſaith that Cerviſes are to be gathered even while they are very ſowre, and ſo to be hung up, that they may ripen but ſlowly, and that alſo within doors: for if you lay them up when they are grown to ſome ripeneſſe, they will not laſt ſo long. *Theophraſtus* by this means procured Cervices to defer their ripening even until Winter. *Columella* ſaith, they muſt be charily gathered with your hand. *Pliny* ſaith, they muſt be hanged up as they are upon their boughs. *Palladius* ſaith, they muſt be gathered when they are hard, and ſo hanged up together with their ſtalks in ſome cloſe and dark place. So

Figs are to be laid up as they are upon their boughs,

as *Africanus* teaches; but, ſaith he, they muſt be gathered before they be ripe: for when once they are come to be ripe, they will hang no longer upon their Tree, as other fruits do, but fall off preſently. They are alſo to be gathered and laid up with their ſtalk or their navel upon them, that is, the part which they hold by, and depend upon their mother: for if they be ſo gathered, they will laſt the longer ſound and good. *Palladius* alſo would have them to be gathered while they be green and unripe, and that with their ſtalks upon them, and ſo to be laid up. *Cato* ſaith, that the boughs of the Fig-tree whereon the figs grow, are to be preſerved together with their fruit; and thoſe figs that you would keep, muſt be gathered ſomewhat green and ſowre. *Columella* ſaith, that Figs, if we would keep them long, muſt be gathered, neither when they are very ripe, nor yet when they are too green. *Palladius* ſaith, that if you would have

Peaches well kept,

you muſt fill up the navel of the Peach, that is, that part of the Peach whereby it cloſeth with the ſtalk, with one drop of ſcalding pitch. I for my part have preſerved

Damoſins a great while together,

by hanging them up with their ſtalks, upon the rafters of an houſe; but there is none ſo good to be kept, as thoſe that are of a purple colour. *Palladius* would have them to be gathered while they are unripe, yet he would not have them too raw; but in any caſe they muſt be very ſound, and without any worm, or bruiſe, or any other blemiſh. So alſo the fruit called

Ziziphum may be preſerved,

if

if it be gathered with the boughs that it grows upon, and folded or wrapt up in his own leaves, and ſo hung upon the beams of an houſe, as *Palladius* ſheweth. So

Medlars may be kept long,

if you gather them when they are but half-ripe, and hang them up with their boughs in ſome houſe. *Beritius* ſhews,

How Pomegranates are to be gathered and laid up to laſt.

You muſt gather them, ſaith he, with a very chary hand, leſt if you touch them ſomewhat roughly, they ſhould be hurt or bruiſed; and that would be an occaſion of their putrefaction. *Columella* ſaith, that Pomegranates are to be gathered with their ſtalks, and the ſtalks to be put into an Elder-tree; becauſe the Elder-tree is ſo full of pith, that it may eaſily entertain the Pomegranate ſtalks. The ſame Author reports out of *Mago* the Carthaginian, that all fruits, which you would lay up in ſtore, muſt be gathered with their ſtalks upon them; yea, and if it may be without the ſpoil or hurt of the Tree, they muſt be gathered with their boughs too; for this will be very helpful to cauſe the fruit to laſt the longer. *Palladius* ſaith, that Pomegranates may be preſerved beſt, if you gather them ſound, and lay pitch upon their ſtalks, and hang them up in due order: nay, they will keep ſo much the better, the longer the boughs are, which are pluckt off from the Tree with them. *Pliny* ſaith, that they are to be gathered with their boughs, and the boughs to be ſtuck into the Elder pith, and ſo to be preſerved. *Cato* ſhews, how we may preſerve

Myrtle twigs with their berries upon them.

They muſt be taken from the Tree when the berries are ſomewhat ſowre, and ſo bound up with their leaves about them. *Didymus* hath taught us, how we muſt gather

Grapes that they may laſt long.

We muſt take ſpecial heed that every grape be perfect and ſound; and for this cauſe we muſt have a very ſharp knife or hook, to cut of thoſe grapes that are unſound eaſily and without any ſtroke, even with one touch as it were. When you gather your grapes, they muſt be in their full ſtrength, neither too raw, nor yet paſt their beſt liveline ſs. Some cut off the branches together with the cluſters; and when they have ſo done, they eſpy out all the grapes that are either putrified, or dryed away, or unripe, and pluck them off with a pair of nippers, leſt they ſhould infect their fellows; and after this, they take the branches whereon the cluſters grow, and that end which was cut, they dip into ſcalding pitch, every one by it ſelf. Others hold, that grapes muſt be hanged up in ſome high roof, where the air may have full ſcope at them; but the grapes muſt be none of thoſe which grow toward the tops of the branches, but they muſt be the lower cluſters. *Palladius* ſaith; If we would have grapes to laſt, we muſt ſee that we gather ſuch as are without blemiſh; they muſt not be too harſh and ſowre, neither muſt they be over-ripe, but it muſt be a very clear grape to the eye, and ſomewhat ſoft to be felt, and yet it muſt have a reaſonable tough skin. If there be any amongſt them that is bruiſed, or hath any other blemiſh, we muſt cut it away; neither muſt we ſuffer amongſt them any one that is over hard, which the Sun hath not in ſome ſort overcome with his heat: After all this, we muſt drench the cut ends of the ſtalks in ſcalding pitch, and ſo hang them up.

CHAP. VI.

In what grounds thoſe fruits ſhould grow and be gathered, which we would lay up.

WE muſt not omit to ſpeak of another neceſſary obſervation in this matter; namely, in what ground, in what air, under what Climate, it is beſt that thoſe fruits, which we ſhould lay up, ſhould grow and be gathered. Whatſoever fruits do grow in moiſt and waterish, in hollow and low grounds; as alſo thoſe which grow in ſuch grounds as are much ſoiled and manured with fat muck; they are much ſubject to putrefaction; for, in as much as they grow with great ſtore of moiſture and heat in them, they have the occaſion and original of their own bane within their own boſome. But in wilde fruits, and ſuch as grow upon the tops of mountains, in dry grounds, and ſuch as are not manured at all, and ſuch as the Southern heat doth continually beat upon, it falleth out clean otherwiſe: for the fruits that grow in ſuch places, are for the moſt part, dry, and very ſolide, not abounding either with heat or moiſture. *Heſiodus* in his book of Husbandry, never makes any mention of muck or ſoiling, and queſtionleſs, he would never have omitted ſuch a neceſſary part of Husbandry as this is, but that he ſaw the inconvenience of it in this reſpect, that it makes the fruit more ſubject to putrefaction, and many infirmities. Fruits that grow in wilde and ſtony grounds, where the winde hath his full force, will preſerve themſelves without any skill and device practiſed upon them: wherefore, if other ſleights be added, which are helpful to their preſervation, they will ſurely laſt much the longer. But let us ſee whether Antiquity hath made any mention of this matter; and firſt let us hearken to *Theophraſtus*, who ſhews

In what ground there grow the beſt Dates or Palms to be preſerved for ſtore.

If you preſerve and lay up any Dates or Palms, ſaith he, you muſt make choice of thoſe which grow in ſandy grounds, as in that Country which is called Syria cava: and there are in all that Country but three ſandy places where they do grow, and theſe are excellent good to be preſerved; thoſe which grow in other places, are not durable, but preſently wax rotten. Of all thoſe Palms which Syria yeelds, it is held by ſome, that none are good to laſt, but thoſe only which grow in the Palme-valley, a place ſo called there. But thoſe which grow in Ægypt, and Cyprus, and elſewhere, they are all very ſoon putrified. And *Pliny* reports out of the ſame Author, that thoſe Palms which grow in ſalt and ſandy grounds, as in Judæa, and Cyrenian Africa, may be preſerved: but not thoſe which grow in Cyprus, Ægypt, Syria, and Seleucia of Aſſyria. The ſame *Theophraſtus* ſpeaking of Beans, ſhews

In what ground there grow the beſt Beans to be preſerved for ſtore.

One Country, ſaith he, differs from another, and one Climate differs alſo from another, in reſpect of the fruits that grow in them, either to be good to lay up, or to be ſubject to putrefaction. And therefore the Beans that grow in Apollonia which is neer to the Ionian Sea, are not ſubject at all to any worms or rottenneſſe, ſo that they are beſt of all other to be preſerved. Likewiſe the Beans that grow about Cizicum are very durable.

CHAP. VII.

How fruits muſt be ſhut up and kept cloſe that the air come not at them.

WE have ſhewed before, that, if we would preſerve fruit long, we muſt keep away both heat and moiſture from them; both which qualities are found in the

the air. Wherefore we will firſt ſet down the devices of Antiquity in this behalf; and then our own devices and experiments. And firſt

How to keep Apples cloſe without putrifying.

We will begin with *Ariſtotle*, who ſaith, that fruits are to be kept in bottles full of air, that ſo the extrinſecal air may be excluded; for thus he ſpeaks in his Problems. Whence cometh it, that the fruits of Trees, and fleſh, and ſuch like, do laſt without putrefaction, when they are ſhut up in bottles full of air, or in other veſſels that are well covered, and cloſed up on every ſide? It is becauſe all things are wont to be corrupted when they are ſtirred or removed, but when things are filled, they ſtand unmoveable? for it cannot be, that any thing ſhould be moved, unleſs there be ſome vacant ſpace to be moved in: now thoſe things which are ſo ſhut up, are every way full, and therefore are preſerved without corruption. As if he ſhould ſay; the air which is ſo encloſed, cannot ſo ſoon procure putrefaction, by reaſon that it is not ſo ſubject to the daily alterations of the circumſtant air. Or, if the fruit could ſend forth their heat and moiſture which is in them, yet it ſhould be kept in upon them by the fulneſs of the bottles. But let us ſee what the Maſters of Husbandry do teach concerning this matter. As for example

How to preſerve Citrons cloſe without putrifying.

Palladius doth thus preſerve them from the air. He ſhuts up every Citron in a ſeveral veſſel by it ſelf, and plaiſters them up, and ſets them orderly in a fit place prepared for that purpoſe. *Sotion* ſaith, that the Pome-Citron muſt be very well plaiſtered over with ſtampt morter, that ſo it may keep one whole year together, without any harm or blemiſh. So have others taught us the way

How to keep Apples ſhut up cloſe.

Columella ſaith, that every ſeveral kind of Apples is to be placed in a ſeveral cell by themſelves; for when divers kinds are ſhut up in one and the ſame cell, they will not agree ſo well together, but will ſoon putrifie: But when you have diſpoſed of your Apples that they are ſet in good order, then ſhut up the lids of the coffer or cell upon them; and plaiſter the lids over with lome, that hath ſtraw chopt in it, leſt the air get in. *Palladius* would have every apple placed by it ſelf in a ſeveral earthen veſſel, which muſt be pitched within, and plaiſtered over with morter, or elſe they may be lapt up in clay, and ſo preſerved. *Pliny* ſaith, that the cuſtom in his time was, to make choice of the goodlieſt apples, and to plaiſter them over with morter or wax, that it may be like a cruſt upon them: but, ſaith he, they muſt be fully ripe firſt; for otherwiſe they will grow and wax bigger, and ſo break out of their houſes. Others put every ſeveral Apple or Pear into a ſeveral earthen veſſel, and beſmear the veſſels all over with pitch, and then put the veſſels with the fruit in them, into a barrel or tub, and ſo preſerve them. *Apuleius* was wont to preſerve them in an earthen pot laid all about on the inſide with wax. Some preſerve them by lapping them up in Reits or Sea-weed, and ſo ſhutting them up into earthen pitchers: but they muſt be every one wrapt up ſeverally by it ſelf, and ſo laid, that they may not touch each other; and beſides, the pitchers muſt be very well and cloſe covered. *Columella* preſcribes this courſe whereby

Quinces are to be ſhut up, that they may laſt.

They muſt be wrapt up in Fig-leaves; and you muſt take ſome Potters white earth and put in Wine-lees to it, to make morter of them, and with that morter beſmear the Quinces: then you muſt put them into ſome new veſſels, and cover them all over with ſome dry plaiſtering that they may not touch one another. *Palladius* puts them between two tile-ſheards, and cloſes them up with Lome round about; and then covers them over with dry plaiſtering, and ſo

layes them up in a New pot or baſen, that they may be kept aſunder. *Democritus* doth firſt cover them over with leaves, and then he makes morter of clay or of ſome Potters chalk with hair chopt into it, wherewith he beſmears the Quinces; and when he hath dryed them in the Sun, he layes them up: and whenſoever he would uſe any of them, he breaks up their caſe, and there finds his Quinces in the ſame taking as they were, when he put them in. But *Pliny* teacheth us very briefly, that if we would keep Quinces long, we muſt ſhut them up ſo cloſe, that no air may come at them. By the like means, you may preſerve

All things cloſe exceeding well,

Mago, when he would preſerve any fruit cloſe, he covers them all over very carefully with Potters chalk, and then dries it in the Sun; and if there happen to be any chap in the mould, he ſtoppeth it up with lome, and ſo when it is drie, layes it up. Others take a new earthen pitcher, and ſtrew it with the duſt or ſhavings of Poplar, or elſe of the Holm-tree; and then they place the fruit in it, in ſuch ſort that there lies ſome of the duſt betwixt every fruit: then they boord that ſpace, and make a floor over that ſtoary; and having ſo done, they ſtrew the ſecond ſtoary with the like duſt, and there alſo diſpoſe of their fruit as in the other ſtoary: then they boord that ſpace too, and make a third ſtoary, and ſo a fourth, and ſo forward till the pitcher be filled up: and when it is full, they lay a covering upon it, and plaiſter it over very carefully with thick lome. Others put their fruit into a barrel, but they place them in ſuch order, that the one may not touch the other; and then they cloſe up the barrel again, as *Palladius* reporteth. *Africanus* teacheth a way whereby

Figs may be ſhut up to be preſerved long,

You muſt take a green Gourd, and make in it certain cells or hollow places of receipt, for every ſeveral fig a ſeveral cell; Into theſe cells you muſt put your figs, and wrap the gourd about with a ſwathe of cloath or leather, and then hang up the gourd in a dark place where neither fire nor ſmoak may come at them: But you muſt ſee that the figs which you would thus preſerve, have their tails or ſtalks upon them. Others take a cup of glaſſe, or ſome other cup that you may ſee thorough, and ſet it upon the figs with the mouth downward, and ſtop up with wax every place round about, that no air may come within the cups mouth; and ſo the figs are preſerved without any corruption. *Palladius* rehearſeth the very ſame experiment out of the ſame Author, Likewiſe

Cerviſes may be ſhut up in barrels,

and thereby be preſerved a great while. You muſt take Cervices preſently as they are gathered, and make choice of thoſe that are not bruiſed nor blemiſhed any way: Theſe you muſt put into a barrel, and ſhut up the mouth of the barrel very cloſe, and plaiſter it over with morter. Or elſe you may take clay-morter, that is well made, and beaten together, that it may be about the thickneſs of honey, and drench your Cerviſes in it, and then hang them up: ſo you may preſerve them ſound a while; and afterward you muſt waſh them, that the morter which ſticks upon them, may fall off. So, the fruit

Ziziphum may be ſhut up in earthen veſſels

to be long preſerved, as *Palladius* ſheweth. But they muſt be gathered by hand, and that not before they be ripe; and you muſt ſhut them up in long earthen veſſels, and plaiſter them over, and ſo lay them up. He ſheweth alſo that

Medlars, and the fruit Tuber may be ſhut up in pitchers, ſo to be preſerved.

You muſt put your Medlars into pitchers, that are beſmeared with pitch on the in-ſide; but the pitchers wherein you put your Tubers, muſt not only be pitched on the in-ſide, but alſo daubed over on the out-ſide. So *Didymus* ſheweth, that

Myrtle-berries

Myrtle-berries may be very well kept

to laſt long, if you gather them when they are green, and put them into a veſſel, that is not pitched, and ſo cover it cloſe, and lay them up. Others lay them up with tails or ſtalks upon them. *Palladius* ſheweth, that

Nuts may be long preſerved,

if you ſhut them up cloſe in coffers; but the coffers muſt be made of Nut-tree. The ſame *Palladius* ſhews, that

Cheſt-nuts may be long preſerved,

if you put them in wicker baskets, and plaiſter up the baskets round about: but the rods which the baskets be made of muſt be Beechen-rods; and they muſt be made up ſo cloſe, that no air may come at that fruit which is in them. Likewiſe

Roſes may be ſhut up to be preſerved,

if you take green Barley being pluckt up by the roots, and put them into a barrel that is not pitched, and lay Roſes in amongſt it before they be blown: for by this means you may keep them long. So alſo you may ſhut up

Lillies, to make them laſt a whole year.

You muſt gather them with their boughs, as they grow, before they be blown, and put them into new earthen veſſels that were never pitched, and when you have covered the veſſels, lay them up; and ſo ſhall you have Lillies of a year old. But if you have uſe for any of them in the mean time, bring them forth into the Sun, and by the heat thereof they will be opened and blown. We will ſhew alſo out of *Didymus*, how

Grapes may be ſhut up to laſt long,

Some take certain caſes that are pitched all within, and when they have ſtrewed them with the duſt or dry powder of the Pitch-tree, or the Firre-tree, or the black Poplar-tree, or elſe with the dry flower of Millet, then they put in their grapes, and ſo they laſt long: but they take their grapes preſently after the time of Vintage, and make ſpecial choice of thoſe grapes that are without any bruiſe or blemiſh, and they ſhut up the mouth of the veſſels very cloſe, and overlay them with morter. Or elſe they may be drenched in clay-morter, that is well beaten, and ſomewhat liquid, and then be hanged up, and ſo kept for a while, and afterward when you would uſe them, waſh them over, that the morter may fall off. *Columella* ſaith, you muſt take the great Teat-grape, or elſe the hard-skinned grape, or elſe the fair purple-grape, from the Vine, and preſently pitch their ſtalks with hard pitch: then take a new earthen Vatt, and fill it with dry chaffe well ſifted, that it be without duſt, and ſo hang up your grapes upon it: then take another Vat, and cover therewith the former, grapes and all: and when you have laid the brims of both vatts together, then daube them up with more that is made with chopped ſtraw; and when you have ſo done, place them in a very dry loft, and cover them all over with dry chaffe.

Wheat may be laid up cloſe to be preſerved,

by putting it into caves or pits of the earth, as we have ſhewed out of *Varro*; for the Cappadocians and Thracians put their Corn into Caves and Dens; the Spaniards put it into certain pits, and make ſpecial proviſion that the moiſture and air may not come at them; except it be when they take out any for their uſe; for if the air do not breath upon it, it will be free from the mice and ſuch like vermine: and it is known, that Corn being thus laid up, hath been kept clean and ſweet fifty years together. *Marcus Varro* ſaith, that

Beans and Pulſe have been laid up in veſſels, and ſo preſerved for a long time:

but

but they muſt be oyle-veſſels, and they muſt be covered over with aſhes. *Pliny* writes the very ſame experiment out of *Varro*; that Beans and Pulſe being laid up in oyle-buts, and covered over with aſhes, have laſted a great while; and being laid up in ſome hole of the earth, they have laſted an hundred and twenty years. So the Pulſe called

Lintels, have been preſerved long,

as *Columella* ſheweth: for if you put them into oyle-veſſels, or elſe into ſalting-tubs, that they may be full, and ſo plaiſter them over with morter, whenſoever you take them forth again for your uſe, you ſhall find your Lintels ſweet and good.

CHAP. VIII.

How the Ancients, when they had put their fruit into certain veſſels, and ſo ſhut them up cloſe, did put them alſo into ſome other veſſels full of liquor.

HOwſoever the Ancients, by making up their veſſels cloſe, did ſhut out and keep away the air as being the Author of all putrefaction, ſo that it could not come in to the fruit: yet they did not by this means keep away the air out of thoſe places where the veſſels were laid, but that as the circumſtant air was changed, either being diſpoſed to heat, or cold, or drouth, or moiſture, ſo the air alſo that is within, muſt needs be changed, and conſequently, the fruit alſo muſt be affected with the ſame change. Wherefore, for the avoiding of all inconveniences which this way might enſue, after they had plaiſtered their fruit-veſſels, and ſo made them up faſt, they did drown theſe veſſels in divers and ſundry kinds of liquors. And ſurely not without great reaſon, as experience ſhews. For I have oft-times obſerved it, being ſeriouſly imployed in theſe affairs, that if the air be uniform, and without alteration, the fruits and flowers that have been ſhut up in veſſels of glaſs, have laſted long without any putrefaction: but when once they felt any alteration in the air, preſently they began to putrifie. For this cauſe are thoſe veſſels to be drowned in Ciſterns, or ditches, or ſome places underneath the ground, that ſo the variable alterations of the air may not be felt by the fruit. And, to deſcend to experiments, we will firſt ſhew,

How Quince-pears being ſhut up cloſe, may be drowned for their better preſervation.

An experiment which *Democritus* hath ſet down. You muſt put your Quince-pears into a new earthen-veſſel, and then cover it, and pitch it all over, and ſo put it into a but of wine; but ſo, that they may have ſcope to ſwim upon the top of the Wine: for by this means ſhall you keep your fruit freſh and good for a long time; and beſides, the wine wherein they float, will have a very fragrant ſavour. Likewiſe

Apples being ſhut up cloſe, and then put into Ciſterns, will laſt long,

As *Palladius* ſheweth. You muſt put your apples, ſaith he, into earthen veſſels, well pitched and made up cloſe: and when you have ſo done, drown thoſe veſſels in a Ciſtern, or elſe in a pit. *Pliny* putteth apples in earthen Baſons, and ſo lets them ſwim in wine; for, ſaith he, the wine by this means will yield a more odoriferous ſmell. *Apuleius* ſaith, that Apples are to be put into a new pot, and the pot to be put into a Hogs-head of wine that there it may ſwim, and play on the top of the wine; for ſo, the Apples will be preſerved by the wine, and the wine will be the better for the Apples. So

Figs being ſhut up cloſe, may be drowned for their better preſervation,

As *Africanus* affirmeth. They take figs, ſaith he, that are not very ripe, and put them into a new earthen veſſel; but they gather them with their tails or ſtalks upon them, and lay them up every one in a ſeveral cell by it ſelf: and when they have ſo done, they put the veſſel into an Hogs-head of wine, and ſo preſerve their figs. I have alſo proved it by experience, that

Peaches

Peaches being ſhut up in wooden Ciſterns, have been well preſerved by drowning.

And I have proved it alſo in other kinds of Apples, that if they be ſhut up in a ſmall veſſel that is very well pitched on the utter ſide, and ſo drowned in the bottom of a Ciſtern of water, and kept down by ſome weights within the water, that it may not float, they may be preſerved many moneths without any putrefaction. By a ſleight not much unlike to this,

Pomegranates may be preſerved in a Pipe or But that is half full of water,

as *Palladius* ſheweth. You muſt hang up your Pomegranates within the But; yet ſo, that they muſt not touch the water; and the But muſt be ſhut up cloſe, that the wind may not come in. And as fruit may be thus preſerved, if the veſſels be drowned in water or other liquor; ſo there are ſome of opinion, that, if you hide thoſe veſſels underneath the ground, you may by this means alſo eſchew the danger of the alterations that are in the air. *Columella* ſheweth, that

Cerviſes being ſhut up cloſe, and ſo laid under ground, will thereby laſt the longer.

When you have gathered your Cerviſes charily by hand, you muſt put them into veſſels that are well pitched, and lay alſo pitched coverings upon them, and plaiſter them over with morter: then make certain ditches or trenches about two foot deep in ſome dry place within doors; and in them ſo place your pitchers, that the mouth may be downward: then throw in the earth upon them, and tread it in ſomewhat hard. It is beſt to make many trenches, that the veſſels may ſtand aſunder, not above one or two in a trench; for when you have uſe of them, if you would take up any one of the veſſels, none of the reſt muſt be ſtirred; for if they be, the Cerviſes will ſoon putrifie. *Pliny* reports the like out of *Cato*: that Cerviſes are put into earthen veſſels well pitched, the covering being plaiſtered over with morter, and then put in certain dirches or pits about two foot deep; the place being ſomewhat open, and the veſſels ſet with the mouth downward. And *Palladius* writes out of thoſe two Authors, that Cerviſes muſt be gathered while they be ſomewhat hard, and laid up even when they begin to be ripe; they muſt be put in earthen pitchers, ſo that the veſſels be filled up to the top, and covered over with morter, and laid in a ditch two foot deep, in a dry place where the Sun cometh; and the mouths of the veſſels muſt ſtand downward, and the earth muſt be trodden in upon them. The ſame Author writeth that

Pears being ſhut up in veſſels, and ſo laid under the ground, will laſt the longer.

You muſt take thoſe pears which are hard both in skin, and in skin and ſubſtance: Theſe you muſt lay upon an heap; and when they begin to wax ſoft, put them into an earthen veſſel which is well pitched, and lay a covering on it, and plaiſter it over with morter. Then the veſſel muſt be buried in a ſmall ditch, in ſuch a place as the ſun doth daily ſhine upon. Others as ſoon as the pears are gathered, lay them up with their ſtalks upon them in pitcht veſſels, and cloſe up the veſſels with morter or elſe with pitch; and then lay them abroad upon the ground, covering them all over with ſand. Others make ſpecial choice of ſuch pears as are very ſound, ſomewhat hard and green; and theſe they ſhut up into a pitcht veſſel, and then cover it and ſet the mouth of it downward, and bury it in a little ditch in ſuch a place as the water runs round about it continually. In like manner alſo

Apples being ſhut up cloſe, may be hidden within the ground for their better preſervation,

As *Pliny* ſheweth. You muſt dig a trench in the ground about two foot deep, and lay ſand in the bottom of it, and there put in your apples; then cover the pit firſt with an earthen lid, and then with earth thrown upon it. Some put their apples in earthen baſons, and then bury them. Others put them into a ditch that hath ſand caſt into the bottom of it, and cover it onely with dry earth. The like device it is whereby

Pome-

Pomegranates are preserved in small Buts which have sand in them.

You must fill a small But up to the middle with sand, and then take your pomegranates, and put the stalk of them every one into a several cane, or into the hough of an Elder-tree; and let them be so placed asunder in the sand, that the fruit may stand some four fingers above the sand: but the vessel must be set within the ground in some open place. This also may be done within doors, in a ditch two foot deep. Others fill up the But half full of water, and hang the pomegranates within the But, that they may not touch the water; and shut up the But close that no air may come in. *Cato* sheweth how

Filberds may be preserved within the ground,

You must take them while they be new, and put them into a pitcher, and so lay them in the ground; and they will be as fresh when you take them forth, as when you put them in. In like manner *Palladius* sheweth that

Chestnuts may be preserved,

if you put them in new earthen vessels, and bury them in some dry place within the ground. He saith also that

Roses being shut up, may be buried in the ground for their better preservation,

if they be laid up in a pot, and well closed, and so buried in some open place. But now we will shew

How all things that are shut up, may be preserved for many years.

Fruits are to be laid up in vials of glass, as we shewed before: and when the pipe or neck of the glass is stopt close up, then they are to be drowned in cisterns, and they will last good for certain whole years. Likewise, flowers are to be closed up in a vessel that is somewhat long, and the neck of it must be stopt up, as we shewed before, and then they must be cast into the water: for by this means they may be kept fresh for a long time. I have also put new wine into an earthen vessel that hath been glazed within, and have laid it in the water with a waight upon it to keep it down; and a year after, I found it in the same taste and goodness, as when I put it into the vessel. By the like device as this is, we may preserve

Things that are shut up, even for ever,

if we wrap them up in some commixtion with other things, so that the air may not pierce them through; but especially, if the commixtion it self be such, as is not subject to putrefaction. I have made trial hereof in Amber; first reducing it to a convenient softness, and then wrapping up in it that which I desired to preserve: For whereas the Amber may be seen thorow, it doth therefore represent unto the eye the perfect semblance of that which is within it, as if it were living, and so sheweth it to be sound, and without corruption. After this manner I have lapped up Bees and Lyzards in Amber, which I have shewed to many, and they have been perswaded that they were the Bees and the Lyzards that *Martial* speaks of. We see every where that the hairs of beasts, and leaves, and fruits, being lapped up in this juice, are kept for ever; the Amber doth eternize them. *Martial* speaks thus of the Bee, A Bee doth lie hidden within the Amber, and yet she shines in it too; as though she were even closed up within her own honey: A worthy reward she hath there for all her labours; and, if she might make choice of her own death, it is likely she would have desired to die in Amber. And the same Author speaks thus of the Viper, being caught as it were in the same juice: The Viper comes gliding to the dropping Pine-tree, and presently the Amber juice doth overflow her: and while she marvails at it, how she should be so entangled with that liquor, upon the sudden it closeth upon her, and waxeth stiff with cold. Then let not *Cleopatra* boast her self in her Princely Tomb, seeing the Viper is interred in a Nobler Tomb then she. But if you desire to know how to make Amber soft, though there be divers ways whereby

whereby this may be effected, yet let this way alone content you, to cast it into hot boiling wax that is scummed and clarified: for, by this means it will become so soft and pliant, that you may easily fashion it with your fingers, and make it framable to any use. Onely you must bee sure that it be very new.

CHAP. IX.

How Fruits may be drenched in Honey, to make them last for a long time.

THe Antients finding by experience, that the shutting up of fruits in vessels, and the drenching of those vessels in water, was a notable preservative against corruption, did thence proceed farther, and began to drench the fruits themselves in divers kinds of liquours; supposing that they might be the longer preserved, if they were sowsed in honey, wine, vineger, brine, and such like, in as much as these liquors have an especial vertue against putrefaction: For honey hath an excellent force to preserve, not fruits onely, but also even the bodies of living creatures from being putrefied, as we have elsewhere shewed that *Alexanders* body, and the carkass of the *Hippocentaur* were preserved in honey. Meer water they did not use in this case; because, that being moist in it self, might seem rather to cause putrefaction. But of all other liquors, honey was most in request for this purpose, they supposing it to be a principal preserver against corruption. *Columella* saith

That Quinces may be preserved in honey without putrefaction;

We have nothing more certain by experience, saith he, then that Quinces are well preserved in honey. You must take a new flagon that is very broad brimmed, and put your Quinces into it, so that they may have scope within, that one may not bruise another; then when your pot is full to the neck, take some withy twigs, and plat them over the pots mouth, that they may keep down the Quinces somewhat close, least when they should swell with liquor, they should float too high: then fill up your vessel to the very brimme with excellent good liquefi'd honey, so that the Quinces may be quite drowned in it. By this means, you shall not onely preserve the fruit very well, but also you shall procure such a well relished liquor, that it will be good to drink of. But in any case take heed, that your Quinces be through ripe which you would thus preserve: for if they were gathered before they were ripe, they will be so hard, that they cannot be eaten. And this is such an excellent way, that though the worm have seized upon the Quinces before they were gathered, yet this will preserve them from being corrupted any farther: for such is the nature of honey, that it will suppress any corruption, and not suffer it to spread abroad: for which cause it will preserve the dead carkass of a man, for many years together, without putrefaction. *Palladius* saith, that Quinces must be gathered when they are ripe, and so put into honey, whole as they are, and thereby they will be long preserved. *Pliny* would have them first to be smeared over with wax, and then to be sowsed in honey. *Apitius* saith, Quinces must be gathered with their boughes and leaves, and they must be without any blemish, and so put into a vessel full of honey and new wine. The Quinces that were thus dressed, were called *Melimela*, that is to say, Apples preserved in honey: as *Martial* witnesseth, saying, Quinces sowsed in pure honey, that they have drunk themselves full, are called *Melimela*. Likewise *Columella* sheweth that

Other kind of Apples may be so preserved,

Not onely the Melimela, but also the Pome-paradise, and the Sestian Apples, and other such dainties may be preserved in honey: but because they are made sweeter by the honey, and so lose their own proper relish which their nature and kind doth afford, therefore he was wont to preserve them by another kind of practise. *Palladius* saith, That

Pears may be preserved in Honey,

if they be ſo laid up therein, that one of them may not touch another. So *Africanus* reporteth, That

Figgs may be long preſerved in Honey,

if they be ſo diſpoſed and placed in it, that they neither touch each other, nor yet the veſſel wherein they be put; and when you have ſo placed them, you muſt make faſt the lid of the veſſel upon them, and there let them lie without troubling them. And *Palladius* reports the ſame: Green Figs, ſaith he, may be preſerved in Honey, if you place them ſo that they may not touch each other. *Florentinus* alſo ſheweth, That

Cherries may be preſerved in Honey,

if you put them into a veſſel that is ſtrawed in the bottom with Savory, and ſo caſt ſome honey upon them; but your honey muſt be ſomewhat ſharpe. So likewiſe

Medlars may be preſerved in Honey,

to laſt a great while without rotting, as *Palladius* ſheweth: but then they muſt be gathered before they be throughly ripe. *Martial* ſheweth alſo, That

Nuts may be preſerved in Honey,

to be green all the year long; and he ſpeaks it of his own trial and experience. You muſt take green Nuts, and pluck them out of their ſhells, and ſo let them be ſowſed in honey: and the honey wherein they are ſowſed, will become very medicinable, inſomuch that if you make a potion of it, it will be very helpful to cure the Arteries, and the Jaws. *Palladius* ſaith, That

Peaches may be preſerved in Honey,

if you take out the ſtone before you ſowſe them; and beſides that they will laſt long, this will alſo make them to be very well reliſhed. He ſaith alſo that they may be well preſerved in the liquor Oxymel. To be brief, *Columella* ſaith plainly that there is no kind of fruit but may be well preſerved in honey. But he preſcribes it for a general rule in this caſe, that every kind of fruit ſhould be preſerved in ſeveral by it ſelf: for if you lay up divers kinds of fruits together, one of them will corrupt and marre the other. So alſo

Grapes may be preſerved in Honey,

and they will laſt long without any blemiſh in them, if they be ſo preſerved, as *Didymus* writeth. But we will ſhew now,

What kinds of fruits are beſt preſerved in Honey.

For, I have endeavoured my ſelf in this Practiſe, how to keep fruits without putrefaction, and for this cauſe, I laid up all kinds of fruits in veſſels of glaſs filled with honey, that ſo I might prove, which might be preſerved longeſt: and I found great difference among them, ſome kinds laſting long and ſome but a little while. For, the fruits that were by their own kind, full of moiſture, did attaint the honey; ſo that the honey being it ſelf attainted, was not poſſibly able to preſerve the fruit from putrefaction. Grapes, Figgs, and Peaches are ſoon putrified by reaſon of their moiſtneſs; Quinces, Apples, and Pears do laſt longer uncorrupted; but Nuts will will laſt green and ſound a whole year together.

CHAP.

CHAP. X.

How fruits may be long preſerved in ordinary wine, or ſodden wine, or new wine, or elſe in wine-lees.

THe Ancients likewiſe perceiving, that wine would keep all things, and that grapes-ſtones lighting into the wine as it was barrelled up, did continue whole in the barrels for the ſpace of a whole year; thence they gathered, that thoſe fruits which were laid up in wine, would be well preſerved from putrefaction. Neither did they ſtay there, but alſo proceeded to uſe ſodden wine, new wine, vinegar, and wine-lees, for that purpoſe, becauſe all theſe have a ſmatch of the ſubſtance of wine it ſelf. But we conſidering that there may be a very pure and durable liquour extracted out of the ſubſtance of wine (for wine, as it is of it ſelf, will ſooner be corrupted) have therefore uſed the help of that extraction, whereby to preſerve things ſound and good time out of mind. But to return to them, and ſet down their examples. *Palladius* ſheweth, That

Quinces may be preſerved in wine.

For, if we lay them up in veſſels filled with very good wine, half with ordinary wine, and half with new wine, we ſhall by this means preſerve Quinces a great while. Others ſowſe them in barrels of new wine onely, and ſo cloſe them up; whereby they cauſe the wine to yield a very fragrant ſmell. So *Democritus* makes choice of the faireſt and ſoundeſt quinces, and putteth them into barrels of new wine, and thereby doth preſerve his quinces and better his wine. So

Apples may be preſerved floating in wine,

as the ſame Author ſheweth. You muſt put ſome few apples into a barrel of wine that they may float up and down, and ſo ſhall you alſo better the wine. *Democritus* would have them to be put into earthen pots; but *Apuleius* would have them put into barrels, and ſo cloſed up; and thus, ſaith he, ſhall you procure an admirable ſweetneſs and pleaſantneſs in the wine. Others would have them put into a new pot, and the pot to be drenched into a barrel of wine, ſo that they may there ſwim, and then the barrel to be made up cloſe; for this will be beſt both for the wine and alſo for the apples. Likewiſe

Figgs may be long preſerved in wine,

as *Africanus* ſheweth. You muſt make a new earthen pot, not altogether round, but rather ſomewhat ſquare, having a good ſound bottom; then you muſt gather your figs with their ſprigs and ſtalkes, and that before they be through ripe; then put them freſh into your veſſel, and place them ſo that they may lie from each other a pretty diſtance; and ſo put them in a barrel full of wine, and there let them ſwim; but the barrel muſt be very well cloſed up, that the air get not in: and until the wine change and become ſowriſh, the figs will never change, but continue in the ſame eſtate as when they were put in. *Palladius* doth report the very ſame experiment out of the very ſame Author. *Beritius* ſheweth, That

Mulberries may be preſerved in wine:

But it muſt be ſuch wine as is made of Mulberries; and the veſſells wherein they are put, muſt be made up very cloſe. Likewiſe *Pamphilius* ſheweth, That

Damoſins may be preſerved in wine,

if they be put into Hogſheads either of ſweet wine, or elſe new wine, there to ſwim up and down, and the Hogſheads well covered. *Palladius* alſo teacheth, That the fruit

Ziziphum may be preſerved in wine.

ſo that it ſhall not have any ſcrewls or wrinkles: for, if it be freſh gathered, and ſupplied with drops of new wine, it will continue plumpe and full without any wrinkles. *Didymus* ſheweth

How Grapes may be preſerved in wine,

You muſt take a barrel that is half full of new wine, and therein hang up your grapes in ſuch ſort, as the cluſters may not touch each other, nor any of them touch the wine: for by this means they will continue as ſound as they were upon the Vine. Some do preſerve them in wine that is alayed with water. Grapes thus preſerved in wine, have been in great requeſt among the Ancients. *Athenæus* makes mention of them out of *Eubulus* in *Agglutinato*: you muſt, ſaith he, miniſter unto him good ſtore of grapes preſerved in wine: And *Pherecrates*, among other things that are to be eaten, makes mention of grapes that were taken out of wine. *Cato* ſheweth, That

Pears may be long preſerved in ſodden wine,

eſpecially the Tarentine-pears, and the Muſt-pears, and the Gourd-pears. *Varro* ſaith, That the pears called Anciana, and Sementina are to be preſerved in ſodden wine. *Pliny* ſaith, That the Tarentine-pears, and the Anciana are ſo preſerved. *Palladius* ſaith, That they may be preſerved either in ſodden wine or elſe in new wine; but, ſaith he, The veſſels which they are put into, muſt be filled up with that liquor wherein they are to be preſerved; which very ſame precept he learned out of *Democritus*. *Columella* ſheweth how to make this kind of ſodden wine of that ſweet wine which is called Muſtum. *Palladius* ſheweth alſo, how that kind of

Peaches, which hath the hardeſt ſtone, may be preſerved long in ſodden wine,

You muſt fill up the Navel of the Peach (or that place wherein the ſtalk was faſtned) with a drop or two of ſcalding pitch, ſo that the wine may not get into the peach by that paſſage; and then ſhut up the veſſel very cloſe, that the air may not get in. *Columella* ſaith, That

Cerviſes may be long preſerved in new wine,

if you plat ſome dry fennel above them, to keep them under, that ſtill the liquor may overflow them: but the coverings or lids of the veſſels muſt be well pitched, and plaiſtered over with morter, that the air may have no acceſs unto them. *Pliny* ſaith, That Cerviſes are to be preſerved in ſodden wine, by the judgement of *Cato*. *Palladius* alſo ſaith, That Cerviſes may be preſerved long in ſodden wine. *Columella* ſheweth

That Grapes may be preſerved in new wine,

You muſt take a barrel that is well pitched, and put into it a certain quantity of new wine; then make a hurdle as it were, of good ſtiff rods platted together, a little above the liquor: then place upon thoſe hurdles, certain new earthen veſſels, and therein ſo diſpoſe your grapes that they may not touch each other; then cover your veſſels and ſtop them up, after that, make another ſuch a loft of hurdles, and then another, and ſo forward, as far as the greatneſs of the barrel will give you leave; and in every one of thoſe rooms place your grapes, as in the firſt: then take the pitched cover of your barrel, and ſmear it all over with good ſtore of new wine, and when you have laid it upon the barrel, make it up cloſe, and lay aſhes upon it. Others make no more ado, but onely put their new wine into the barrel, and make certain hurdles over the wine, and there hang their grapes out of the reach of the wine, and ſo cover the barrel and ſtop it up. The ſame Author likewiſe reporteth, That

Damo-

Damoſins may be long kept in new Wine.

About harveſt time, you muſt gather Damoſins not being throughly ripe, nor yet too green, (but they muſt be wilde Damoſins, ſuch as are in colour like to the Onix-ſtone) and you muſt dry them in ſome ſhadowy place, the third day after they were gathered: then you muſt mingle vineger with new Wine, or elſe with ſodden wine, in equal portions, and ſo put your Damoſins into it. But they will be preſerved the better, if you make your medley of a certain quantity of vineger, blended with twice ſo much water. Or elſe you may take the purple-coloured Damoſins, and lay them up in an earthen veſſel well pitched, and then fill it either with new, or elſe with ſodden wine, ſo that the whole fruit may lie under the liquor; and then lay the covering upon the veſſel, and plaiſter it up. We may alſo preſerve

Cucumbers in the Lees of Wine,

as the Quintiles are of opinion. You muſt, ſay they, put your Cucumbers into the Lees of White-wine, before it be ſowre, and ſee that your veſſel be top-full; for by this means your Cucumbers will laſt freſh and good a great while. *Didymus* writes, that

Olives and Grapes may be kept together.

You muſt take Grapes while they be freſh, and new, and whole, and lay them up in a veſſel amongſt Olives, ſo placed, that every Olive may ſtand betwixt two Grapes, and ſo every Grape betwixt two Olives; and thus, the veſſel being well cloſed up, they will preſerve each other. *Columella* ſaith, that

Corneile, or Hamberry may be kept in Lees;

and if it be well preſerved ſo, it will ſerve to be uſed in the ſtead of Olives. *Ovid* declares this in the eighth book of his Metamorphoſis. *Columella* ſhews that

Grapes may be preſerved freſh and green in the Lees of wine.

You muſt gather your grapes when they are of a reaſonable ripeneſs, and then lay them upon certain hurdles, ſo that one cluſter may not touch the other: then bring them within doors, and tuck away the dry, and withered, and rotten grapes with a pair of tuckers: and when they have lyen a while cooling out of the Sun, take three or four cluſters according as the bigneſs of your pot is, and put them into it amongſt the Lees; and let the lid be made up faſt with pitch, that the liquor may not break forth. Then you muſt take a great many of Vine-ſtalks, and ſqueeze or preſs them well, with their grapes upon them: then lay the ſtalks and husks in the bottom of a barrel, and therein place your pots that you have filled with Lees and Grapes, and let their mouths ſtand downward, and let them ſtand in diſtance each from other, ſo that you may ram in good ſtore of Grape-kernels betwixt them: and when you have filled the room with Grape-ſtones ſtuffe in hard about the pots; you muſt make a ſecond room like the firſt, and fill it up in the ſame manner: likewiſe you muſt make a third room and ſo forward, till the barrel be thoroughly filled even to the very brim, with pots, and Grape-ſtones crammed in faſt and thick about them; then ſtraightway cover the barrel and make it up cloſe, and lay aſhes upon it. But you muſt look to it, when you take forth any of the pots, that you take out a whole row together: for the Grape-ſtones being ſtamped in thick together muſt not be ſtirred; if they be, they will become ſowriſh very ſoon, and ſo they will marre the grapes. The Quintiles ſay, that

Cucumbers may be preſerved in vineger;

and that very freſh and in their natural ſtrength, if you hang them up in a veſſel that hath ſome vineger in it, that they may not touch the vineger, and then cloſe up the veſſel faſt, that the air may not paſs into it; for by this means you may have green and new Cucumbers in the Winter-time. So all other fruits may be preſer-

ved

ved in vineger: but because vineger doth mar the taste of them, therefore we will not speak of such preservings. But hereby we have learned to preserve, time out of mind,

All things with distilled wine:

for wine is of it self subject to putrefaction many wayes: but when it is often distilled, that the quintessence be extracted from it, this extraction is free from all putrefaction whatsoever: wherefore all things that are drenched in this kind of liquor, if the vessel be carefully closed up, must needs last unputrified even for a whole age, nay for all eternity. At Rome, I saw a fish that was drenched in the water that had been distilled out of the Vine, and she was preserved five and twenty years, as fresh as while she was alive: and at Florence, I saw the like of fourty years continuance: the vessel was made of glass, and made up with the seal of *Hermes*. And I make no question, but that all things that are sowced in this kind of liquor, will last sound and good for many ages. How many sorts of things I have preserved by this one means, it were too long here to rehearse.

CHAP. XI.

That fruits may be very well preserved in salt-waters.

NExt after wine, salt-water is of special use for preserving from putrefaction: for such things as have been drenched therein, have lasted long very sound and good. The Ancients saw that whatsoever was preserved in salt, was kept thereby from putrifying: wherefore, that they might preserve fruits from corruption, they have used to drench them in salt-waters. *Homer* calls salt a divine thing, because it hath a special vertue against putrefaction, and by it, bodies are preserved to all eternity. *Plato* calls it the friend of God, because no sacrifices were welcome to him, without salt. *Plutark* saith that the Antients were wont to call it a divine influence, because the bodies of creatures that were seasoned with salt from above, were thereby acquitted from corruption. Salt binds, and dries, and knits together, and doth priviledge bodies from putrefaction, that in their own nature must needs putrifie: as the Ægyptians custome manifestly sheweth, who were wont to season their dead bodies with salt, as *Herodotus* writeth. But let us come to examples. *Bessitius* saith, that

Pomegranates are preserved in salt-waters.

You must take sea-water, or else brine, and make it boil, and so put your Pomegranates into it; and afterward when they are thorough cold, dry them, and hang them up in the Sun; and whensoever you would use them, you must steep them in fresh-water two dayes before. *Columella* rehearses the opinion of a certain Carthaginian touching this matter. *Mago* would have, saith he, that Sea-water should be made very hot, and Pomegranates being tied together with thread or broom-twigs, to be drenched in it till they change their colour, and then to be taken forth and dried in the Sun for three dayes, and afterward to be hanged up: and when you would use them, you must steep them in fresh and sweet water for the space of four and twenty hours before, and so they will be fit for your use. *Pliny* also reports out of the same Author, that Pomegranates are first to be hardened in hot Sea-water, and then to be dried in the Sun three dayes, and so to be hung up, that the evening dew come not at them; and when you would use them, to steep them first in fresh water. *Palladius* writes the same out of *Pliny*; and he sheweth also, that

Damosins may be preserved in salt-waters.

They must be fresh gathered, and then drenched either in brine, or else in sea-water scalding hot, and then taken forth, and dried either in the Sun, or else in a warm Oven. *Columella* would have them drenched in new wine, sodden wine, and vineger; but he gives a special charge also to cast some salt amongst them, lest the worm

worm or any other hurtful vermine do grow in them. *Palladius* likewise sheweth, that

Pears will last long in salt-water:

first the water is to be boiled, and when it begins to rise in surges, you must skim it; and after it is cold, put into it your Pears which you would preserve: then after a while take them forth and put them up in a pitcher, and so make up the mouth of it close, and by this means they will be well preserved. Others let them lie one whole day and night in cold salt-water, and afterward steep them two dayes in fresh-water, and then drench them in new wine or in sodden wine, or in sweet wine to be preserved. Others put them in a new earthen pitcher, filled with new wine, having a little salt in it, and so cover the vessel close to preserve them. Likewise

Medlars may be preserved in salt-water:

They must be gathered when they are but half ripe, with their stalks upon them, and steeped in salt-water for five dayes, and afterward more salt-water poured in upon them, that they may swim in it. *Didymus* sheweth also, that

Grapes may be preserved long in salt-water.

You must take some sea-water, and make it hot; or, if you cannot come at that, take some brine, and put wine amongst it, and therein drench your clusters of grapes, and then lay them amongst Barley straw. Some do boil the ashes of a Fig-tree, or of a Vine, in water, and drench their clusters therein; and then take them out to be cooled, and so lay them in Barley straw. The grape will last a whole year together, if you gather them before they be thorough ripe, and drench them in hot water that hath Allome boiled in it, and then draw them forth again. The Antients were wont

To put salt to Wine, to make it last the longer,

as *Columella* sheweth. They took new wine, and boiled it till the third part was wasted away; then they put it into vessels, there to preserve it for their use the year following: they put a pinte and a half of this liquor thus boiled, into nine gallons of new wine unboiled; and after two dayes, when these liquors are incorporated together, they wax hot, and begin to spurge; then they cast into them half an ounce of salt beaten small, and that made the wine last till the next year. *Theophrastus* and *Pliny* write, that

The fruits of those Palm-trees which grow in salt places, are fittest to be preserved;

as those which grow in Judæa, and Cyrenian Africk, because those Countries especially do afford salt and sandy grounds: for salt is a great nourisher of these kinds of fruits, and they are preserved long, even by their own saltnesse; so that the salter the places are where they grow, the better will the fruit be preserved. So likewise that kind of Pulse which is called

Cicer, is preserved by its own saltnes,

without any other dressing; for the nature thereof is, to have a saltish juice within it; whereby it cometh to pass that whereas all other Pulse are subject to corruption, and have some vermine or other breeding in them, onely this kind doth not engender any at all, because of the bitter and sharp saltish juice that is in it, as *Theophrastus* writeth. *Didymus* likewise writeth, that

Beans will last long in salt-water:

for, if they be sowced in sea-water, they will continue long without any blemish. *Pliny* also sheweth, that

Garlick may be preserved in salt-water;

for

for if you would have Garlick or Onions to laſt long, you muſt dip the heads thereof in warm ſalt-water; ſo will they be of longer continuance, and of a better taſte. So

Cucumbers are preſerved in brine,

as the Quintiles affirm; for if you preſerve either Gourds or Cucumbers in brine, they will laſt long. So

Apples and Myrtles may be preſerved,

by lapping them up in Sea-weed one by one, ſo that they may be covered all over with it, and not touch one another, as *Apuleius* ſheweth. If you have no Sea-weed, then you muſt lay them up cloſe in Coffers. *Ariſtotle* is of opinion, that the fruits of the Myrtle-tree need not to be lapped up in Sea-weed, thereby to keep them from falling off from the Tree, becauſe they will ſtick on of themſelves till they be thoroughly ripe; but the blades of them are preſerved by wrapping Sea-weed about them: and the vapour of the Sea-weed thus wrapped about the blades, will keep the juice of the fruit from being changed to any further maturity, and cauſe it to continue long at one ſtay; and this is by reaſon of the ſaltneſs of the Sea-weed, whereby it doth intercept and dry up that moiſture which ſhould be derived into the fruit, to ripen it. We may learn alſo to preſerve

Olives in brine, to have them good a year after.

Marcus Cato ſaith, that thoſe kinds of Olives which are called Orchites, may be well preſerved, if they be laid up in brine while they are green; or elſe, if they be pownd with Maſtick. *Columella* ſaith, that the Olives which are called Orchites, and thoſe which are called Panſiæ, and the little round Olive called Radiolus, are to be knocked and beaten, and ſo caſt into brine, and then to be taken out of the brine and ſqueezed, and ſo caſt into a veſſel together with the blanched ſeeds of Maſtick and Fennel; then take a good quantity of new wine, and half ſo much ſtrong brine or pickle, and put it into the veſſel, and ſo the fruit will be preſerved. Or elſe, you may caſt your Olives whole into a veſſel, and put in ſtrong brine amongſt them till the veſſel be brim-full, and ſo take them out for your uſes when occaſion ſerveth. There are a certain kind of black Olives, called alſo Orchites, which *Cato* ſaith, are thus to be preſerved. When they be dry, caſt them into ſalt, and there let them lie for the ſpace of two dayes; afterward take them forth and ſhake off the ſalt, and ſet them in the Sun two dayes together, and ſo they will be preſerved. *Marcus Varro* reports the very ſame experiment out of *Cato*. *Columella* ſaith; while Olives be yet black and unripe, you muſt tuck them off the Tree with your hand in a fair Sun-ſhining day; and cull out the ſound ones from thoſe that have any blemiſh; and into every peck and and an half of Olives, put a quart and ſomewhat more of whole ſalt; then put them into wicker baskets, and there let them lie in ſalt thirty dayes together, that the Lees or dregs may be ſtill dropping forth: afterward put them into ſome trey or ſuch like veſſel that you may wipe away the ſalt with a ſpunge; and when you have done ſo, barrel them up into a Hogs-head full of new wine or elſe of ſodden wine, and by this means they will be long preſerved. *Didymus* teacheth to make condite or preſerved Olives on this manner. When Olives are almoſt ripe, you muſt gather them with their ſtalks and all: then waſh or ſteep them a whole day in cold water, and afterward lay them a drying upon wicker Latteſſes, handling them very gently; then put them in the bottom of a veſſel, and caſt good ſtore of ſalt amongſt them: and into five pecks of Olives, you muſt put in four gallons and two quarts of brine, and two pints and a half of vineger: And when you have filled up the veſſel, ſhake them together, that the liquor may ſwim on the por. *Columella*, *Palladius* and divers others do caſt the Olives into Sea-water, and there ſteep them ſeven dayes together, and when they have taken them forth, they condite them with brine, and ſo put them up into ſome other veſſel.

CHAP.

CHAP. XII.

That things may be ſpecially well preſerved in Oyl and Lees of Oyl.

OYl, and eſpecially Lees of Oyl, do excellently conſerve things, defending them both from the injuries of the Air and of Animals. *Cato* doth in ſhort enumerate the faculties of Lees of Oyl, he ſubacts the Barn-ſtores with Lees of Oyl, that Mice may not eat his Corn. That alſo

He may preſerve his Grain in his Garner,

he dawbes the Pavement and Walls thereof with clay, confected with Lees of Oyl. That alſo

Moths may not eat his clothes,

he be ſprinkles them with Lees of Oyl: as alſo that

Seed, Corn, lying in the fields may be kept from roſion by Animals,

if it be ſteeped in Oyl lees, as alſo Whetſtones, Shoes, Brazen-veſſels from ruſt, all Woodden-houſhold-ſtuff, Potters-veſſels and the like. The ſame *Cato* alſo ſaith,

That Myrtle branches may be preſerved with their Berries on, in Lees of Oyl.

Bind theſe or any of the like Nature into bundles, put them into a veſſel of Oyl-lees, ſo that the Oyl cover them, then cover the veſſel. *Didymus* ſaith,

That roſes may be kept in Oyl-lees

freſh and vigorous, if they be covered over with this liquor.

If you would preſerve Figtree-branches with their fruits in Oyl-lees,

bundle them up with their leaves and all, and put them in a veſſel of Oyl-lees, as we ſaid of Myrtle; but if you would keep dry Figs from corruption, lay them up in a Potters veſſel wet with Lees of Oyl decocted.

Olives may be preſerved in Oyl,

for when they have loſt their colour they may be gathered with their ſtalks preſerved in Oyl, and a year after they will repreſent their green colour; and if you beſprinkle them with common ſalt they will paſs for new ones.

CHAP. XIII.

How Apples may be long conſerved in Sawduſt with leafs and Chaff or ſtraw.

THe Ancients have invented many Trees, whoſe fruits may be long preſerved in their own ſaw duſt becauſe of its dryneſs. Now every fruit is beſt kept in its own leaves duſt, and the like, as we have ſaid of Olives which are beſt kept in Oyl, Grapes in wine, *&c.*

Orenges may be kept in Cedar-duſt.

As *Palladius* aſſerts, who avers that many have experienced it, in the like manner;

Quinces may be long kept in duſt,

becauſe as *Democritus* avers the dryneſs of the duſt preſerves them from putrefaction, they may be alſo kept long in Wooll, fine Tow, or the like in Cheſts.

The fruits of the Fir-tree may be long kept in duſt.

Many diffuſe the ſaw-duſt of the Poplar, or Fir-tree, amongſt their fruits for their preſervation. *Apuleius* ſaith, You may lay them involved in fine Tow into a viminеous basket, and they will keep.

Pomegranates may be kept from putrefaction in Oak-duſt.

Columella would have the duſt firſt ſteeped in vinegar, and then they laid in it. *Mago* would have us firſt ſtrew a new potters veſſel with the duſt, then lay in the apples, then ſtrew another layer of duſt, and another of apples, till the veſſel be full, which we muſt ſhut and dawb cloſe up. *Beritius* would have the duſt firſt infuſed in vinegar.

Grapes may be kept in duſt.

Some keep green Grapes in dry poplar, or firre-duſt. *Didymus* would have them repoſed in boxes overlaid with pitch, in the dry duſt of the pitch or black poplar-tree. ſome preſerve fruits in chaff, which by its innate frigidity, either keeps the froſty rigor unmelted, or by its genuine dryneſs keeps all things from putritude; or by being void of all qualities keeps fruits in their proper quality. And firſt

Orenges may be kept in Chaff,

As *Palladius* avers, or in ſmall ſtraw. And the ſame ſaith, That

Quinces may be preſerved in Chaff.

As alſo in ſmall ſtraw, as *Pliny* atteſts, who aſſerts alſo, That

Apples may be kept in Chaff,

or ſtraw, they being laid upon and in it. *Palladius* ſaith, That

Pears will keep long in Chaff, and Medlars alſo,

if they be gathered on a clear day, half covered with chaff, and not again touched *Palladius* ſaith, That

Pomegranates may be kept in Chaff,

if they be not moved, or touched after their repoſure.

Grapes may be kept in Chaff.

The cluſters ſhould be ſeverally laid along the pavement, ſo that they touch not each other, with lupin-ſtraw under them if poſſible, for it is dryer and hardeſt, and an enemy to Mice; but if not then Bean-ſtraw, or ſuch pulſe: but if none of theſe, then dry hay cut ſmall. *Palladius* ſaith, That

Nuts will keep in ſtraw,

if Almonds cannot be eaſily excoriated, cover them with chaff and ſtraw, and you may effect it. *Sotion* avers, That

Onyons may be kept from putrefaction in Barley-ſtraw.

Firſt put them into hot-water, dry them in the Sun, that done, lay them ſo in ſtraw that they touch not each other. *Palladius* ſaith, That

Cheſnuts may be preſerved

in ſmall Barley-ſtraw, or in their own leafs: As alſo

Quinces in Fig-leaves.

Demo-

Democritus would have them involved in leaves, and dawbed up with clay. *Palladius* ſaith, Apples may be kept from putretude in fig-leaves, who alſo avers,

That Orenges may be preſerved,

in their own leaves, if they be laid ſeverally. He alſo ſaith,

That Apples may be kept long in nut-leaves,

And *Apuleius* ſaith, Their colour, odour, and grace; will be hereby preſerved, and that beſt if they be layed in freſh, not falling leaves: As alſo

That pears may be kept well in wallnut-leaves.

Democritus ſaith, The leaves muſt be dry, and the pears will be green at a years end. *Pliny* ſaith,

Figs may be kept in the leaves of Vervine without putretude.

Palladius would have them put in an Oven, and whil'ſt hot impoſed in their own leaves and reconded in a pot. *Columella* would have dry Figs caſt into a pitched veſſel with dry hay in it and upon them. We may alſo

Preſerve Cherries in the leaves of Winter-ſavory,

if we firſt caſt the leaves, then the Cherries into a veſſel, and ſo by courſe, or if we after the ſame manner lay Cherries in Reeds-leaves: thus alſo

May Jujubees be kept in their own leaves,

or elſe they may be cut of with their boughs and ſuſpended. Thus alſo

May the Myrtle and its Berries be preſerved,

either in a cloſe veſſel, or in Lees of Oyl. Thus alſo may

Quince-pears be long kept in their own leaves, and Nuts in their leaves, but the leaves muſt be dry, Wheat may be kept in herbs.

Tarentinus would have it impoſed upon dry Wormwood and Semper-vive; but dry Quince leaves and ſmall ſand are better, which muſt be layed in layers among the Grain. It is beſt to cover the flore with Coniza, add after ten meaſures of Grain, to lay another layer of Coniza till all be depoſed; for thus the whole will not be onely free from putretude for many years, but keep its due weight.

Barley may be kept ſafe in dry Bay-leaves,

Dry Graſs with Mint mixed with Bran, preſerve Barley ſpecial well. Some bray cummin and ſalt together, and make them into dry Maſſes for the preſervation of Barley.

CHAP. XIV.

How fruits may be mixed with many things for their better preſervation.

AND now that we may not further protract our ſpeech, we ſhall from ancient Examples ſhew how fruits by immerſion into ſeveral things, may be long kept from putretude: and firſt

Orenges in Barley putrefie not,

But if you lay them on hot Barley-bread, they putrefie quickly. *Palladius* ſaith,

That Quinces laid in Millet-ſeed, endure long,

for he thinks that Millet-ſeed corrupts not in many years, and ſo what is repoſed in it cannot ſpeedily putrefie. *Democritus* ſaith, Barley is better, being dry; but always provided that they be not laid near tender and fugacious fruits; for

for they will vitiate them by their acid ſapour, and putrefie grapes if they be near them.

Apples may be alſo kept in the ſame ſeed,

As *Pliny* is of mind. But *Apuleius* ſaith a heap of Barley is better. But you muſt always mind to repoſe each kind in its proper continent and place, becauſe if divers kinds be occluded together, they vitiate ſooner: wherefore the wine that is expreſſed out of ſeveral kinds of grapes, is not ſo firm as the ſimple and ſincere.

Pears will keep amongſt corn,

For as *Palladius* ſaith, The Siccity thereof is notably preſervative.

Muſhrooms may be kept in Millet-ſeed.

The *Veſuvians* alſo keep them in dry ſand, till new ones come.

Pomegranates may be kept lay in Wheat,

if they be firſt dipped into hot waters, then reconded in Wheat, till they become rugous. *Varro* and *Cato* would have them put in a heap of ſand for preſervation. *Dydimus* ſaith,

That Grapes may be kept well and long,

if they be ſuſpended in a Garner, for the duſt that riſes up of the corn when moved, cauſes long duration in grapes.

How Corn may be long preſerved,

Tarentinus ſaith, The aſhes of Oaks; others dry Beaſts dung, ſtrewed on corn preſerve it; but ſmall ſand ſubacted with Lees of Oyl is better, for this corrupts all vermine and keeps the corn more denſe and ſolid. Perfrigerated Argil is beſt of all, for it will keep corn thirty or forty years from corruption, you may let it through a ſtrait ſeive when you uſe it.

Pulſe will keep long,

if they be ſprinkled with vinegar mixed with the juice of Laſer.

CHAP. XV.

How other things may be preſerved from putrefaction.

WE ſhall here recite what other things, though vile, may be preſerved, and ſo make way for further inquiſitions.

Quick-ſilver will preſerve all things from putretude.

As fruits and the like, for we have often put fruits into a fit veſſel, and caſt quick-ſilver upon them, and ſo preſerved them long and well.

Fleſh hanged on a Braſen-nail will keep long,

For Braſs is ſo ſtyptical and exiccative, that the fleſh it paſſes thorow putrefies not.

How a dead Carcaſe may be preſerved.

Firſt let the ſide of the Body be opened, and the Carcaſe exenterated; let the Skull be opened and the brains taken out, let the papills be ſubſtracted, as alſo the privities with the pith of the Back-bone, then hang up the Body by the feet for three or four hours, then waſh it with a ſpung dipped in vinegar and *aqua vitæ*, then let it dry, which done, ſtrew it with unquenched Lime, Alome and Salt; let it hang ſo two days in the ſmoak of Myrrhe, Bay, Roſemary, and Cypreſs in a dry and open place. Then make a mixture of unquenched Lime five pound, of burnt Alome

Alome one pound, good Salt two pound, of Aloes and Myrrhe half a pound, of Aloes-wood half a pound, of the Oyl of Spicknard three onces, of the powder of Roſemary-flowers five, of burnt Green-braſs and Calcanthum two, of the beſt Theriack four, of the duſt of Cypreſs half a pound, of dryed Saffron one once, of the ſeeds of Coloquintida three and a half, of Antimony beaten to powder one and an half, of the aſhes of Wine-lees five and a half, of Musk half a dragm, of Amber two. Let all be diligently brayed and mixed together, and ſtrewed upon the Body which muſt be for three days together ſtrongly rubbed, in an open and dry place. This alſo we admoniſh, that in fat Bodies the fat of the Abdomen, Buttocks, Hips, Muſcles of the Leggs, thighs; and all other places muſt be firſt abſtracted.

Things may be alſo preſerved by Balſom.

But ſeeing we can compaſs no true Balſom; or if there be any, it is exceeding dear we are glad to make artificial Balſoms, as we ſhall ſhew in due place.

CHAP. XVI.

How divers ſorts of Bread may be made.

WE have ſpoken of preſerving fruits and other things: It remains to ſhew how we may uſe thoſe we have kept. Amongſt the reſt, we ſhall teach you concerning thoſe things that are moſt neceſſary for dayly uſe, as for many kinds of Bread, Wine, Vinegar, and Oyls; that not onely the Houſholder may provide for his family with ſmall coſt: but when proviſion is dear, he may provide for himſelf with ſmall pains in Mountains and Deſarts, of all thoſe things almoſt we have ſpoken of. But we will begin with Bread, and ſee what our fore-fathers uſed in caſe of neceſſity. I ſhall let paſs thoſe common things, as Spilt, and Bean-corn, Amel-corn, Typh-wheat, Panick, Seſamum; being all well known. But firſt

To make Bread of Wall-nuts,

Dioſcorides ſaith there is a kind of Thiſtle commonly found in the waters, that onely in Rivers brings forth a certain ſeed as big as a Cheſ-nut, with three points, membranous, full of white pith, that taſtes like Cheſ-nuts; they call them water cheſnuts vulgarly, and the Inhabitants uſe them in meats, as they do Cheſ-nuts. Pilgrims make Chapelets of them. The *Thracians* that dwell by the River Strimon, fat their horſes with this Thiſtle when it is green, and of the ſame ſeed they make Bread to eat. Moreover, in places where they grow amongſt us, the Inhabitants when proviſion is dear make Bread of them; as at *Ferrara* they do of Cheſ-nuts, and the Brutii roſt them in the embers and eat them for juncates. Almoſt in the ſame manner.

To make Bread of the Lote tree.

Theophraſtus teacheth it. The Lote-tree grows in plain ground, where the Countries are overflowed with water. The fruit is like a Bean naturally, but leſs and more ſlender. That which grows on the head comes forth promiſcuouſly, as Beans do many and very thick together: When the Sun ſets, it cloſeth, and opens when he riſeth, and ſprings up above the water. The head is as great as a Poppy-head, where it grows in *Euphrates*. The Egyptians lay thoſe heads on heaps to putrefie; and when the ſhells are putrefied, they waſh them in a River, and part the fruit from them, and dry it, and break it and make bread of it, and eat it. *Pliny*, There is alſo bread made of the ſeed of it, like to Millet ſeed, in Egypt by the Shepherds, and they knead it with water eſpecially, or with milk. They ſay that nothing is more wholeſom then that bread, or lighter whilſt it is hot, but cold it is harder to digeſt and becomes heavy. It is certain, that thoſe who live upon that are never troubled with Dyſenteries, Tenaſmus, or any diſeaſes of the belly. And therefore it is one of their remedies. For it was of old a cuſtom;

To

To make bread of Dates,

which *Pliny* writes of, Dates that are very dry of Thebes and Arabia, that are slender and very lean, with a continual vapour they are terrified, and are covered rather with a Shel then a Skin. In Ethiopia it is crumbled (so great is the draught) and like meal it is made into bread.

Bread of the Mulberry-figtree.

In Caria and Rhodes there is a great Fig of Egypt, or increase of the Sycamore-tree, and in the neighbouring places where there is little wheat, the people for want of corn use it for bread, and for all bread corn. So great and continual plenty is there of that Apple, and abundance of bread is made of it pleasing to the stomach; but it affords but little nutriment, and we might make the same if we would. We find it in Writers of husbandry,

How we may make bread without leaven,

Out of *Didymus* some adde Nitre, for Nitre makes bread more crumbly, as it doth flesh also. Some the day before they make their bread, cast Grapes into the water, and the next day when they will make their bread they take them away, for they swim above the water, and they press them out, and use the moisture pressed forth for leaven, and so they make their bread more pleasing. If you would have leaven last you all the year, when the new wine hath boiled in the vessels, Skim off the froth that boils on the top, and mingle with it Millet-meal, and work it well together, and make morsels of it, which dry in the Sun, and lay up in a moist place; and you may take a sufficient quantity and use it for leaven.

CHAP. XVII.

Divers sorts of Bread made of Roots and fruits.

NOw we shall proceed to other kinds of bread, found out in our days, that are no small profit to us when corn is dear.

How to make bread of the Roots of Cuckow-pint,

the root of Wake-Robin, when it is not too acrimonious is eaten and desired in meats. *Dioscorides* saith, The decoction was drank, as not being over sharp. *Galen*, That it was eaten as Rape-roots, and in some Countries it grows more corroding. To prepare it rightly, pour out the water of the first boyling, and presently cast it into other hot water. In Cyrene those Roots are otherwise then amongst us, for there it is no Physical root, and is not acrimonious at all, so that it is more profitable then a Rape-root. Also our forefathers, when Corn was dear used this Root in meats with great profit. *Cæsar de bello civili*, Also there is a kind of Root, found by them that were with *Valerius*, which is called Chara, which mingled with milk releived a Souldier that was hungry, and it was made up like to bread. There was great plenty of this Root, and of it bread was made, when those of *Pompey* his side objected to our Souldiers that they wanted food, they would commonly throw these at them, that they might deceive their expectation. And a little after the Army used this and were very healthful. And in *Dioscorides* in the false names of simples, Cuckow-pint was of old called Chara, with us it is so acrimonious that we scarce can endure to touch it with our tongues. But I shall open the reason how excellent bread may be made of it, and if I may say so, better then Wheat-bread. The great Roots are made clean, and they are cut into small thin plates, for the thinner they are cut, the sooner will they become pleasant, and they must boil in vessels of hot water, until you perceive the water grow sharp and the Roots somewhat sweet; pour out the former water, and pour in fresh, then

then boil them again, till the water become sweet, and the root when it is chewed hath no acrimony left. Then take them out of the water, and put them upon linnen cloths, extended and hanging up until they be dry, then grind them in hand-mils and the meal will be exceeding white, which by it self a with a third part of wheat-meal added to it, will make most pure bread and well tasted: There are other ways to make it sooner; when you have obtained this art, you will be exceeding glad I am very certain of it. For with great pleasure

Bread of Asphodils is eaten.

This is so fruitful of round-heads with us, that no Plant hath more, for oftimes 80 heads will be heaped together. Moreover, Mountains and Sea-shores are full of them, that it may be truly thought to be made for mans meat. *Pliny*, The Daffodil is eaten with the seed and head terrified. But this rosted in the embers as *Hesiod* affirms, is eaten with oyle also braied with figs, it is eaten with great pleasure. These Round-heads are like to Navews of moderate bigness. So saith *Galen* also. But with us they are so unpleasant, and acrimonious in tast, that a man cannot eat them; and Sowes digging them up with their snowts, will hardly feed on them, no not when we want corn can we eat this in our greatest hunger, it was the poor fair of frugal antiquity. But by boiling, the sharpness of it becomes more mild, and the heat of it more tolerable, as we said of *Cuckow*-pint. It will be sufficient to satisfie a mans hunger, as of old it was used: As *Pliny* saith, We have made most wholesom bread of these mingled with meal, especially for men wasted and in consumptions, also

Bread is made of Rape-roots, Turneps, and Skirworts.

For of those boil'd and cooked, first cleansed from all excrements, a most commendable bread may be made, as I have tried: But meal must be mingled with them to a third part, or else half as much of one, and the other as we shall shew a little after. And not to be tedious, the same way-bread to eat, may be made of all Navews, Roots, or Bulbous-heads. Also there is made

Excellent bread of Gourds,

For Gourds may be had very cheap, and they make savoury bread with meal, and so the bread is greater, for this is the greatest of all fruits; for with a very little meal in time of Famine we may feed many men, and not onely use it for need, but for dainties also: for sectioned with Sugar, and prepared for mens pallats, and to quench feaverish heats, they are carried about every where to be sold. The way to make them up is this, Take great round Gourds, and fully ripe, and cut into many pieces the dry skin, and the pith must be taken from them with a knife; put them into a kettle of boiling water, and boil them, for by long boiling the grassy greenness, and the rank smell and loathsom taste are taken away, and they will smell better and taste, and nourish better, and will last as long as bread. Being now brought to the form of an ointment, press it through a linnen strainer with your hands, that if any parts of it be not well boiled or any woddy pieces be there, they may be kept back by the narrowness of the strainer. To this Mass, adde a third part of meal, and make them into bread together, which will be pleasant to eat daily, I will not have you to eat your fill of it, but if you eat it moderately it will profit much. When it is new it is excellent, but stale, it is not so sightly nor dainty. I have shew'd you the way how you must use such things of superfluous moisture, now do you learn wisely to do it.

CHAP.

CHAP. XVIII.

Divers ways to make bread of all ſorts of Corn and Pulſe.

ANtiently they made Bread of divers kinds of Corn and Pulſe, it would be needleſs to repeat them, for you may find them in the Books of the Antients, and here can be no error in making them. In *Campania* very ſweet bread is made of Millet: Alſo the people of *Sarmatia* are chiefly fed with this bread, and with the raw meal tempered with Mares-milk, or blood drawn out of the veins of their legs. The Ethiopians know no other Corn then Millet and Barley. Some parts of France uſe Panick, but chiefly Aquitane: But *Italy* about *Po*, adde Beans to it, without which they make nothing. The people of *Pontus* prefer no meat before Panick. Panick meal now adays is neglected by us and out of uſe, for it is dry and of ſmall nouriſhment; of Millet bread and cakes are made, but they are heavy and hard of digeſtion and clammy to eat. Unleſs they be eaten preſently when they are newly baked, or hot, elſe they become heavy and compact together. Of the *Indian Mais*, heavy bread is made and not pleaſant at all, very dry and earthly next to Millet: like to this is bread called Exſergo, that is alſo void of nutrimental juice. There was alſo of old bread called Ornidos, made of a certain ſeed of *Ethiopia*, ſo like Seſamum that it is hard to know them asunder. Alſo

Bread is made of Lupins,

The beſt kind was known alſo to the Antients; For *Didymus* teacheth how Lupins will grow ſweet, being three days infuſed in River or Sea-water, and when they grow mild they muſt be dried and laid aſide, and then the meal of them mingled with Barley-meal or Wheat-meal is fit to make bread. But we make it thus, Firſt the Lupins are ground in mills, and are made into flower: fifty pound of theſe are put into a wooden veſſel, and fair water is caſt upon them, that it may ſwim four fingers breadth above them; and it muſt be often ſtirred with a woodden ſtick, then let it ſettle till the water grow clear, and the meal ſink down, then ſtrain the water well, that no meal be loſt; and pour on water the ſecond time, and ſtir it as before; do ſo the third time till the meal and water be come ſweet, which will be done in one day if the water be often changed. As that is done, put the meal into a linnen cloth laid abroad, that the meal may be ſeperated with a wooden ſlice, and the water may run away through the cloth, and the meal may dry the better upon the cloth. In the mean time boil two pound of Rice, and being boil'd mingle them with the Lupins, divide the whole into two parts, and mingle one with the leaven and a hundred pound of wheat-meal, and make bread of it; let the other be ſet by with the leven till the next day, which being mingled again with wheat-meal, will make excellent bread, and will not taſte of Lupins. But you muſt uſe all diligence in the making of it, for if you make it not of the beſt meal, the bread will be naught, wherefore the work lies in the right preparation of it: For the worſe Corn or Pulſe you make it of, the more Corn muſt be taken to prepare it. After this manner it may be made of Tares and Vetches, and the ſavour of them is dulcified with water and mingling meal with them. Bread is made alſo of Peaſon, Chiches, Tarſes, Lentils, Beans, and chiefly of Acorns. But it is not unprofitable to make

Bread of Herbs,

If a man cut the Herb Clot-bur ſmall and grind it in a mill to very fine powder, and adde as much or a third part of wheat-meal to it, it will make good bread, that may be eaten when there is a famine; and I have heard that the poor eat it in ſome places, and it hurts them not, and that ſome in a ſiege have lived a moneth with ſuch bread.

CHAP.

CHAP. XIX.

How bread may be increaſed in weight.

NOw I ſhall ſhew how bread may be augmented; a thing very ſtrange and profitable, not onely to help in time of need, but it is good for the Houſholder, for with little meal he may nouriſh many, and fill their bellies; and that three wayes: For there be things that added to Corn, will increaſe the ſubſtance of the bread; other things are dry, and of a clammy nature, that will thicken the Element by refraction into the ſubſtance of bread. The laſt way is the life of the heat of it, whereby it waxes and grows as if it were alive. As much as is loſt by the bran taken from it, is added to it, by caſting water on it when it is ground, and in the other workmanſhip. Moreover, the baking of bread takes away a tenth part and a half of the weight. Let us ſee how our Anceſtors did by ſome Earth or

Chalk make their bread more weighty and white.

Pliny teacheth that Spelt will grow white by a kind of chalk, thus. Let this Spelt be of Beer-corn, which he called a ſeed; the corns of it are bruiſed in a wooden morter, for it will be ſpoiled and conſumed by the hardneſs of a ſtone: the beſt as it is well known, is made by thoſe that are condemned to bray in morters for their puniſhment. For the beſt there is an iron box, the hulls being then beaten off; again, with the ſame inſtruments the marrow of it being made bare, is broken; ſo are there made three kinds of this Spelt-meal, the fineſt, the ſecond ſort, and the third that is the courſeſt. But yet they are not white, which makes them excellent, yet now are theſe preſerved at Alexandria; after this, (it is very ſtrange) chalk is mingled with them, that paſſes both into the body and the colour of them, and makes them tender. You ſhall find this between Puteoli and Naples, on the Hill called Leucogæum. And there is extant a decree of *Drusus Auguſtus*, wherein he commanded to pay them at Naples yearly 20000 Seſtertia out of his Treaſury, drawing his Colony to Capua, and he aſſigns the cauſe, by reaſon that they of Campania affirmed that Spelt-meal could not be made without that ſtone.

Rice makes bread weigh.

It neither corrupts the taſte or goodneſs of the bread, but increaſeth both, and it brings it cloſer by one eighth part, for by a continual turning it, it will retain eth volatil meal; and from hence you ſhall ſee it coagulate, and when it is coagulated put leaven to it; but it muſt firſt grow cold, leſt the force of the coagulation ſhould be hindred. To binde this fugitive ſervant faſt, adde ſo much Wheat-meal as may faſten it well together, till you ſee there is enough, and you ſhall find it increaſed to the weight deſired. By this example

You may increaſe the weight of bread with Millet.

This is eaſily done, for it is dry, crumbles, and will not hang together, and is weak; let it be bruiſed with a wooden peſtle, and ſifted through a ſieve till the hulls be parted, as we ſee it done at Rome and at Florence; by this we hold it, that it flie not away by its hungry drineſs; then we mingle it with Wheat, and the air reflects back, and it will be converted into the ſubſtance of Alica, that you will think nothing taken from the taſte, colour or goodneſs, nor yet added to it. Nor will it be unpleaſant to ſee

Bread weigh more by adding milk to it.

This is an experiment of great profit and praiſe-worthy; for it adds weight and

whiteneſſe to bread, and makes it ſhort, being put in inſtead of water whilſt it is hot. I never taſted any thing more pleaſant or tender. I thought fit to adde this for the ſingular vertue of it, adding alſo ſuch things as we knew to be neceſſary for this art. But truly that is admirable; by the ſame

Wheat to increaſe the weight of Wheat.

This is done without any addition, for if we would, we could do this with many and almoſt infinite things, with any ſmall addition; but in this a leaven is drawn forth of the very ſubſtance of the Wheat, which being ſtrained, cleanſed and added to the ſame again, either by increaſing the ſubſtance of it, or by retracting the air into its ſubſtance, it will be much augmented: giving you this warning before-hand, that the augmenting heat muſt not be diminiſhed, but preſerved and increaſed, that all may depend on this. But an admirable work of Nature, and full of wonder it is, how it may be that

Wheat may increaſe out of it ſelf.

I cannot diſcover this, how it came into my mind, leſt it ſhould be made publike to every common fellow, and ignorant Animal. Yet not to conceal it from ingenious men, I ſhall hide it from theſe, and open it to thoſe. That our fore-fathers knew it not is clear, becauſe there is no ſuch thing mentioned in all their works of making bread. The whole buſineſſe conſiſts in this, that the Wheat-meal may be managed with the life of its heat, which is the off-ſpring of celeſtial fire. By nature it is of ſuch tenuity, that being raiſed with its heat, it will make the lump ſwell ſo much, that it will come up to the top of the veſſel; the next day caſt it into a Hutch, and adde more meal to it, which again being raiſed by its heat, and coming back again by the ſame, and meeting with the lump, as flowing back again, it joins into the refracted Elements, and ſo into clotters of meal. Do this thrice or four times, and ſo you may increaſe it continually, and this muſt be done in a ſtove, that the dewy ſpirit may be foſtered. I thought good to tell you alſo before, that you muſt not prick the lump, leſt the generative blaſt ſhould breath forth, and flie into the air, for ſo you will loſe your labour; and there muſt not want preſently a dewy vapour, which being carried into the air, and made to drop, may moiſten the lump, ſo you will rejoice at the wonderful increaſe: but you muſt be cunning in the manual application. Pray do not deſtroy by your negligence, what was invented by the careful ingenuity of thoſe that tried it.

CHAP. XX.

How we may long endure hunger and thirſt.

THe Antients had ſome compoſitions to drive away hunger and thirſt, and they were very neceſſary both in times of Famine, and in wars. *Pliny* ſaith, ſome things being but taſted, will abate hunger and thirſt, and preſerve our forces, as Butter, Licoris, Hippace; and elſewhere, *Scythia* firſt produced that root which is called Scythia, and about Bæotia it grows very ſweet. And another, that is excellent againſt Convulſions, alſo it is a high commendation of it, that ſuch as have it in their mouths feel nor hunger nor thirſt; Hippace amongſt them doth the ſame, which effects the ſame in horſes alſo. And they report that with theſe two herbs the Scythians will faſt twelve dayes, and live without drink alſo; all which he tranſlated out of *Theophraſtus* firſt book. The Scythian Hippace is ſweet alſo, and ſome call it Dulcis; it grows by Mæotis. Amongſt other properties, it quencheth thirſt alſo, if it be held in the mouth. For which cauſe both with that

both with that, and with the other called equeſtris, men ſay, the Scythians will endure hunger and thirſt twelve dayes. Hence it appears that *Pliny* tranſlated all this out of *Theophraſtus*. But I think he erred, for Hippace ſignifies Cheeſe made of Mares milk, and is no herb. *Theodorus* tranſlated it Equeſtrem, as it were a root like Licoris, fit to drive away hunger and thirſt. For *Hippocrates* ſaith, the Scythian ſhepherds eat Hippace, but that is Mares Cheeſe: and elſewhere, The Scythians pour Mares milk into hollow veſſels of wood and ſhake it, and that froths with churming, and the fat of it they call butter, which ſwims on the top, that which is heavy ſinks to the bottom, they ſeparate this and dry it, when it is dry, they call it Hippace: the reaſon is, becauſe Mares milk nouriſheth exceedingly, and is as good as Cows milk. *Dioſcorides*, The weſt Indians uſe another compoſition alſo

To endure hunger and thirſt.

Of the herb called Tobacco, namely of the juice thereof, and the aſhes of Cockle ſhells they make little balls and dry them in the ſhade, and as they travel for three or four dayes they will hold one of them between their under lip and their teeth, and this they ſuck continually, and ſwallow down what they ſuck, and ſo all the day they feel neither hunger, thirſt, nor wearineſs; but we will teach another compoſition, which *Heron* mentions, and it was called

The Epimenidian compoſition, to endure hunger and thirſt.

For it was a medicament that nouriſhed much, and abated thirſt, and this was the food the beſiegers of Cities and the beſieged alſo lived on. It was called the Epimenidian compoſition, from the Sea-onion called Epimenidium, that is one of the ingredients of that compoſition; it was made thus, The ſquil was boiled and waſht with water, and dryed, and then cut into very ſmall pieces, then mingle ſeſamum a fift part, poppy a fifteenth part, make all theſe up with honey, as the beſt to make up the maſs, to mitigate it: divide the whole, as into great Olives, and take one of theſe about two of the clock, another about ten; and they felt no hurt by hunger, that uſed it. There is another compoſition of the ſame, that hath of Athenian ſeſamum half a Sextarius, of honey a half part, of oyle a Cotyle, and a Chœnice of ſweet Almonds mundified: the ſeſamum and Almonds muſt be dried, and ground, and winowed. then the ſquil muſt have the outſides taken off, and the roots and leaves muſt be cut into ſmall pieces, and put into a morter and bruiſed, till they be well moiſtified. then you muſt make up the ſquils with the like quantity of honey and of oyle, and put all into a pot, and ſet them in cold, and ſtir them well with a wooden ladle, till they be well mingled, when the lump is firm, it is good to cut it into little morſels, and he that eats one in the morning, another at night, hath meat enough. This medicament is good for an Army, for it is ſweet, and ſo fills a man and quencheth thirſt: we had this in an old Scholiaſt, a Manuſcript upon the book of *Heron*, in the Vatican Library. I ſaw the ſame compoſition in *Philo*, in his fifth book of wars, where he deſcribes ſuch like other things.

CHAP. XXI.

Of what fruits wines may be made.

NOw we ſhall ſpeak of fruits, of which wines may be made. And firſt our Anceſtors did do thus, but they had two wayes; for ſome were for Phyſicks, which are found plentifully in Phyſick books: others again were for ordinary uſe, and they were divers, and almoſt infinite, according as the differences of places and Nations are: for what is granted to one is denyed to another. Firſt

Wine of Dates.

Pliny ſaith that in the Eaſt they make wine of Dates, and he reckons up fifty kinds of Dates, and as many different wines from them; Cariotæ are the chief, full of juice, of which are made the principal wines in the Eaſt, they are naught for the head, and thence they have their name. The beſt are found in Judæa, chiefly about Jericho, yet thoſe of Archelaiis are well eſteemed, and of Phaſelis, and of Libias, valleyes of the ſame Country. The chiefeſt property they have is this, they are full of a white fat juice, and very ſweet, taſting like wine with honey. The wine will make one drunk, and the fruit alſo eaten largely. *Dioſcorides* teacheth thus; Put ripe Dates called Chydeæ, into a pitcher with a hole at bottom, and ſtopt with a pitched reed; ſhut the hole with linnen, and to fourty Sextarii pour on three gallons of water. If you would not have it ſo ſweet, five gallons will be ſufficient to pour on; after ten dayes take away the reed with the linnen, take the thick ſweet wine and ſet it up. Alſo wine is made

Of Figs.

Sotion relates it thus. Some make wine of green figs, filling half the veſſel with them, and the other half to the brim they fill with fair water, and they try ſtill by taſting; for when it taſts like wine, they ſtrain it and uſe it. It is made ſaith *Dioſcorides*, of ripe figs, and it is called Catorchites or Sycites, Chelidonian or Phœnician figs called Caricæ, are ſteeped in a pot with a hole in the bottom with a pitched reed, and the hole ſtopt with flax: to fourty Sextarii you muſt pour on three gallons of water, and if you will not have the wine ſo ſweet, pour on five gallons and it will do. After ten dayes the liquor is taken, and again the third time alſo the ſame meaſure of water wherein the figs were infuſed, is poured on; and in the like manner, after four or five dayes it is drawn off. Some to ſix Amphoræ thereof adde ten Sextarii of ſalt, that it may not early corrupt: others put Fennel and Thyme in the bottom, and the Caricæ on the top, and ſo in order, till the veſſel be full: alſo men make

Wine of Pears,

which from the Greek word for Pears is called *Apyres*, and from the Latin *Piery Palladius* ſaith it was thus. They are bruiſed and put in a very courſe bag of Canvas, and preſſed with weights, or in a Preſs. It laſts in the Winter, but in Summer comes it ſowrer. *Dioſcorides* will not have the Pears too ripe; the ſame way is made

Wine of Pomegranates.

Sotion makes wine of the grains of the Pomegranate, taking away what is in the middle of the grains. *Palladius* put the ripe grains well purged into a Date pail, and preſs them out with a ſcrue preſs, then boil them gently to half; when it is cold, put it into veſſels that are pitched or plaiſtered with Gipſum. Some do not boil the juice, but to every Sextarius they mingle one pound of honey, and put all in the ſaid veſſels and keep it. There is made

Wine of the Lote-tree fruit.

There is a kind of Lote without any inward kernel, which is as hard as a bone in the other kind: wine is preſſed alſo out of it like Mead, that will not laſt above ten dayes; *Nepos* ſaith the ſame from *Pliny*, *Athenæus* from *Polybius*. Wine is made of the Lote ſteeped in water and bruiſed, very pleaſant to the taſte as the beſt Mead is; it is drunk pure without water alſo, but it will not laſt above ten dayes, wherefore they make but little for uſe to laſt onely ſo long. Vineger is made alſo of it. And yet not much or good enough, yet there is made

Wine of Myrtle-berries and Cornels,

Out

Out of *Sotion*, who of the berries of Myrtles and Cornels when they are freſh, pounded and preſſed out, made wine. Now I ſhall ſhew how we may make

Wine of Corn.

Drink is made of Corn. *Dioſcorides* teacheth to make Beer of Barley, alſo a drink is made of Barley called Curmi, they uſe that drink oft-times for wine; the like drinks are wont to be made of Wheat. In Hiberia toward the weſt and in Britany; whence *Pliny*, of Corn drink is made: Beer in Egypt, called Zythum, in Spain Cælia and Ceria, Beer in France and other Provinces. In *Ariſtotles* book of drunkenneſs, thoſe that drink wine made of Barley till they be drunk fall upon their backs, they call that wine *πίνον*, but thoſe that are drunk with any other kind of drinks fall any way, on the right, or left hand, forward or backward, but thoſe that drink Piuum, fall onely upon their backs. Wine made of Barley they call Brytum. Sophocles in Triptolemo, and Æſchylus in Lycurgo. But *Hellanicus* ſaith, that Brytum is made in Farms out of roots. *Hecatæus* ſaith, that the Egyptians grinde Barley to make drink, and that the Macedonians drink Brytum made of Barley, and Parabia made of Millet, and Rice, ſaith *Athenæus*. Alſo wine is made of Rice; for ſaith *Ælianus*, when an Elephant fights in war, they give him not onely wine of grapes, but of Rice alſo. Now the ſame drink is made in the Northern Climates of Corn, and they call it Biera, but they put hops to it, for it cannot be made without; Barley and Wheat are infuſed in the decoction of it. We ſee that of Barley and Wheat ſteeped in water a drink is made that taſtes like wine, and of them I have made the beſt *aqua vitæ*. But theſe drinks of old were Phyſical, rather then to uſe as wine. But I ſhall ſhew how ſome drinks that are ſo like wine in taſte, that you would think they were wine indeed. And firſt

Wine of Honey.

To nine veſſels of water put eighteen pounds of Honey, into braſs Caldrons covered with Tin, and let them boil a long time, ſtirring all with wooden ladles, and wiping away the froth that riſeth with little bruſhes, pour it out, & put it into a wine veſſel, then take two pounds of red wine Tartar, and boil them in water till they be diſſolved, to which add an eighth part of a veſſel of vineger, that the loathſome and unpleaſing taſte of the ſweetneſs of Honey may be loſt, let theſe be mingled; then pour on two veſſels of the beſt wine, then let it ſettle; after ſome days ſtrain it through a hair-cloth ſtrainer, or one of cloth to cleanſe it from the filth and excrements. A liquor will run from this that will ſerve for ſparing, and to abate charge in a family, and it is good to drink in health and ſickneſs: cover it cloſe, and drink it. I ſhall ſhew you another way to make

Wine of Raiſins.

Pour into a braſs Caldron ſeven veſſels of water, put in two pounds of Raiſins, let them boil till they be waſted in the water, and the water be ſweet as Mead; if your kettle be too ſmall, do it at ſeveral times: then take your kettle from the fire, and when the liquor grows cold, ſtrain it gently forth; put up the ſtrained liquor in a wine veſſel, and pour into it a meaſure of the ſharpeſt red wine vineger to abate the ſweetneſs of the Raiſins, then add nine pound of Tartar finely powdered unto it, and pouring on a fourth part of the beſt wine, ſtop the veſſel cloſe when it is full, after one week uſe it. Another

Wine of Quinces.

Put into braſs Caldrons glazed with Tin a veſſel of new wine, and put thereto about fifty wild Quinces, namely ſuch as are full of ſtreeks and wrinkled, take out their kernels, cut the Quinces in peices like as you do Rape Roots, boil all at a gentle fire; when they have boild a while, take them off, and let them cool, pound the Quinces in a morter with a wooden peſtle, preſs them out with a preſs, put the juice preſſed forth of them the new wine, and ſet it up in a glazed earthen veſſel for a whole year. When wine is ſcarce and you have occaſion to uſe this, put

into

into a veſſel four parts of water, two of new wine, and one fourth part of the aforeſaid mixture, cover the veſſel and let it boil, and when it is clear ſuffer it. Of all theſe an amphora of vineger, a pound of honey, as much Tartar in powder, let them boil a while in a pot glazed with Nitre, and mingle them, and for every veſſel of water pour on an Amphora of wine, and cover all, and after twenty dayes uſe it: or take honey one pound, as much red wine Tartar, half a pound of Raiſins, two Amphoras of Vineger, let them boil in a pot, adde wine alſo to them, and it will be for drink. I ſhall adde the Northern drink

Wine called Metheglin.

The drink in Pannonia, Poland and England is more pleaſant and wholeſome then many wines are; it is made of twenty pound of good honey, and of water one hundred and twenty pound, ſkimming it till all comes to eighty pound, which being cold and tunned up into a wine veſſel, put in leaven of bread ſix ounces, or as much as will ſerve to make it work, and purifie it ſelf, and withal put into a bag, that hangs and may be put into the liquor, and not touch the bottom, of Cinnamon, graines of Paradiſe, Pepper, Ginger, Cloves two drams, one hand full of Elder flowers: let them ſtand in a wine Cellar all the Winter, in Summer let them fourty dayes in the Sun, till they taſte like wine, and the unpleaſant taſte of the honey be gone. But it will be more pleaſant if you add a third part of wine.

CHAP. XXII.

How vineger may be made divers wayes, and of what.

AFter wine it follows to ſpeak of vineger: Firſt, how our forefathers made it; then how of late years, that it may be made extream ſowre, which is not only good for a family, but is neceſſary for many Arts. Alſo there are ſome Countries where wine, and ſo vineger is ſcarce. Therefore in thoſe places divers men have uſed their wits to make it: wherefore to begin, we ſay that

Vineger may be made of the Fig-tree.

Out of *Columella*; A green fig muſt be taken very betimes, and alſo if it have rained, and the figs fall to the earth beaten down with ſhowres, gather thoſe figs and put them up in Hogs-heads or Amphora, and let them ferment there; then when it grows ſharp, and hath ſent out ſome liquor, what vineger there is ſtrain it out diligently, and pour it into a ſweet pitched veſſel. This yields the beſt ſharp vineger, and it will never grow muſty or hoary, if it be not ſet in too moiſt a place. Some to make more quantity, mingle water with the figs, and then they adde to them the ripeſt new figs, and they let them conſume in that liquor, until it taſt ſharp enough like vineger, then they ſtrain all through ruſhy baskets, or withie bags; and they boil this vineger till they have taken off all the froth, and filth from it. Then they adde ſome terrefied ſalt, and that hinders worms and other vermine to breed in it. *Caſſianus* makes it thus: Put into a veſſel old figs, terrefied Barley, and the internal parts of Citrons. Stir it often and diligently, and when they are putrified and ſoaked, ſtrain them out, and uſe them. *Apuleius*, They make vineger of figs, wet upon the Trees, and caſt into water to putrifie, *Dioſcorides*, The liquor of figs ſteeped grows ſharp as vineger, and is uſed for it. There is made alſo

Vineger of Dates.

To Date wine we ſpeak of, ſome adde water, and receive it again; and they do this three, four, five or ſix times, and at laſt it grows ſowre. From the ſame, *Pliny* teacheth to make

Vineger of honey.

You muſt waſh your honey veſſels, or hives in water, with this decoction is made the moſt wholeſome vineger. *Palladius* teacheth the way to make

Vineger

Vineger of Pears.

wild Pears are ſuch as are ſharp and ripe, are kept three dayes in a heap, then they are put into a veſſel, and fountain or river water is put to them, the veſſel is left covered thirty dayes, then as much vineger as is taken out for uſe, ſo much water is put in to repair it. *Caſſianus* makes

Vineger of Peaches.

Put ſoft delicate Peaches into a veſſel, and adde parched Barley to them, let them putrifie for one day, then ſtrain them out, and uſe it. We may from *Caſſianus* make

Vineger without wine.

If you boil Gypſum and ſea-water, and then mingle it with River water, and uſe it being ſtrained. But if you will

Turn wine into vineger, and contrarily vineger into wine,

Caſſianus hath it. He puts Beet roots bruiſed into wine, it will be vineger when three hours are over. But if he would reſtore it again as it was, he puts in Cabbage roots. So alſo

To make the ſame.

We may do it another way and quickly: Caſt into wine, Salt, Pepper and ſowre leaven, mingle them and they will ſoon make it vineger. But to do it more quickly quench in it often a red hot brick or piece of ſteel; alſo provide for that unripe Medlars, Cornels, Mulberries and Plums. But *Sotion* ſhews to make

Sharp vineger of new wine.

Dry the mother of wine of grapes at the Sun, and put them into new wine, adding a few ſowre grapes thereto and it will make ſharp vineger that will be for uſe after ſeven dayes. or put in pellitory of Spain and it will be ſharp. Moreover, if you boil a fourth or fifth part of vineger at the fire, & put that to the reſt, and ſet all eight days in the Sun, you ſhall have moſt ſharp and pleaſant wine. The roots of old graſs, and Raiſins, and the leaves of a wild Pear-tree bruiſed, and the root of the bramble, and whey of milk, burnt Acorns, Prunes roſted, and the decoctions of Chiches, and pot-ſheards red hot, all of theſe put ſeverally into vineger, will make it tart. *Apuleius* teacheth

To double the quantity of vineger.

Take a good meaſure of Vineger, about a Metreta, and to that adde one Metreta of Sea-water boiled to half, mingle them and ſet them aſide in a veſſel. Some ſteep Barley, and ſtrain it, and of that juice they mingle one Metreta, and they ſtir them together, and they caſt in torrefied ſalt when it is yet hot, a good quantity, then they cover the veſſel, and let it ſtand eight dayes. But I uſe to make it thus,

Vineger of cluſters of grapes preſſed forth.

After the Vintage, we caſt in the cluſters when the wine is preſſed forth into a wooden veſſel, and we pour upon them a quantity of water, and it will be vineger when a week is over. Moreover we cut the tendrels from Vines, and bruiſe them, and put water to them, and it will be vineger. Alſo thus,

Ill wine is turned to vineger.

When the bunches of grapes are preſſed forth, lay them between two wooden bowls, not very thick together, let them grow hot for four days; then pour on them ſo much naughty wine as may cover them, let them alone 24 hours, then ſtrain them into another wooden bowl, and after ſo many hours, put them into another bowl, and do ſo till it be turned into moſt ſharp white vineger; and if you would make more of the ſame cluſters, pour on upon them ſome ſharp vineger, and let them alone till they be extream ſharp and ſowre, then take that out and pour on ill wine, and do as you did. Laſtly preſs thoſe cluſters out in a preſs, and you ſhall recover as great quantity as of the wine that was ſpent.

CHAP.

CHAP. XXIII.

How the defects of wine may be managed and reſtored.

OUr forefathers found out many remedies to preſerve wine, and in our dayes we have taken no leſs pains. For wine is eaſily corrupted, and takes to it ſelf many ſtrange qualities. *Paxamus* ſaith, wine either grows ſowre or dead about the Solſtices, and when the ſeven ſtars ſet, or when the dog ſtar cauſeth heat, and when it is extream cold, or hot, or rainy, or windy, or when it thunders. We ſhall ſhew remedies for all theſe; Firſt, we ſhall lay down out of *Africanus*, the ſigns to know wines that will laſt, or will corrupt. When you have put your wine into a veſſel, after ſome time change the veſſel, and look well on the Lees, for thence ſhall you know what the wine is, proving it by ſmelling to it, whether it corrupt, or weevils breed in it, theſe are ſigns it putrifies. Others take wine out of the middle of the veſſel, they heat it, and when it is cold they taſte of it, and they judge of the wine by the ſavour, ſome by the ſmell of the cover; a ſtrong taſte is the beſt ſign, a watry the worſt, ſharpneſs of duration, weakneſs of corrupting. The ſigns muſt be taken at the times to be feared, we mentioned. But to come to the remedies, we ſhall ſhew how

To mend weak wine.

The wine will be weak, when it begins to breath forth that force of heat; for when the ſoul of it is breathed forth, the wine grows immediately ſowre: vineger is the carcaſſe of wine. Then we may preſently prevent it by adding *aqua vitæ* to it, for by that it may put on a new ſoul: the meaſure will be the fourth part of a pound for a veſſel. Another remedy will be

That wine may not grow hot.

In the Summer Solſtice wine grows hot by the hot weather, and is ſpoiled: then put quick-ſilver into a glaſs-viol well ſtopt, and hang it in the middle of the veſſel, and the coldneſs of it will keep the wine from heating. The quantity is two pound for great veſſels; for when the air is hot, the external heat draws forth the inward heat, and when that is gone, it is ſpoiled. We

That wine may not exhale.

uſe this remedy. The veſſel being full, we pour oyle upon it, and cover it, for oyle keeps the ſpirits from evaporating, which I ſee is now uſed for all liquors that they may not be perverted. Wines ſometimes are troubled: But

To clear wines,

Fronto bids us do thus. Caſt three whites of egges into a large earthen diſh and beat them, that they may froth; put ſome white ſalt to them, that they may be exceeding white, and pour them into a veſſel full of wine, for ſalt and the white of an egge will make all thick liquors clear, but as many Dolia or ſuch meaſures as there are in the veſſel, ſo many whites of egges muſt you have, to be mingled again with ſo many ounces of ſalt, but you muſt ſtir the mixture with a ſtick, and in four dayes it will grow clear. Alſo it is done

That wines may not corrupt.

I ſaid that ſalt keeps all things from corrupting: wherefore for every Dolium, powder one ounce of Allome, and put it into the wine veſſel with the wine, for it will keep it from corrupting. The ſame is done if you put in one ounce of common ſalt, or half one, half the other: Alſo brimſtone hinders putrefaction. Wherefore if you ſhall adde to eight ounces of Allome or of ſalt

Salt, four ounces of brimſtone, you ſhall do well. The Antients were wont to preſerve wine, by adding Salt or ſea-water to it, and it would continue along time. *Columella* teacheth thus, when the winds are quiet you muſt take water out of the deep ſea: when it is very calm, and boyl it to thirds, adding to it, if you pleaſe, ſome ſpices. There are many ordinary things, but we let them paſs.

CHAP. XXIV.

How Oyl may be made of divers things.

IT is an excellent thing to ſhew the diverſity of ways to make Oyl. That if Olives ſhould ever be ſcarce, yet we might know how to draw Oyl from many kinds of fruits and ſeeds. And ſome of theſe ways that came from the Antients, yet onely the beſt and ſuch as are our inventions. Wherefore to begin, We ſay that

Oyl may be made of Ricinus, call'd Cicinum.

Dioſcorides makes it thus. Let ripe Ricini as many as you pleaſe, wither in the hot Sun, and be laid upon hurdles: let them be ſo long in the Sun, till the outward ſhell break and fall off. Take the fleſh of them and bruiſe it in a morter diligently, then put it into a Caldron glazed with Tin that is full of water: put fire under and boil them, and when they have yielded their inbred juyce, take the veſſel from the fire, and with a ſhell ſkim off the Oyl on the top, and keep it. But in Egypt where the cuſtom of it is more common: for they cleanſe the Ricini and put them into a Mill, and being well grownd, they preſs them in a preſs through a basket. *Pliny* ſaith, They muſt be boiled in water, and the Oyl that ſwims on the top muſt be taken off. But in Egypt where there is plenty of it, without fire, and water ſprinkled with Salt, it is ill for to eat, but good for Candles. But we collected them in *September*, for then is the time to gather them, with it parts from a prickly cover and a coat that holds the ſeed in it; it is eaſily cleanſed in a hot Caldron. The weight of Oyl is half as much as the ſeed, but it muſt be twice knocked, and twice preſſed. *Palladius* ſhews how

Oyl of Maſtick is made,

gather many Grains of the Maſtick-tree, and let them lye in a heap for a day and a night: Then put a basket full of thoſe Berries into any veſſel, and pouring hot water thereto, tread them and preſs them forth. Then from that humour that runs forth of them, the Oyl of Maſtick that ſwims on the top is poured off. But remember leſt the cold might hold it there, to pour hot water often on. For thus we ſee it made with us, and all the Country of Surrentum: alſo, ſo is made

Oyl of Turpentine,

as *Damageron* teacheth. The fruit of Turpentine is grownd in a Mill, as the Olives are, and is preſſed out, and ſo it ſends forth Oyl. The kernels ſerve to feed hogs and to burn. Likewiſe

Oyl of Bays,

Boil Bay-berries in water, the ſhels yield a certain fat, it is forced out by cruſhing them in the hands, then gather the Oyl into horns. *Palladius* almoſt as *Dioſcorides*, in *January* boil many Bay-berries, that are ripe and full, in hot water, and when they have boyl'd long, the watry oyl that ſwims on the top that comes

from them, you ſhall gently pour off into veſſels, driving it eaſily with feathers. The Indians make as it is ſaid

Oyl of Seſamon.

It is made as we ſaid before, it ſends forth excellent Oyl abundantly. There is made

Oyl of the Plane-Tree.

Pliny, For want ſometimes they are forced to make Oyl for candles, of the Plane-tree berries ſoaked in water and ſalt, but it is very little as I proved. *Pliny* ſaith the Indians make

Oyl of Cheſ-nuts,

which I think very difficult, for but a little will come from them, as you ſhall find if you try. He ſaid alſo, That *Gallia Ciſalpina* made

Oyl of Acorns of the Oak

to ſerve for lights; but we can make very little. Alſo the Ancients uſed to make

Oyl of Wallnuts,

that they preſſed from the Wallnuts, unſavoury and of a heavy taſte: for if there be any rottenneſs in the kernel, the whole manner is ſpoil'd. Now *Gallia Ciſalpina* makes it for to eat, and for lights alſo. For lights, by parting the naughty Nuts from the ſound; but the beſt ſerves for to eat at ſecond courſes. Theſe therefore are to eat, and thoſe for lights, they burn cleer, and there is nothing that yields more Oyl. For it turns almoſt all to Oyl, for one pound of cleanſed Nuts will yield almoſt ten ounces of Oyl. Now follows

Oyl of ſweet Almonds.

Oyl of ſweet Almonds is beſt for food, and of bitter, for Phyſick; and of old it was made with great diligence. *Dioſcorides* ſhews the way how half a buſhel of bitter Nuts cleanſed and dried, are pounded in a morter with a wooden peſtle into lumps, then a ſextarius of ſeething water is poured on, and when for half an hour the moiſture is drunk in, they are beaten more violently then before; then is it preſſed between boards, and what ſticks to the fingers is collected with ſhells. The Nuts being preſſed again, a Hemina of water is ſprinkled on them, and when they have drank that up, they do as before; every buſhel yields an Hemina. With us it is commonly drawn out the ſame way. Theſe are the Oyls of the Antients. Now we ſhall proceed with our Oyls: Next follows

Oyl of ſmall Nuts.

They yield abundance of ſweet ſented excellent Oyl, which all may uſe alſo for meats: one pound of the cleanſed Nuts will yield eight ounces of Oyl, which former times were ignorant of.

Oyl of Piſtaches

ſerve for Meat and Phyſicks. Out of

Pine kirnels Oyl is made

They are cull'd, and the naughty ones ſerve for lights; but the Oyl that comes from the beſt, is for to eat, and for Phyſick; very much is extracted. I ſaw it at Ravenna. But

Oyl of Beech,

the beſt of all is preſſed out in abundance, for meats and for lights. It burns very cleer, and taſtes as ſweet Almonds, and the whole Nut almoſt goes into Oyl, as

as the Wallnut doth. The elder the Maſt is, the more Oyl it yields, and the Lees of the Oyl is excellent to fat Oxen and Hogs. They are ſoon gathered, cleanſed, bruiſed and preſſed: We preſſed alſo

Oyl from the baſtard Sycomore,

as they call it; for it is abundant in ſeed, and in winter the boughs of it are ſeen loaded with ſeed onely. In *February* we collected it and crumbled it, the ſhell is broken into ſix or ſeven parts, the kernels are like a Pear, they are bruiſed and heated in a pan, then put into a preſs, and they yield their Oyl: They make clear light in lamps, and the ſeed yields a fourth part of Oyl. There is drawn

Oyl out of the Sanguine Tree

for lights. About the middle of *September* the ripe berries are taken forth of the cluſters, let them dry a few days, bruiſe them, and let them boyl in water in a braſs kettle for one hour, then put them into the preſs, you ſhall have green coloured Oyl, about a ſeventh part of the ſeed. The Mountainous people uſe it. There is preſſed

Oyl out of the Grapes or Raiſins,

The Greeks call'd theſe Gigarta: *Ciſalpina Gallia* makes oyl of them, bruiſed, heat, and preſſed in a preſs, but it is very little fit for lights, becauſe it burns exceeding cleer. There is much in Egypt

Oyl of Radiſh-ſeed

made: they uſe it to ſeaſon their meats, and boil it with them. But *Ciſalpina Gallia* preſſeth Oyl out of Radiſh-ſeed, and Rape-ſeed: Rapes are pulled up onely in *November*, but they are covered with ſand together with their leaves. They are planten in *March*, that they may ſeed in *May*. For unleſs they be pulled up, they freeze with winter cold. But there is another kind of Rape that is ſowed in *July*; it is weeded, it comes forth in the ſpring, in *May* it yields ſeed: out of a quarter of a buſhel of it, eighteen pounds of Oyl are drawn; it is good for lights, and for common people to eat. If you ſow a whole Acre with this ſeed, you ſhall have five load of ſeed, and of every load you may make two hundred pounds of Oyl: it is onely plow'd and weeded. Alſo

Oyl is made of the ſeed of Cameline.

It is made for lights, but thoſe of Lombardy make great plenty of a golden-coloured Oyl of a ſeed like to this, called Dradella. It hath plaited leaves as wild Rocher, which they ſowe amongſt Pulſe. The ſame may be ſaid of the ſeeds of Nettles, Muſtard, Flax, Rice.

CHAP. XXV.

How a Houſholder may provide himſelf with many ſorts of Thread.

NOw ſhall I ſpeak of many ſorts of Yarn, becauſe this may much help the Houſehold, for the Houſwife hath always need thereof. Our Anceſtors uſed Hemp and Flax; for thus they made

Yarn of Flax:

yet there needs no example, the Thread is ſo common. I will ſpeak of thoſe that follow, and of other inventions. *Pliny*. Flax is known to be ripe two ways, when the ſeed ſmells, or looks yellow; then it is pulled up and bound in handfuls, and dried in the Sun, letting it hang with the roots upwards for one day: Then five of theſe bundles ſtanding with their tops one againſt another, that the ſeed may fall in the middle. Then after Wheat-harveſt, the

the branches are laid in the water that is warm with the Sun, they are kept down by ſome weight and ſoaked there, and again, as before, turn'd up-ſide down they are dried in the Sun. Then being dried, they are bruiſed on with a flax-hammer; that which was next the rind is call'd hard, or the worſt flax, and it is fit for to make weiks for Candles, yet that is kemmed with hackes, till all the membrans be pilled clean. The art of kembing and making of it, is, out of fifty pound of Flax-bundles, to make fifteen pound of Flax. Then again it is poliſhed in Thread, it is often beat upon a hard ſtone with water, and when it is woven it is bruiſed again with Beetles, and the more you beat it, the better it is. Alſo there is made

Thread of Hemp,

Hemp is excellent for ropes. Hemp is plucked up after the Vintage, but it is cleanſed and pill'd with great labour. There are three ſorts of it, that next the rind is the worſt, and that next the pith, the middlemoſt is the beſt, which is called Meſa: Another

To make Thread of Broom,

It is broken and pull'd from the Ides of *May*, until the Ides in *June*, this is the time when it is ripe. When it is pull'd, the bundles are ſet in heaps for two days to take the wind; on the third day it is opened and ſpread in the Sun, and is dried, and then again it is brought into the houſe in bundles. Afterwards it is well ſteep'd in ſea-water, or other water where that is wanting. Then being dried in the Sun again, it is watered, if we have preſently need of it, if it be wet with hot water in a veſſel, it will be the ſhorter way. But it muſt be heat to make it good, for the freſh nor ſea-water cannot ſoften it enough. Ropes of Hemp are preferred when they are dry, but Broom is preferved wet, to make good the dryneſs of the ground it grows on. The upper part of Egypt toward *Arabia*, makes linnen of Cotten. *Aſia* makes Flax of Spaniſh Broom, eſpecially for Fiſhers nets to laſt long; the Shrub muſt be ſoaked for ten days. And ſo every Countrey hath its Thread made of divers Plants and Shrubs. We know that there is made

Thread of Nettles,

amongſt the Northern people, and it is very fine and white: alſo there is made

Thread of Aloes in America,

it is hard, white, and moſt perfect. I ſhall deſcribe it by their relation, becauſe the extream parts are full of prickles, we ſtrike them off that they may not hinder us, and we cut the branches into long pieces long ways, that the ſubſtance under the rind may be the better taken away; then two Poles of wood are faſtned in the earth, croſſing one the other in the middle like a croſs; theſe are held faſt with the left hand, to make them hold faſt together, and with the right the foreſaid pieces or fillets are taken by one end and drawn over the croſs, that the inward part may part from the wooddy part, and the Flax from the ſubſtance, and then they are kembed ſo often, till they become white, pure, nervous, as Fiddle or Harp-ſtrings, then are they waſhed, dried, and laid up. In thirteen years after that it is planted, the leaves grow very long even twenty foot, the ſtalk riſeth in the middle forty foot long. Then the top is adorned with flowers and bears fruit: I ſaw this at Rome, and I never remember that I ſaw any thing more beautiful. I ſhall now ſpeak of Flax call'd Asbeſtinum. *Pliny* ſaith there is Flax alſo found, That fire will not conſume; they call it live-Flax, and I have ſeen Napkins and Table-clothes burning in the fire, at Feaſts, and they were better cleanſed of filth with the fire, then they could be by water: Wherefore of this they made Coats for Kings funerals, to keep the aſhes of the Body from other aſhes. It grows in India in the deſarts and ſcorched places with the Sun, where no rain falls; but there are terrible creatures and ſerpents, and this is preſerved by burning; it is hard to be found, and difficult to wear, becauſe it is ſo ſhort: when it is found it is as dear as the moſt precious Pearls. The Greeks call it Asbeſtinum from the nature of it, So ſaith *Pliny*, out of which words it is plain that he

he knew not the Stone Asbeſtinum, when he ſaid that it was hard to find, and difficult to wear for the ſhortneſs of it, for it is kembed and ſpun by every woman almoſt, if ſhe be not ignorant of it, as I ſaw at Venice, a woman of Cyprus and another of Valentia, that ſhewed me it in great abundance in the Arſenal: Hoſpital. It is an excellent ſecret, very rare and profitable, though few know it of our times: but I have freely communicated it, though it cannot be had, but at great rates.

CHAP. XXVI.

To hatch Eggs without a Hen.

NOw ſhall I ſhew how without a Hen, Eggs of Hens and other Birds may be hatcht in ſummer or winter, ſo that if any ſick people deſire to eat Chickens then, they may have them. Bird Eggs are hatched with heat, either of the ſame Bird or of others, as the heat of man, of the Sun, or fire; for I have ſeen Hens ſit on Geeſe, Ducks, and Peacocks Eggs, and Pigeons ſit on Hen Eggs, and a Cuckow to ſit upon any of them. And I have ſeen women to foſter and hatch Eggs between their breſts in their boſoms, and under their arm-pits. *Livia Auguſta* when ſhe was young and great with childe of *Nero*, by *Cæſar Tiberius*, becauſe ſhe earneſtly deſired to bring firſt a boy, ſhe made uſe of this Omen to try it by, for ſhe foſtered an Egge in her boſom, and when ſhe muſt lay it aſide, ſhe put it into her nurſes boſom, that the heat might not abate, *Pliny*. But *Ariſtotle* ſaith that Bird Eggs, and Eggs of foreſooted Beaſts are ripened by the incubation of the dam; for all theſe lay in the earth, and their Eggs are hatched by the warmth of the earth. For if foreſooted Beaſts that lay Eggs came often where they are, that is more to preſerve and keep them then otherwiſe. And again, Eggs are hatcht by ſitting. It is Natures way, but Eggs are not onely ſo hatched, but of their own accord in the earth, as in Egypt covered with dung they will bring Chickens. *Diodorus Siculus de Egyptiis.* Some are found out by mans induſtry, by thoſe that keep Birds and Geeſe; beſides, the ways that others have to produce them, that they may have Birds that are ſtrange, and great numbers of them: for Birds do not ſit upon their Eggs, but they by their skill hatch the Eggs themſelves. At Syracuſe a certain drunken companion put Eggs under the earth in mats, and he would not leave off drinking till the Eggs were hatcht. In Egypt about grand *Cayro*, Eggs are artificially hatcht; they make an Oven with many holes, into which they put Eggs of divers kinds, as Gooſe eggs, Hen Eggs, and of other Birds; they cover the Oven with hot dung, and if need be they make a fire round about it, ſo are the Eggs hatcht at their due times. *Paulus Jovius* in his Book of his Hiſtories. In Egypt there is abundance of Hen Chickens: For Hens do not there ſit on their Eggs, but they are hatcht in Ovens by a gentle heat, that by a an admirable and compendious art, Chickens are hatcht in very few days and bred up, which they ſell not by tale, but by meaſure. They make the meaſure without a bottom, and when it is full they take it away. And in the Iſland of Malta in Sicily, they make an Oven, where into they put Eggs of divers Fowls, as of Hens, Geeſe, then they make a fire round about, and the Eggs grew ripe at times. But let us ſee how our Anceſtors hatched their Eggs, *Democritus* teacheth

If a Hen do not ſit, how ſhe may have many Chickens,

The day you ſet your Hen upon Eggs, take Hens dung, pound it and ſift it, and put it into a hollow veſſel with a great belly, lay Hens feathers round about. Then lay your Eggs upright in it, ſo that the ſharp end may be uppermoſt; and then of the ſame dung, ſprinkle ſo much on them till the Eggs be covered. But when your Eggs have lain ſo covered for two or three days, turn them afterwards every day, let not one touch the other, that they may heat alike. But after the twenty day when the Chickens begin to be hatcht, you ſhall find thoſe that are in the bottom to be cracht round, for this reaſon you muſt write down the day they were ſet, leſt you miſtake the time: Wherefore on the twentieth day, taking of the ſhell, put the Chickens into a pen and be tender of them. Bring a Hen to them which is beſt to order

it:

it: yet I tried this moſt diligently, and it took no effect, nor can I tell how it ſhould be done. They that commend the Oven, do not teach the manner how it ſhould be done. But what I have done my ſelf, and I have ſeen others do, I ſhall briefly relate, that with little labour and without Hens, any one may

Hatch Eggs in a hot Oven.

Make a veſſel of Wood like a Hogſhead, let it be round, and the Diameter ſo long as your arm is, that you thruſt in, that you may lay and turn the Eggs, let it be four foot in Altitude. This we divide by three boards within into four parts: Let the firſt be a foot and half, the ſecond little above a foot, the third a foot, and the fourth leaſt of all. Let every concavity divided with boards have a little door thereto, ſo large as you may thruſt in your arm, and its ſhut to open and ſhut at pleaſure. Let the firſt and ſecond loft be made of thin boards, or wrought with twigs, let the third be of braſs arched, and the fourth of ſolid wood. Let the firſt and ſecond ſtage have a hole in the centre three fingers broad, through which muſt paſs a brazen or iron pipe tinned over, that muſt come half a foot above the ſecond ſtory, and ſo in the lower moſt, but in the bottom the orifice muſt be wider, like a Pyramis or funnel, that it can fitly receive the heat of the flame of a candle put under it; in the ſecond ſtory let the pipe be perforated about the top, that the heat breathing forth thence, the place may be kept warm, and the Eggs may be hot in the upper part, as they are under the Hen. Above theſe three rooms ſtrew ſaw-duſt, which I thinks is beſt to cover them: Let the ſaw-duſt be higheſt about the ſides of the Hogſhead, but leſs in the middle; in the bottom where the pipe is lower, that the Eggs that lye upon it may receive the heat that comes from the pipe every way: In the third ſtory where the pipe ends, let it be preſſed down about the ſides, and higher in the middle about the pipe, let a linnen cloth cover the ſaw-duſt, a fine cloth, that if it be foul'd it may be waſht again, and the Chicken hatcht may go upon it. Lay upon every ſtory a hundred Eggs, more or leſs, let the great end of the Eggs lye downwards, the ſharp end upwards. The walls of the Hogſhead that are above the ſaw-duſt within the concavities, and the upper part of the ſtory muſt be covered with ſheep skins, that their warmth may keep in the heat: In the lower concavity under the Tunnel, muſt a light lamp be placed, at firſt with two weiks, in the end with three, in ſummer; but at beginning of winter, firſt with three, and laſt with four or five: Let the light fall upon the middle of the Tunnel, that the heat aſcending by the pipe, the rooms may heat all alike. The place where this veſſel ſtands muſt be warm and ſtand in a by place; in the lower part where the lamp is lighted, you muſt lay no Eggs, for that heat there will not hatch them. But where the Chickens are wet when they are firſt hatched, ſhut them in here to dry them by the warm heat of the lamp, marking twice or thrice every day whether the heat abate, be warm or very hot. We ſhall know it thus, take an Egg out of the place, and lay it on your Eye, for that will try it well: if it be too hot for you, the heat is great, if you feel it not, it is weak; a ſtrong heat will hatch them, but a weak will make them addle. So you muſt adde or take away from your lamp, to make the light adequate & proportionable: after the fourth day that the Eggs begin to be warmed, take them out of the cells, and not ſhaking them hard, hold them gently againſt the Sun beams or light of a candle, and ſee whether they be not addle, for if you diſcern any fibres or bloody matter run about the Egg, it is good; but if it be clear and tranſparent, it is naught, put another Egg in the place of it: All that are good muſt be daily turned at the lamp heat, and turn them round as the Hen is wont to do. We need not fear ſpoiling the Eggs, or if any man do handle them gently; in ſummer after nineteen or twenty days, or in winter after twenty five or twenty eight days, you ſhall take the Eggs in your hand, and hold them againſt the Sun, and ſee how the Chickens beak ſtands, there break the ſhell, and by the hole of the Egg take the Chicken by the beak and pull out its head; then lay it in its place again, for the Chicken will come forth it ſelf, and when it is come out, put it in the lower cell as I ſaid: But let the lamp ſtand ſomething from the parement, leſt the Chickens allured by the light, ſhould pick at it and be burnt by it: And if you do work

work diligently as I have ſhewed you, in three hundred Eggs you ſhall hardly loſe ten or twenty at moſt. But becauſe they are hatcht without the dam, I muſt ſhew how to make

A Cock foſter Chickens as the Hen doth,

For they would die, if none did keep them. But a Cock or Capon will perform what the Hen ſhould; do but ſhew him the Chicken, and ſtroke him gently on the back, and give him meat out of your hands often, that he may become tame. Then pull the feathers off of his breſt, and rub him with Netties, for in a few hours, not to ſay days, he will take care of the Chickens ſo well and give them their meat, that no Hen did ever do it, as he will.

THE

THE

FIFTH BOOK

OF

Natural Magick:

Which treateth of Alchymy; ſhewing how Metals may be altered and transformed, one into another.

The Proeme.

WE are now come (according to that order which we propoſed unto our ſelves in the beginning) to thoſe experiments which are commonly called by the name of Alchymy matters, wherein not onely a great part of the world is much converſant, but alſo every one is very deſirous to be a practitioner in them, and doth thirſt after them with an unquenchable luſt. Wherefore we are conſtrained to ſpeak ſomething concerning this Subject the rather, becauſe many rude and unskilful men, being drawn on, partly by the hope of gain, which they looked for by it, and partly by the pleaſure and delight which they did take in it, have beſtowed themſelves in theſe experiments to the great ſlander both of the Art it ſelf, and alſo of the profeſſors thereof; ſo that now adays, a man cannot handle it without the ſcorn and obloquy of the world, becauſe of the diſgrace and contempt, which thoſe idiots have brought upon it. For whilſt they, being altogether ignorant of the Principles of theſe things, have labored to make ſophiſtical and counterfeit gold, they have utterly miſcarried in their endeavours, and waſted all their ſubſtance, and quite undone themſelves, and ſo were deluded by that vain hope of Gold, which ſet them on work. Demetrius Phalereus *ſaid very well of theſe men, That which they ſhould have gotten, ſaith he, they did not get, & that which they had in their own poſſeſſion, they loſt; and ſo, whereas they hoped to work a metamorphoſis or alteration in the Metals, the alteration and change hath lighted heavily upon themſelves, in reſpect of their own eſtate: and when they have thus overthrown themſelves, they have no other comfort left them but onely this, to broach many lies and counterfeit devices, whereby they may likewiſe deceive others, and draw them into the very ſame lurches which themſelves have before fallen into. And ſurely the deſire partly of the Art it ſelf, and partly of the great gain which many men hoped after by the ſame, hath filled the world with ſo many Books, and ſuch an infinite number of lies, that there is ſcarce any other matter in the like requeſt; ſo that it was very well done of* Diocleſian *the Emperour, and it was high time for him ſo to do, to eſtabliſh a Decree, that all ſuch lying Books that were written concerning that matter, ſhould be caſt into the fire and burnt to aſhes. Thus was an excellent good Art diſcredited and diſgraced by reaſon that they abuſed it; which falls out alſo in many other better things then this is. The Art of it ſelf is not to be ſet at nought, but rather to be embraced and much to be ſought after; eſpecially by ſuch as apply their minds to Philoſophy, and to the ſearching out of the ſecrecies of Nature: for they ſhall find in it many things which they will wonder at, and ſuch as are exceeding neceſſary for the uſe of men: and when they ſhall behold the experience of many kinds of tranſmutations and ſundry effects, it will be no ſmall delight unto them; and beſides, it will ſhew them the way to profounder and worthier matters, ſuch as the beſt and ſoundeſt Philoſophers have not been aſhamed to ſearch into, and to handle in their writings. I do not here promiſe any golden mountains, as they ſay, nor yet that Philoſophers ſtone, which the world hath ſo great an opinion of, and hath been bragged of in many ages, and happily attained unto by ſome; neither yet do I promiſe here that golden liquor, whereof if any man do drink, it is ſuppoſed that it will make him to be immortal; but it is a meer dream, for ſeeing that the world it ſelf is variable and ſubject to alteration, therefore it cannot be but that whatſoever the world yields, ſhould likewiſe be ſubject to deſtruction; ſo that to promiſe or to undertake*

take any ſuch matters as theſe are, it were but raſhneſs and meer fooliſhneſs. But the things which we purpoſe to diſcourſe of and to deliver, are theſe which hereafter follow; and I would requeſt the Readers to take them in good part, and to content themſelves with theſe; leſt if they attempt to proceed to further experiments herein, they prove themſelves as fooliſh and as mad as thoſe which we have ſpoken of before. Theſe things which here you ſhall find, I my ſelf have ſeen, and proved by experience, and therefore I am the bolder to ſet them abroach to the view of the whole world.

Chap. I.

Of Tin, and how it may be converted into a more excellent Mettal.

Inne doth counterfeit and reſemble Silver; and there is great amity and agreement betwixt theſe two Mettals in reſpect of their colour. The Nature and the colour of Tinne is ſuch, that it will whiten all other Mettals; but it makes them brickle and eaſie to be knapt in ſunder: onely Lead is free from this power of Tinne: but he that can skilfully make a medley of this Mettal with others, may thereby attain to many pretty ſecrecies. Wherefore, we will endeavor to counterfeit Silver as neer as we can: A matter which may be eaſily effected, if we can tell how to aboliſh and utterly deſtroy thoſe imperfections which are found in Tinne, whereby it is to be diſcerned from Siver. The imperfections are theſe: Firſt, it is wont to make a creaking noiſe, and craſheth more then Silver doth: Secondly, it doth not ring ſo pleaſantly as Silver, but hath a duller ſound: Thirdly, it is of a more pale and wanne colour: And laſtly, it is more ſoft and tender; for if it be put into the fire, it is not firſt red hot before it be melted, as Silver will be; but it clings faſt to the fire, and is ſoon overcome and molten by the heat thereof. Theſe are the qualities that are obſerved to be in Tinne; not the eſſential properties of the Nature thereof, but onely accidental qualities, and therefore they may be more eaſily expelled out of their ſubject. Let us ſee therefore how we may rid away theſe extrinſecal accidents: and firſt,

How to remedy the ſoftneſs of Tin, and the creaking noiſe that it makes.

You muſt firſt beat it into ſmall powder, as you ſhall hereafter be inſtructed in the manner how to do it; and when you have ſo done, you muſt reduce it into one whole body again. And if it do not loſe its ſoftneſs at the firſt time as you deal ſo by it, uſe the ſame courſe the ſecond time, and ſo likewiſe the third time rather then fail, and by this means you ſhall at length obtain your purpoſe: for, by ſo doing, the Tin will wax ſo hard, that it will endure the fire till it be red hot, before ever it will melt. By the like practice we may alſo harden all other ſoft bodies, to make them red hot before they ſhall be melted: but the experience hereof is more clear in Tinne then in any other Mettals whatſoever. We may alſo take away the creaking noiſe of Tinne, if we melt it ſeven ſeveral times, and quench it every time in the urine of children; or elſe in the Oyl of Wall-nuts: for this is the onely means to expel that quality and imperfection out of it. Thus then we have declared the manner how to extract theſe accidents from it: but all this while we have not ſhewed how it may be transformed into Silver: which now we are to ſpeak of, as ſoon as ever we have ſhewed the manner

How to bring Tin into Powder,

which we promiſed to teach. Let your Tinne boil in the fire; and when it is very liquid, pour it forth into a great morter; and when it beginneth to wax cold, and to be congealed together again, you muſt ſtir it and turn it round about with a wooden peſtle, and let it not ſtand ſtill in any caſe; thus ſhall you cauſe it be congealed into very ſmall crums as little as duſt: and when you have ſo done, put it into a very fine ranging ſieve, and ſift out the ſmalleſt of it; and that which is left

behinde in your ſieve, becauſe it is too great and not broken well enough, you muſt put it into the fire again, and uſe the very ſame courſe with it to break it into ſmaller duſt, as you uſed before; for unleſs it be throughly broken into powder, it is not ſerviceable, nor fit for your purpoſe. Having therefore ſhewed you how to break your Tin into ſmall crums, as alſo how to expel out of it thoſe imperfections whereby it is moſt manifeſtly diſcerned from Silver; both which things are very neceſſary preparatives as it were to the main matter which we have in hand, let us now come to the principal experiment it ſelf, namely

How to alter and transform Tin, that it may become Silver,

You muſt take an earthen veſſel ſomewhat wide-mouthed; but it muſt be very ſtrongly and firmly made, that it be throughly able to endure the vehemency of the fire, even to be red hot: Into this veſſel put your Tin broken into ſuch ſmall crums as have been ſpoken of, and therein you muſt with an iron ladle ſtirre it up and down continually without ceaſing, till it be all on a light fire, and yet none of the Metal to be melted: when you have ſo done, that you have given it over, and it gathereth together into one body or lump again, you muſt beſtow the very ſame labour upon it the ſecond time, ſo long as it may ſtand in ſmall crums all on a fire for the ſpace of ſix hours together, without melting. But if ſome part of the Metal be melted by the vehement heat of the fire, and ſome other part of it remain not melted, then you muſt take away that which is melted, and when it is congealed, you muſt break it into ſmall powder once again, and you muſt run over your whole labour again with it, even in the ſame veſſel and with the ſame inſtrument as before. After this, when you have brought all your Metal to that perfection that it will endure the fire without melting, then you muſt put it into a glaſs-fornace where glaſs is wont to be made, or elſe into ſome Oven that is made of purpoſe to reflex the heat of the fire to the beſt advantage, and there let it be tormented and applied with a very great fire for the ſpace of three or four days together, until ſuch time as it is made perfectly white as ſnow: for the ſmaller that it is broken and beaten into powder, the more perfectly it will take white, and be the fitter for your purpoſe, and more exactly ſatisfie your expectation. After all this, you muſt put it into a veſſel that ſhall be almoſt full of vinegar, and the vinegar muſt cover all the Tinne, and ſwim about three inches above it. There you muſt diſtil it, and let the vinegar boil with it ſo long, till the Tinne hath coloured it, and made it of his own hue, and thickened it into a more groſs ſubſtance. Then let it ſtand a while; and when it is throughly ſettled, pour out that vinegar and put in new, and temper it well with thoſe aſhes or crums of Tinne: and this you muſt do again and again, till all your Tinne be diſſolved into the vinegar. If by this often repetition of this labour, you cannot effect ſuch a diſſolution, then you muſt put it once again to the fire in ſuch a fornace, or elſe into ſuch an Oven as we ſpake of before, that ſo it may be reduced into white aſhes more exactly and perfectly, whereby it may be the more eaſily diſſolved into vinegar. After this, you muſt let the vapour of the vinegar be exhaled and ſtrained out, and the Tinne that is left behinde muſt be put into a certain veſſel where aſhes have been wont to be put, and then melt ſome fine Lead and put amongſt it: and becauſe the Lead that is put in will bear up the Tinne aloft, therefore you muſt make certain little balls or pills compounded of Soap and Lime, or elſe of Salt-peter and Brimſtone, or ſome other like fat earthy ſtuff, and caſt them in amongſt the Lead and Tinne, and they will cauſe the Tinne to drench it ſelf within the Lead: and by this means, all your Tinne that doth take the Lead, and is incorporated into it by a juſt proportion and equal temperature, doth become very excellent good Silver. But this is a marvellous hard labour, and not to be atchieved without very great difficulty. You may like wiſe alter and transform

Tinne into Lead,

An eaſie matter for any man to effect, by reducing Tinne into aſhes or powder often times: for the often burning of it will cauſe the creaking noiſe which it is wont to make, to be voided from it, and ſo to become Lead without any more ado;

ado; eſpecially, if you uſe a convenient fire, when you go about to reduce it into powder.

CHAP. II.

Of Lead, and how it may be converted into another Metal.

THE Antient Writers that have been converſant in the Natures of Metals, are wont to call Tinne by the name of white Lead; and Lead, by the name of black Tinne: inſinuating thereby the affinity of the Natures of theſe two Metals, that they are very like each to another, and therefore may very eaſily be one of them transformed into the other. It is no hard matter therefore, as to change Tinne into Lead, which we have ſpoken of in the former Chapter, So alſo

To change Lead into Tinne.

It may be effected onely by bare waſhing of it: for if you bath or waſh Lead often times, that is, if you often melt it, ſo that the dull and earthy ſubſtance of it be aboliſhed, it will become Tinne very eaſily: for the ſame quick-ſilver, whereby the Lead was firſt made a ſubtil and pure ſubſtance, before it contracted that ſoil and earthineſs which makes it ſo heavy, doth ſtill remain in the Lead, as *Gebrus* hath obſerved; and this is it which cauſeth that creaking and gnaſhing ſound, which Tinne is wont to yield, and whereby it is eſpecially diſcerned from Lead: ſo that when the Lead hath loſt its own earthy lumpiſhneſs, which is expelled by often melting; and when it is endued with the ſound of Tinne, which the quick-ſilver doth eaſily work into it, there can be no difference put betwixt them, but that the Lead is become Tin. It is alſo poſſible to transform

Antimony into Lead:

For, that kind of Antimony which the Alchymiſts are wont to call by the name of Regulus, if it be oftentimes burned in the fire, and be firſt throughly boiled, it turneth into Lead. This experiment is obſerved by *Dioſcorides*, who ſaith, That if you take Antimony and burn it exceedingly in the fire, it is converted into Lead. *Galen* ſheweth another experiment concerning Lead, namely,

How to procure Lead to become heavier, then of it ſelf it is:

For, whereas he had found by his experience, that Lead hath in it ſelf an æthereal or airy ſubſtance, he brings this experiment. Of all the Mettals, ſaith he, that I have been acquainted with, only Lead is encreaſed both in bigneſs and alſo in weight, for, if you lay it up in ſellars or ſuch other places of receipt that are under the ground, wherein there is a turbulent and groſs foggy air, ſo that whatſoever is laid up in ſuch rooms ſhall ſtraightways gather filth and ſoil, it will be greater and weightier then before it was. Yea, even the very clamps of Lead which have been faſtened into carved Images to knit their parts more ſtrongly together, eſpecially thoſe that have been faſtened about their feet, have been divers times found to have waxed bigger; and ſome of thoſe clamps have been ſeen to ſwell ſo much, that whereas in the making of ſuch Images the leaden plates and pins were made level with the Images themſelves, yet afterwards they have been ſo ſwoln, as that they have ſtood forth like hillocks and knobs very unevenly, out of the Chriſtal ſtones whereof the Images were made. This Lead, is a Mettal that hath in it great ſtore of quick-ſilver, as may appear by this, becauſe it is a very eaſie maſtery,

To extract Quick-ſilver out of Lead.

Let your Lead be filed into very ſmall duſt, and to every two pounds of Lead thus beaten into powder, you muſt put one ounce of Salt-Peter, and one ounce of ordinary common Salt, and one ounce of Antimony. Let all theſe be well beaten and pownd together, and put into a ſieve; and when they are well ſifted, put them in-

to a veſſel made of glaſs, and you muſt fence and plaiſter the glaſs round about on the outward ſide with thick loam tempered with chopt ſtraw, and it muſt be laid on very faſt; and that it may ſtick upon the veſſel the better, your glaſs muſt not be ſmooth, but full of rigoles, as if it were wrested or writhen. When your veſſel is thus prepared, you muſt ſettle and apply it to a reflexed fire, that is, to a fire made in ſuch a place, as will reflect and beat back the heat of it with great vehemency to the beſt advantage: and underneath your veſſels neck, you muſt place a large pan, or ſome other ſuch veſſel of great capacity and receipt, which muſt be half full of cold water: then cloſe up all very faſt and ſure, and let your fire burn but a little, and give but a ſmall heat for the ſpace of two hours; afterward make it greater, ſo that the veſſel may be throughly heated by it, even to be red hot; then ſet a blower on work, and let him not leave off to blow for the ſpace of four whole hours together, and you ſhall ſee the quick-ſilver drop down into the veſſel that is half full of water, being ſlighted, as it were, out of the Mettal by the vehement force of the fire. Commonly the quick-ſilver will ſtick to the ſides of the veſſels neck, and therefore you muſt give the neck of the veſſel a little jolt or blow with your hand, that ſo the quick-ſilver may fall downward into the water-veſſel. By this practice I have extracted oftentimes out of every pound of Mettal almoſt an whole ounce of quick-ſilver; yea, ſometimes more then an ounce, when I have been very diligent and laborious in performing the work. Another experiment I have ſeen, which drew me into great admiration,

Lead converted into quick-ſilver:

A counterfeiting practice, which is the chief cauſe that all the quick-ſilver almoſt which is uſually to be had, is but baſtard ſtuff, and meerly counterfeit; yet it is bought and ſold for currant, by reaſon of the neer likeneſs that it hath with the beſt. Let there be one pound of Lead melted in an earthen veſſel, and then put unto it alſo one pound of that Tinny mettal which is uſually called by the name of Marchaſite: and when they are both melted together, you muſt ſtirre them up and down, and temper them to a perfect medley with a wooden ladle: In the mean ſpace you muſt have four pounds of quick-ſilver warmed in another veſſel ſtanding by, to caſt in upon that compounded Mettal; for unleſs your quick-ſilver be warm, it will not cloſe nor agree well with your Mettals: then temper your quick-ſilver and your Mettal together for a while, and preſently after caſt it into cold water; ſo ſhall it not congeal into any hard lump, but ſlote on the top of the water, and be very quick and lively. The onely blemiſh it hath, and that which onely may be excepted againſt it, is this, that it is ſomewhat pale and wan, and not all things ſo nimble and lively as the true quick-ſilver is, but is more ſlow and ſlimy, drawing as it were a tail after it, as other viſcous and ſlimy things are wont to do. But put it into a veſſel of glaſs, and lay it up for a while; for the longer you keep it, the quicker and nimbler it will be.

CHAP. III.

Of Braſs; and how to transform it into a worthier Mettal.

WE will now alledge certain experiments concerning Braſs; which though they are but ſlight and trivial, yet we will not omit to ſpeak of them, becauſe we would fain ſatisfie the humour of thoſe, who have a great deſire to read of and be acquainted with ſuch matters. And here we are to ſpeak of ſuch things as are good to ſtain the bodies of Mettals with ſome other colour then naturally they are endued withal. Yet I muſt needs confeſs that theſe are but fained and counterfeit colourings, ſuch as will not laſt and ſtick by their bodies for ever; neither yet are they able to abide any trial, but as ſoon as ever they come to the touchſtone, they may eaſily be diſcerned to be but counterfeits. Howbeit, as they are not greatly to be deſired, becauſe they are but deceivable, yet notwithſtanding they are not utterly to be rejected as things of no value. And becauſe there are very few Books extant which Treat

Treat of any Argument of like kind as this is, but they are full of ſuch experiments and ſleights as here offer themſelves to be handled by us (for they are very common things, and in every mans mouth) therefore we will in this place ſpeak onely of thoſe things which are eaſily to be gotten, and yet carry with them a very goodly ſhew, inſomuch that the beſt and ſharpeſt cenſure may be deluded and miſtaken by the beautiful gloſs that is caſt upon them; and it may gravel the quickeſt and skilfulleſt judgement, to define upon the ſuddain whether they are true or counterfeit. Yet let them be eſteemed no better then they deſerve. But this you muſt know, that as ſlight and trivial as they are, yet they require the handling of a very skilful Artificer: and whoſoever thou art that goeſt about to practice theſe experiments, if thou be not a skilful and well experienced workman thy ſelf, be ſure to take the advice and counſel of thoſe that are very good Artiſts in this kind; for otherwiſe thou wilt certainly miſcarry in them, and be defeated of thy purpoſe. The chief and eſpecial things which are of force to endue Braſs with a whiter colour, are theſe: Arſenick or Oker; that kind of quick ſilver which is ſublimated, as the Alchymiſts call it; the ſcum or froth of ſilver, which is called by the Greeks Lithargyron; the Marchaſite or fire-ſtone; the Lees of wine; that kind of Salt which is found in Africk under the ſand, when the Moon is at the full; which is commonly called Salt Ammoniack; the common and ordinary Salt which the Arabians call by the name of Al-hali; Salt-peter, and laſtly Alome. If you extract the liquor out of any of theſe, or out of all theſe, and when it is diſſolved, put your Braſs, being red hot, into it to be quenched, your Braſs will become white: Or elſe, if you melt your Braſs, and ſoon as it is molten, put it into ſuch liquor, your Braſs will become white: Or elſe, if you draw forth into very ſmall and thin plates, and pown thoſe bodies we now ſpeak of, into ſmall powder, and then caſt both the braſs that is to be coloured, and the bodies that muſt colour it, into a melting or caſting veſſel, and there temper them together to a good medley, and keep them a great while in the fire, that it may be thoroughly melted, the braſs will become white. Or elſe, if you melt your braſs, and then caſt upon it ſome of that colouring in ſmall lumps, (for if you caſt it in powder and duſt, it is a doubt that the force and rage of the fire will utterly conſume it, ſo that it ſhall not be able to infect or ſtain the mettal) but if you caſt good ſtore of ſuch colouring upon the molten braſs, it will endue your braſs with a ſtrange and wonderful whiteneſs, inſomuch that it will ſeem to be very ſilver indeed. But that you may learn the better, how to work ſuch experiments, and beſides, that you may by occaſion of thoſe things which are here ſet down, learn how to compound and work other matters, we will now ſet forth unto you certain examples, how we may make

Braſs to counterfeit Silver;

for when once you are trained up a little in the practice of theſe matters, then they will ſink more eaſily into your underſtanding, then by all your reading they can do: therefore as we have ſpoken of ſuch things as will do this fear, ſo alſo we will teach you how to work artificially. Take an earthen pot, and ſet it upon the fire with very hot coals heaped round about it; put lead into it, and when you ſee that your lead is molten by the force of the fire, take the third part of ſo much ſilver as there was lead, and pown it into ſmall powder, and put it to the lead into the pot; but you muſt ſprinkle it in onely by little and little, that it may be ſcorched, and even burned as it were by the heat of the fire, and may float like as it were oyle on the top and ſurface of the lead; and ſome of it may be ſo waſted by the vehemency of the heat, that it vaniſh away into the ſmoak. Then let them reſt a while, ſo long as there be any remainders of the coals left. After you have ſo done, break the veſſel into pieces, and take away the ſcum and droſs of the mettal; and whereas there will ſtand on the top of the mettal a certain oyle as it were, or a kind of gelly, you muſt take that, and bray it in a morter, and caſt it into a veſſel by little and little where there is braſs melted; and though the braſs be three times ſo much in weight as that gelly is, yet the gelly will endue all that braſs with a white ſilver colour: Nay, if there be more then three times ſo much melted braſs put into that meral, it will make it all like unto ſilver. But if you would have your braſs endued with a per-

perfect white colour, and not discernable from silver, you must melt some silver and some brass together, and then throw them into the fire, and so take them out again after some short time; for the longer you suffer them in the fire, the worse will your experiment succeed. Which is a matter most worthy to be observed in these cases: for if your work continue any longer in the fire then need requires, it will fade in colour, and the violence of the fire will countermand the operation and effect of your skil and labour in tempering the mettals together, and so the brass will recover his former colour in his first estate. Wherefore let your mettals be kept in the fire as little while as you can, that you may make your brass the whiter, and in colour most like unto silver: howbeit, though you have made it never so white, yet in time it will wax blackish and dim again; for the Arsnick that is naturally incorporated into the brasse, will alwayes strive to restore it to the former duskish and dim colour which it is by nature endued withal. We will now also teach you another way how to make

Brass to counterfeit Silver;

and this is a more excellent and notable experiment then the former. Take six ounces of the Lees of wine, eight ounces of Cristal Arsnick, half an ounce of quick-silver that hath been sublimated, two ounces of Salt-peeter, one ounce and an half of glass; beat all these together in a morter, and see that they be broken into the smallest powder and dust that may be. After this, take three pounds of Copper, that which is commonly called Banda Mediolanensis; this you must have to be drawn out into small thin and slender plates; and when you have thus prepared your mettals and ingredients, you must take of that powder, and sprinkle it into an earthen pot by little and little, and withal put into the same pot your slender plates of Copper; and these things you must do by course, first putting in some of your powder, and then some of your Copper, and afterward some powder again, and afterward some of your little plates again, and so by turns one after another, till the pot be brim-full: then set a cover upon your pot, and plaister it all over singularly well with good stiffe morter that is tempered with chopped straw; then binde it round about with bands and clamps of iron; and truss it up very hard and stiffe together, and then cover it over again with such morter as before. Afterward let the pot be made hot with a great fire round about it. The manner of the heating of your pot must be this; set the pot in a Centre as it were, that the fire may lye as it were in the circumference round about it, to the distance of one foot from the Centre; a little after this, move you fire neerer to the pot, that there may not be above the distance of half a foot betwixt them; then within a while lay the fire a little neerer, and so by little and little let the fire be brought close to the pot, yea and let the pot be covered all over with hot burning coals, within the space of one hour, and so let it stand hidden in the fire for the space of six whole hours together. And after the six hours, you must not take away the coals, but let them go out and die of themselves, and let the pot so stand under them until it be stark cold: and when it is thoroughly cold, break it into pieces, and there you shall find your little thin plates so brittle, that if you do but touch them somewhat hard with your fingers, they will soon be crumbled into dust. When you have taken them out of the pot, you must afterward put them into some casting vessel that is very hard, and durable; and there within half an hour it will be melted: then put into it some of your powder by little and little, till all of it be molten together; then cast it all forth into some hollow place, into some form or mould, that it may run along into rods; and the metal will be as brittle and as easie to be broken into small crumbs, as any Ice can be. After all this, you must melt two pounds of brass; but you must first purifie it and cleanse it a little, by casting upon it some broken glass, and Lees of wine, and Salt-ammoniack, and Salt-peeter, every one of them by turns, and by little and little. When you have thus cleansed it, you must put unto it one pound of that metal which you made of the Copper and powder before spoken of; and you must still sprinkle upon them some of that powder; and after all this, you must take half so much of the best silver

silver that may be gotten, and melt it amongst the metals before spoken of, and cast them all together into some hollow place like a mould, and so you shall obtain your purpose. But that the surface and the utmost out-sides of the metal may appear white, you must throw it into the fire, that it may be burning hot, and then take it forth, and cast it into that water wherein the Lees of wine and ordinary salt have been liquefied and dissolved; and there let it boil for a certain time, and so shall you make it very white, and moreover so pliant and so easie to be framed and wrought to any fashion, that you may draw it thorough any little hole, yea even thorough the eye of a needle. Furthermore, this is not to be omitted nor buried in silence, for it is a matter of great use, and special force in the colouring of metals, that they be inwardly cleansed and purged of their drosse, that they may be thoroughly washed and rid of all such scum and effals, as are incident unto them; for being thus handled, they will be more serviceable and operative for all experiments. As for example; let brass be molten, and then quenched in vineger, and then reduced into powder with salt, so that the more gross and infectious parts thereof be extracted from it; and let it be so handled oftentimes, till there be nothing of its natural uncleanness remaining within it, and so shall it receive a deeper dye, and be changed into a more lively colour. Let the vessel wherein you melt your metals to prepare and make them fit for your turn, be bored thorough in the bottom with sundry holes, that the metal being melted may strain thorough, but the drosse, and scum, and effals of it may be left behind, that there may be nothing but pure metal to be used in your experiments: for the less drosse and effals that your metal have, they are so much the more serviceable for your use in working. Let this therefore be a general rule alwayes to be remembred and observed, that your metals be throughly purged and rid from their drosse as much as may possibly be, before ever you entertain any of them into your service for these intendments. There is yet also another way whereby we may bring to pass that

Brass should resemble silver,

and this by Arsnick Orpine, which is an effectual means to accomplish this matter: and whereas in tract of time the metal will somewhat recover it self to its own former paleness and dim colour, we will seek to remedy it and prevent it. Take the best Arsnick Orpine that may be gotten, such as yawns and gapes as though it had scales upon it; it must be of a very orient golden colour; you must meddle this Orpine with the dust of brass that hath been filed from it, and put into them some Lees of wine; but they must be each of them of an equal weight and quantity when you drench them together within the liquor, and so shall it bear a continual orient colour, and glister very brightly without ever any fading at all. After this, take you some silver, and dissolve with that kind of water which is called *Aqua-fortis* but it must be such as hath in it very little store of moisture; for the most waterish humour that is in it, must be evaporated in some scalding pot or other such vessel, which you must fill up to the brim six or seven several times, with the same water, after the vapours of it have been extracted by the heat of the fire that is under the vessel: when you have thus done, you must mingle your silver that is so dissolved, with the brass filings, and the Arsnick Orpine which we spake of before; and then you must plain it and smooth it all over with the red marble-stone, that the clefts or cales before spoken of, may be closed up; and withal, you must water it by little and little, as it were drop after drop, with the oyle that hath been expresst or extracted out of the Lees of wine, or else out of the firmest Salt-ammoniack that may be had. And when the Sun is gotten up to any strength, that it shews forth it self in very hot gleams, you must bring forth this confection, and let the force of the heat work upon it, even till it be thorough dry: afterward you must supple it with more of the same oyle again, and then let it be dryed up again so long, till that which is remaining do weigh just so much as the silver weighed before it was dissolved. Then close it up in a vessel of glass, and lay it under some dunghil till it be dissolved again, and after the dissolution be gathered together into a Gelly; then cast

caſt into it ten or eight pieces of braſs, and it will colour them all, that they ſhall moſt lively counterfeit ſilver. But if you deſire

To make braſs ſhew it ſelf of a ſilver colour, by rubbing it betwixt your hands,

as boyes and cozening companions are oftentimes wont to do, that if they do but handle any veſſels of braſs, they will make them ſtraightways to glitter like ſilver, you may uſe this deviſe. Take Ammoniack-ſalt, and Alome, and Salt-peeter, of each of them an equal weight, and mingle them together, and put unto them a ſmall quantity of Silver-duſt, that hath been filed off; then ſet them all to the fire, that they may be thoroughly hot; and when the ſume or vapour is exhaled from them, that they have left reaking, make a powder of them; and whatſoever braſs you caſt that powder upon, if you do withal, either wet it with your own ſpittle, or elſe by little and little rub it over with your fingers, you ſhall find that they will ſeem to be of a ſilver colour. But if you would whiten ſuch braſs more handſomely and neatly, you muſt take another courſe: You muſt diſſolve a little ſilver with *Aqua-fortis*, and put unto it ſo much Lees of wine, and as much Ammoniack-ſalt; let them ſo lie together till they be about the thickneſs of the filth that is rubbed off from a mans body after his ſweating: then roul it up in ſome ſmall round balls, and ſo let them wax dry: when they are dry, if you rub them with your fingers upon any braſs or other like metal, and ſtill as you rub them moiſten them with a little ſpittle, you ſhall make that which you rub upon to be very like unto ſilver. The very like experiment may be wrought by Quick-ſilver; for this hath a wonderful force in making any metal to become white. Now, whereas we promiſed before, to teach you, not onely how to endue braſe or ſuch other metal with a ſilver colour, but alſo how to preſerve and keep the bodies ſo coloured from returning to their former hiew again, you muſt beware that theſe bodies which are endued with ſuch a ſilver colour, do not take hurt by any ſharp or ſowre liquor; for either the urine, or vineger, or the juice of limons, or any ſuch tart and ſowre liquor, will cauſe this colour ſoon to fade away, and ſo diſcredit your work, and declare the colour of thoſe metals to be falſe and counterfeit.

CHAP. IV.

Of Iron, and how to transform it into a more worthy metal.

NOw the order of my proceedings requires, that I ſhould ſpeak ſomewhat alſo concerning Iron; for this is a metal which the Wizards of India did highly eſteem, as having in it ſelf much goodneſs, and being of ſuch a temperature, that it may eaſily be transformed into a more worthy and excellent metal then it ſelf is. Notwithſtanding, ſome there are, which reject this metal as altogether unprofitable, becauſe it is ſo full of groſs earthly ſubſtance, and can hardly be melted in the fire, by reaſon of that firm and ſetled brimſtone which is found in it. But if any man would

Change Iron into Braſs,

ſo that no part of the groſſe and earthly ſubſtance ſhall remain in it, he may eaſily obtain his purpoſe by Coppreſſe or Vitriol. It is reported that in the mountain Carpatus an Hill of Pannonia, at a certain Town called Smolinitium, there is a Lake, in which there are three channels full of water: and whatſoever Iron is put into thoſe channels, it is converted into braſs: and if the Iron which you caſt into them be in ſmall pieces or little clamps, preſently they are converted into mud or dirt; but if that mud be baked and hardened in the fire, it will be turned into perfect good braſs. But there is an artificial means whereby this alſo may be affected; and it is to be done on this wiſe. Take Iron, and put into a caſting veſſel; and when it is red hot with the vehement heat of the fire, and that it beginneth to melt, you muſt caſt upon it by little and little ſome ſprinkling of quick brimſtone: then you

you muſt pour it forth, and caſt into ſmall rods, and beat it with hammers: it is very brittle, and will eaſily be broken: then diſſolve it with *Aqua-fortis*, ſuch as is compounded of vitriol and Alome tempered together: ſet it upon hot cinders till it boil, and be diſſolved into vapours, and ſo quite vaniſh away; and the ſubſidence thereof, or the rubbiſh that remains behind, if it be reduced into one ſolid body again, will become good braſs. If you would

Make Iron to become white,

you may effect it by divers and ſundry ſleights; yet let this onely device content you in this matter. Firſt, you muſt cleanſe and purge your Iron of that droſs and refuſe that is in it, and of that poyſoned corruption of ruſt that it is generally infected withal: for it hath more earthly ſubſtance and parts in it then any other metal hath, inſomuch that if you boil it and purge it never ſo often, it will ſtill of it ſelf yield ſome new excrements. To cleanſe and purge it this is the beſt way: Take ſome ſmall thin plates of Iron, and make them red hot, and then quench them in ſtrong lye and vineger which have been boiled with ordinary Salt and Alome; and this you muſt uſe to do with them oftentimes, till they be ſomewhat whitened: the fragments or ſcrapings alſo of Iron, you muſt pown in a morter, after they have been ſteeped in ſalt; and you muſt bray them together till the ſalt be quite changed, ſo that there be no blackneſs left in the licuor of it, and till the Iron be cleanſed and purged from the droſs that is in it. When you have thus prepared your Iron, you muſt whiten it on this manner: Make a plaiſter as it were, of quick-ſilver and lead tempered together; then pown them into powder, and put that powder into an earthen veſſel amongſt your plates of Iron that you have prepared to be whitened: cloſe up the veſſel faſt, and plaiſter it all over with morter, ſo that there may be no breathing place for any air either to get in or out: then put it into the fire, and there let it ſtay for one whole day together, and at length encreaſe your fire, that it may be ſo vehement hot as to melt the Iron; for the plaiſter or confection which was made of lead and Quick-ſilver, will work in the Iron two effects; for firſt, it will diſpoſe it to melting, that it ſhall ſoon be diſſolved; and ſecondly, it will diſpoſe it to whitening, that it ſhall the ſooner receive a glittering colour. After all this, draw forth your Iron into ſmall thin plates again, and proceed the ſecond time in the ſame courſe as before, till you find that it hath taken ſo much whiteneſſe as your purpoſe was to endue it withal. In like manner, if you melt it in a veſſel that hath holes in the bottom of it, and melt with it lead, and the Marchaſite or fire-ſtone, and Arſnick, and ſuch other things as we ſpake of before in our experiments of braſs, you may make Iron to become white. If you put amongſt it ſome ſilver, though it be not much, it will ſoon reſemble the colour of ſilver: for Iron doth eaſily ſuffer it ſelf to be medled with gold or ſilver; and they may be ſo thoroughly incorporated into each other, that by all the rules of ſeparation that can be uſed, you cannot without great labour, and very much ado ſeparate the one of them from the other.

CHAP. V.

Of Quick-ſilver, and of the effects and operations thereof.

IN the next place it is meet that we ſpeak ſomething concerning Quick-ſilver, and the manifold operations thereof: wherein we will firſt ſet down certain vulgar and common congelations that it makes with other things, becauſe many men do deſire to know them; and ſecondly, we will ſhew, how it may be diſſolved into water, that they which are deſirous of ſuch experiments, may be ſatisfied herein. Firſt therefore we will ſhew

How Quick-ſilver may be congealed and curdled as it were with Iron.

Put the quick-silver into a casting vessel, and put together with it that water, which the Blacksmith hath used to quench his hot Iron in; and put in also among them Ammoniack Salt, and Vitriol, and Verdegrease, twice so much of every one of these, as there was quick-silver: let all these boil together in an exceeding great fire, and still turn them up and down with an Iron slice or ladle; and if at any time the water boil away, you must be sure that you have in a readiness some of the same water through hot to cast into it, that it may supply the waste which the fire hath made, and yet not hinder the boiling; thus will they be congealed all together within the space of six hours. After this, you must take the congealed stuff when it is cold, and binde it up hard with your hands in leather thongs, or linnen cloth, or osiers, that all the juice and moisture that is in it, may be squeesed out of it; then let that which is squeesed and drained out, settle it self, and be congealed once again, till the whole confection be made: then put it into an earthen vessel well washed, and amongst it some spring-water, and take off as neer as you can, all the filth and scum that is upon it and is gone to waste; and in that vessel you must temper and diligently mix together your congealed matter with spring-water, till the whole matter be pure and clear: then lay it abroad in the open air three days and three nights, and the subject which you have wrought upon will wax thick and hard like a shell or a tile-sheard. There is also another congelation to be made with quick-silver,

Congealing of Quick-silver with balls of Brass,

thus: make two Brass half circles, that they may fasten one within the other, that nothing may exhale: put into them quick-silver, with an equal part of white Arsenick and Tartar well powdred and searced; lute the joynts well without, that nothing may breathe forth, so let them dry, and cover them with coles all over for six hours: then make all red hot, then take it out and open it, and you shall see it all coagulated and to stick in the hollow of the Brass ball; strike it with a hammer, and it will fall off; melt it, and project it, and it will give an excellent colour like to Silver, and it is hard to discern it from Silver. If you will, you may mingle it with three parts of melted Brass, and without Silver; it will be exceeding white, soft and malleable. It is also made another way: Make a great Cup of Silver, red Arsenick and Latin, with a cover that sits close, that nothing may exhale: fill this with quick-silver, and lute the joynts with the white of an Egg, or some Pine-tree-rosin, as it is commonly done: hang this into a pot full of Linseed Oyl, and let it boil twelve hours; take it out, and strain it through a skin or straw; and if any part be not coagulated, do the work again, and make it coagulate. If the vessel do coagulate it slowly, so much as you find it hath lost of its weight of the silver, Arsenick and Alchymy make that good again, for we cannot know by the weight: use it, it is wonderful that the quick-silver will draw to it self out of the vessel, and quick-silver will enter in. Now I shall shew what may be sometimes useful,

To draw water out of Quick-silver.

Make a vessel of potters earth, that will endure the fire, of which crucibles are made six foot long, and of a foot Diameter, glassed within with glass, about a foot broad at the bottom, a finger thick, narrower at the top, bigger at bottom. About the neck let there be a hole as big as ones finger, and a little pipe coming forth, by which you may fitly put in the quick-silver; on the top of the mouth let there be a glass cap, fitted with the pipe, and let it be smeered with clammy clay, and bind it above that it breathe not forth. For this work make a furnace, let it be so large at the top, that it may be fit to receive the bottom of the vessel, a foot broad and deep. You must make the grate the fire is made upon, with that art, that when need is you may draw it back on one side, and the fire may fall beneath. Set therefore the empty vessel into the furnace, and by degrees kindle the fire: Lastly, make the bottom red hot; when you see it to be so, which you may know by the top, you must look through the glass cap; presently by the hole prepared pour in ten or fifteen pounds of quick-silver, and presently with clay cast upon it stop that hole, and take

take away the grate that the fire may fall to the lower parts, and forthwith quench it with water. Then you shall see that the water of quick-silver will run forth at the nose of the cap, into the receiver under it, about an ounce in quantity: take the vessel from the fire, and pour forth the quick-silver, and do as before, and always one ounce of water will distil forth: keep this for Chymical operations. I found this the best for to smug up women with. This artifice was found to purifie quick-silver. I shall not pass over another art, no less wonderful than profitable for use,

To make quick-silver grow to be a Tree:

Dissolve silver in *aqua fortis*, what is dissolved evaporate into thin air at the fire, that there may remain at the bottom a thick unctious substance; Then distil fountain-water twice or thrice, and pour it on that thick matter, shaking it well; then let it stand a little, and pour into another glass vessel the most pure water, in which the silver is: adde to the water a pound of quick-silver, in a most transparent crystalline glass that will attract to it that silver, and in the space of a day will there spring up a most beautiful tree from the bottom, and hairy, as made of most fine beards of corn, and it will fill the whole vessel, that the eye can behold nothing more pleasant. The same is made of gold with *aqua regia*.

CHAP. VI.

Of Silver.

I Shall teach how to give silver a tincture that it may shew like to pure gold; and after that, how it may be turned to true gold.

To give Silver a Gold-colour,

Burn burnt brass with stibium, and melted with half silver, it will have the perfect colour of gold; and mingle it with gold, it will be the better colour. We boil brass thus: I know not any one that hath taught it: you shall do it after this manner: melt brass in a crucible, with as much stibium: when they are both melted, put in as much stibium as before, and pour it out on a plain Marble-stone, that it may coot there, and be fit to beat into plates. Then shall you make two bricks hollow, that the plates may be fitly laid in there: when you have fitted them, let them be closed fast together, and bound with iron bands, and well luted: when they are dried put them in a glass fornace, and let them stand therein a week, to burn exactly, take them out and use them. And

To tincture Silver into gold,

you must do thus: Make first such a tart lye, put quick lime into a pot, whose bottom is full of many small holes, put a piece of wood or tilesheard upon it, then by degrees pour in the powder and hot water, and by the narrow holes at the bottom, let it drain into a clean earthen vessel under it: do this again, to make it exceeding tart. Powder stibium and put into this, that it may evaporate into the thin air; let it boil at an easie fire: for when it boils, the water will be of a purple colour: then strain it into a clean vessel through a linnen cloth; again, pour on the lye on the powders that remain, and let it boil so long at the fire, till the water seems of a bloody colour no more: Then boil the lye that is colour'd, putting fire under, till the water be all exhaled; but the powder that remains being dry, with the oyl of Tartar dried and dissolved, must be cast again upon plates made of equal parts of gold and silver, within an earthen crucible; cover it so long with coles, and renew your work, till it be perfectly like to gold. Also I can make the same

Otherwise.

If I mingle the congealed quick-silver that I speak of with a cap, with a third part of silver, you shall find the silver to be of a golden colour: you shall melt this with the same quantity of gold, and put it into a pot: pour on it very sharp vinegar, and

and let it boil a quarter of a day, and the colour will be augmented. Put this to the utmoſt trial of gold, that is, with common ſalt, and powder of bricks, yet adding Vitriol, and ſo ſhall you have refined gold. We can alſo extract

Gold out of Silver,

And not ſo little but it will pay your coſt, and afford you much gain. The way is this: Put the fine filings of Iron into a Crucible that will endure fire, till it grow red hot, and melt: then take artificial Chryſocolla, ſuch as Goldſmiths uſe to ſoder with, and red Arſenick, and by degrees ſtrew them in: when you have done this, caſt in an equal part of Silver, and let it be exquiſitely purged by a ſtrong veſſel made of Aſhes: all the dregs of the Gold being now removed, caſt it into water of ſeparation, and the Gold will fall to the bottom of the veſſel, take it: there is nothing of many things that I have found more true, more gainful or, more hard: ſpare no labour, and do it as you ſhould, leſt you loſe your labour: or otherwiſe, let the thin filings of Iron ſoak for a day in ſea-water, let it dry, and let it be red hot in the fire ſo long in a Crucible, till it run, then caſt in an equal quantity of ſilver, with half braſs, let it be projected into a hollow place: then purge it exactly in an aſh veſſel: for the Iron being excluded and its dregs, put it into water of ſeparation, and gather what falls to the bottom, and it will be excellent Gold. May be it will be profitable to

Fix Cinnaber.

He that deſires it, I think he muſt do thus, break the Cinnaber into pieces as big as Wall-nuts, and put them into a glaſs veſſel that is of the ſame bigneſs, and the pieces muſt be mingled with thrice the weight of ſilver, and laid by courſes, and the veſſel muſt be luted, and ſuffer it to dry, or ſet it in the Sun; then cover it with aſhes, and let it boil ſo long on a gentle fire, till it become of a lead colour and break not, which will not be unleſs you tend it conſtantly till you come ſo far. Then purge it with a double quantity of lead; and when it is purged, if it be put to all tryals, it will ſtand the ſtronger, and be more heavy and of more vertue: the more eaſie fire you uſe, the better will the buſineſs be effected: but ſo ſhall we try to repair ſilver, and revive it when it is ſpoil'd. Let ſublimate quick-ſilver boil in diſtil'd vinegar, then mingle quick-ſilver, and in a glaſs retort, let the quick-ſilver evaporate in a hot fire, and fall into the receiver: keep it: If you be skilful, you ſhall find but little of the weight loſt. Others do it with the Regulus of Antimony. But otherwiſe you ſhall do it ſooner and more gainfully thus: Put the broken pieces of Cinnaber as big as dice, into a long linnen bag, hanging equally from the pot ſides; then pour on the ſharpeſt venegar, with alom and tartar, double as much, quick lime four parts, and as much of oaken aſhes, as it is uſual to be made; or you muſt make ſome. Let it boil a whole day, take it out and boil it in oyl, be diligent about it, and let it ſtay there twenty four hours: take the pieces of Cinnaber out of the oyl, and ſmear them with the white of an egge beaten, and role it with a third part of the filings of ſilver: put it into the bottom of a convenient veſſel, and lute it well with the beſt earth, as I ſaid: ſet it to the fire three days, and at laſt increaſe the fire, that it may almoſt melt and run: take it off, and waſh it from its faeces that are left, at the laſt proof of ſilver, and bring it to be true and natural. Alſo it will be pleaſant

From fixt Cinnaber to draw out a ſilver beard.

If you put it into the ſame veſſel, and make a gentle fire under, ſilver that is pure, not mixed with lead, will become hairy like a wood, that there is nothing more pleaſant to behold.

Chap.

CHAP. VII.

Of Operations neceſſary for uſe.

I Thought fit to ſet down ſome Operations which are generally thought fit for our works: and if you know them not, you will not eaſily obtain your deſire. I have ſet them down here, that you might not be put to ſeek them elſwhere: Firſt,

To draw forth the life of Tinne.

The filings of Tinne muſt be put into a pot of earth, with equal part of ſalt-peter, you ſhall ſet on the top of this ſeven, as many other earthen pots with holes bored in them, and ſtop theſe holes well with clay: ſet above this a glaſs veſſel with the mouth downwards, or with an open pipe, with a veſſel under it: put fire to it, and you ſhall hear it make a noiſe when it is hot: the life flies away in the fume, and you ſhall find it in the hollow pots, and in the bottom of the glaſed veſſel compacted together. If you bore an earthen veſſel on the ſide, you may do it ſomething more eaſily by degrees, and you ſhall ſtop it. So alſo

From Stibium

we may extract it. Stibium that Druggiſts call Antimony, is grownd ſmall in hand-mills, then let a new crucible of earth be made red hot in a cole fire; caſt into it preſently by degrees, Stibium, twice as much Tartar, four parts of ſalt-peter, finely powdred: when the fume riſeth, cover it with a cover, leſt the fume riſing evaporate: then take it off, and caſt in more, till all the powder be burnt: then let it ſtand a little at the fire, take it off and let it cool, and skim off the dregs on the top, and you ſhall find at the bottom what the Chymiſts call the Regulus; it is like Lead, and eaſily changed into it. For ſaith *Dioſcorides*, ſhould it burn a little more, it turns to Lead. Now I will ſhew how one may draw a more noble Metal

To the out-ſide,

As fooliſh Chymiſts ſay, for they think that by their impoſtures they do draw forth the parts lying in the middle, and that the internal parts are the baſeſt of all; but they erre exceedingly: For they eat onely the outward parts in the ſuperficies, that are the weakeſt, and a little quick-ſilver is drawn forth, which I approve not. For they corrode all things that their Medicament enters, the harder parts are left, and are poliſhed and whitened: may be they are perſwaded of this by the medals of the Ancients, that were within all braſs, but outwardly ſeemed like pure ſilver; but theſe were ſodered together, and beaten with hammers, and then ſtamp'd. Yet it is very much to do it as they did, and I think it cannot be done. But the things our poliſh are theſe, common Salt, Alom, Vitriol, quick Brimſtone, Tartar; and for Gold, onely Verdigreaſe, and Salt Ammoniack. When you would go about it, you muſt powder part of them, and put them into a veſſel with the metal. The crucible muſt be luted with clay, and covered: there muſt be left but a very ſmall hole for perſpiration: then ſet it in a gentle fire, and let it burn and blow not, leſt the metal melt: when the powders are burnt they will ſink down, which you ſhall know by the ſmoke, then take off the cover and look into them. But men make the Metal red hot, and then when it is hot they drench it in: or otherwiſe; they put it in vinegar till it become well cleanſed, and when you have wrapt the work in linnen-rags, that was well luted, caſt it into an earthen veſſel of vinegar, and boil it long, take it out and caſt it into urine, let it boil in ſalt and vinegar, till no filth almoſt riſe, and the foul ſpots of the ingredients be gone; and if you find it not exceeding white, do the ſame again till you come to perfection: Or elſe proceed otherwiſe by order: Let your work boil in an earthen pot of water, with ſalt, alom, and tartar: when the whole ſuperficies is grown white, let it alone a while; then let them boil three hours with equal parts of brimſtone, ſalt-peter, and ſalt, that it may hang in the middle of them, and not touch the ſides of the veſſel; take it out, and rub it with

with ſand, till the ſume of the ſulphur be removed again: let it boil again as at firſt, and ſo it will wax white, that it will endure the fire, and not be rejected for counterfeit; you ſhall find it profitable if you do it well; and you will rejoyce, if you do not abuſe it to your own ruine.

CHAP. VIII.

How to make a Metal more weighty.

IT is a queſtion amongſt Chymiſts, and ſuch as are addicted to thoſe ſtudies, how it might be that ſilver might equal gold in weight, and every metal might exceed its own weight. That may be alſo made gold, without any detriment to the ſtamp or engraving, and ſilver may increaſe and decreaſe in its weight, if ſo be it be made into ſome veſſel. I have undertaken here to teach how to do that eaſily, that others do with great difficulty. Take this rule to do it by, that

The weight of a Golden veſſel may increaſe,

without hurting the mark, if the magnitude do not equal the weight. You ſhall rub gold with thin ſilver, with your hands or fingers, until it may drink it in, and make up the weight you would have it, ſticking on the ſuperficies. Then prepare a ſtrong lixivium of brimſtone and quick lime, and caſt it with the gold into an earthen pot with a wide mouth: put a ſmall fire under, and let them boil ſo long, till you ſee that they have gain'd their colour; then take it out, and you ſhall have it: Or elſe draw forth of the yelks of eggs and the litharge of gold, water with a ſtrong fire, and quench red hot gold in it, and you have it.

Another that is excellent.

You ſhall bring ſilver to powder, either with *aqua fortis*, or calx; the calx is afterwards waſht with water, to waſh away the ſalt, wet a golden veſſel or plate with water or ſpittle, that the quantity of the powder you need may ſtick on the outward ſuperficies; yet put it not on the edges, for the fraud will be eaſily diſcovered by rubbing it on the touch ſtone. Then powder finely ſalt one third part, brick as much, vitriol made red two parts: take a brick and make a hole in it as big as the veſſel is, in the bottom whereof ſtrew alem de plume: then again pour on the powder with your work till you have filled the hole, then cover the hole with another brick, and faſten it with an Iron pin, and lute the joynts well with clay: let this dry, and let it ſtand in a reverberating fire about a quarter of a day; and when it is cold, open it, and you ſhall find the gold all of a ſilver colour, and more weighty, without any hurt to the ſtamp. Now to bring it to its former colour, do thus: Take Verdigreaſe four parts, Salammoniack two parts, ſalt-peter a half part, as much brick, alom a fourth part; mingle theſe with the waters, and waſh the veſſel with it: then with iron tongs put it upon burning coles, that it may be red hot: take it off, and plunge it in urine, and it will regain the colour. If it ſhine too much, and you would have it of a lower colour, the remedy is to wet it in urine, and let it ſtand on a plate red hot to cool. But thus you ſhall make vitriol very red; put it into a veſſel covered with coles, and boil it till it change to a moſt bright red: take it out and lay it aſide, and do not uſe it for an ill purpoſe. We may with the fragments of braſs

Do this buſineſs otherwiſe:

That ſhall ſupply the place of ſilver, and it ſhall become too weighty: Or otherwiſe, melt two parts of braſs with ſilver, then make it into ſmall thin plates; in the mean while make a powder of the dregs of *aqua fortis*, namely of ſalt-peter and vitriol, and in a ſtrong melting veſſel, put the plate and the powder to augment gold, fill the veſſel in a prepoſterous order. Then lute the mouth of it, and ſet it in a gentle fire half a day: take it off, always renewing the ſame till it come to the deſired weight. We have taught how to increaſe the weight, and not hurt the faſhion or

or ſtamp. Now I ſhall ſhew how without loſs in weight, nor yet the ſtamp being hurt,

Gold and Silver may be diminiſhed:

Some uſe to do it with *aqua fortis*, but it makes the work rough with knots and holes; you ſhall do it therefore thus: Strew powder of brimſtone upon the work, and put a candle to it round about, or burn it under your work, by degrees it will conſume by burning; ſtrike it with a hammer on the contrary ſide, and the ſuperficies will fall off, as much in quantity as you pleaſe, as you uſe the brimſtone. Now ſhall I ſhew how

To ſeparate gold from ſilver Cups that are gilded:

For it is oft-times a cuſtome for Goldſmiths, to melt the veſſels and caſt them away, and to make new ones again; not knowing how without great trouble, to part the gold from the ſilver, and therefore melt both together. To part them, do thus: Take ſalt Ammoniack, brimſtone half a part: powder them fine, and anoint the gilded part of the veſſel with oyl: then ſtrew on the powder, and take the veſſel in a pair of tongs, and put it into the fire: when it is very hot, ſtrike it with an iron, and the powder ſhaken will fall into the water, in a platter under it, and the veſſel will remain unaltered. Alſo it is done

Another way

with quick-ſilver: Put quick-ſilver into an earthen veſſel with a very wide mouth, and let it heat ſo long at the fire, that you can endure the heat of it with your finger, put into it: put the gilt plate of ſilver into it, and when the quick-ſilver ſticks to the gold, take it out and put it into a Charger, into which the gold, when it is cold, will fall with the quick-ſilver. Going over this work again, until no more gold appears in the veſſel. Then put the gold with the quick-ſilver that was ſhaken into the Charger, into a linnen clout, and preſs it out with your hands, and let the quick-ſilver fall into ſome other receiver, the gold will ſtay behind in the rag; take it and put it into a cole made with a hole in it, blow till it melt, make it into a lump, and boil it in an earthen veſſel with a little Stibium, and pour it forth into another veſſel, that the gold may fall to the bottom, and the Stibium ſtay atop. But if you will

Part Gold from a veſſel of Braſs,

wet the veſſel in cold water, and ſet it in the fire: when it is red hot, quench it in cold water; then ſcrape off the gold with latin wire bound together.

CHAP. IX.

To part Metals without aqua fortis.

BEcauſe waters are drawn from ſalts with difficulty, with loſs of time and great charges; I ſhall ſhew you how to part gold from ſilver and braſs, and ſilver from braſs, without *aqua fortis*; but by ſome eaſie operations, with little coſt or loſs of time: And firſt I ſhall ſhew how

To part Gold from Silver.

Caſt a lump of gold mixt with ſilver into an earthen veſſel, that will hold fire, with the ſame weight of Antimony, thus: when the veſſel is red hot, and the lump is melted, and turned about with the force of the fire; caſt a little Stibium in, and in a little time it will melt alſo; and when you ſee it, caſt in the reſt of the Stibium, and cover the veſſel with a cover: let the mixture boil, as long as one may repeat the Lords-prayer: take away the veſſel with a pair of tongs, and caſt it into another iron Pyramidal veſſel red hot, called a Crucible, that hath in the bottom of it rams fat; ſhaking it gently, that the heavier part of gold ſeparated from the ſilver, may fall

fall to the bottom: when the veſſel is cold it is ſhaken off, and the part next the bottom will be gold, the upper part ſilver; and if it be not well parted, refuſe not to go over the ſame work again, but take a leſs quantity of Stibium. Let therefore the gold be purged again, and let the Stibium be boiled, and there will be always at the bottom a little piece of gold. And as the dregs remain, after the ſame manner purge them again in the copple, and you ſhall have your ſilver, without any loſs of the weight, becauſe they are both perfect bodies; but the ſilver onely will loſe a little. But would you have your ſilver to loſe leſs, do thus: adde to two pound and half of Stibium, wine-lees two pounds, and boil them together in an earthen veſſel; and the maſs will remain in the bottom, which muſt be alſo boil'd in a copple; then adding pieces of lead to it, purge it in a copple, wherein the other things being conſumed by the fire, the ſilver onely will remain: but if you do not boil your Stibium in wine-lees, as I ſaid, part of the ſilver will be loſt, and the copple will draw the ſilver to it. The ſame may be done

Another way.

Take three ounces of brimſtone, powder them, and mingle them with one ounce of common oyl, and ſet them to the fire in a glazed diſh of earth: let the fire be firſt gentle, then augment it, till it run, and ſeem to run over: take it from the fire, and let it cool, then caſt it into ſharp vinegar, ſo the oyl will ſwim above the vinegar, the brimſtone will fall down to the bottom; caſt away the vinegar, and let the brimſtone boil in ſtrong vinegar, and you ſhall ſee the vinegar coloured: you ſhall ſtrain the vinegar through a wiſp into a glaſed veſſel, to which adde more brimſtone, boil it again, and again ſtrain out the lye into the veſſel: doing this ſo oft, till the Lixivium comes forth muddy, or of a black colour. Let the Lixivium ſettle one night: again ſtrain it through a wiſp, and you ſhall find the brimſtone almoſt white at the bottom of the veſſel: adde that to what you had before, and ſet it again to boil with three parts as much diſtilled vinegar, till the vinegar all evaporate and dry the brimſtone: take heed it burn not: when it is dry, put it again into diſtilled vinegar, working the ſame way ſo often, until putting a little of it upon a red hot plate of iron, it will melt without flame or ſmoke. Then caſt it on a lump of gold and ſilver, and the gold will ſink to the bottom preſently, but the ſilver will remain on the top. For if brimſtone be boil'd in a Lixivium ſo ſtrong, that it will bear an egg, until it will not ſmoke, and will melt on a fire-cole: if it be projected on a maſs of gold and ſilver mingled, when they are melted, it will part the gold from the ſilver. Alſo there is an ingenious and admirable way

To part ſilver from braſs

with certain powders. The beſt are thoſe are made of powdred lead, half ſo much quick brimſtone, and arſenick, and common ſalt double as much, ſalt-peter one half; powder thoſe fine each by themſelves, then mingle them. Take the mixt metal, with half ſo much more of the powder, and in a veſſel that will endure fire, ſtrew it in by turns, and ſet the veſſel fil'd at a ſtrong fire, till all melt; take it out and caſt it into another veſſel, that is broad atop, narrow at bottom, and hot, as we ſaid, and ſmeered with ram or ſowes greaſe clarified: let it cool, for you ſhall find the ſilver at the bottom, and the braſs on the top: part one from the other with an iron raſp, or file: if you will, you may purge your ſilver again in a copple. But the ſilver muſt be made into thin plates, that when it is ſtrewed interchangeably with the powders, they may come at it on all ſides: then cover the veſſel with its cover, and lute it well. But the ſalt muſt be decrepitated that it leap not out, and the brimſtone prepared and fixed. But we may thus

Part gold from braſs:

Make ſalt of theſe things that follow, namely, Vitriol, Alom, Salt-peter, quick Brimſtone, of each a pound, Salt-ammoniack half a pound. Powder them all, and boil them in a lye made of aſhes, one part, as much quick lime, four parts of beech-aſhes: melt them at the fire, and decant them, and boil them till the Lixivium be gone; then dry

dry it, and keep it in a place not moiſt, leſt it melt; and mingle with it one pound of powder of lead, and ſtrew on of this powder ſix ounces for every pound of braſs made hot in a melting veſſel; and let them be ſhaken, and ſtirred vehemently with an iron thing to ſtir it with: when the veſſel is cold, break it, you ſhall find a lump of gold in the bottom. Do the reſt as I ſaid.

CHAP. X.

A compendious way to part gold or ſilver from other Metals with aqua fortis.

WE ſhall teach thus compendiouſly to part gold from ſilver, and ſilver from other metals; and it is no ſmall gain to be got by it, if a man well underſtood what I write: for I have known ſome by this art that have got great wealth. For example, take a mixture of braſs and ſilver, diſſolve it in common *aqua fortis*: when it is conſumed, caſt fountain-water into it, to remove the ſharpneſs of the water, and that it can no more corrode the metal. Put the water into a great mouthed earthen veſſel, and plunge plates of braſs therein; for the ſilver will ſtick to them like a cloud, the braſs is beſt in the water: put the water into a glaſs retort with a large belly, and make a ſoft fire under, and the fountain-water will diſtil forth by degrees. When you know that the whole quantity of fountain-water is diſtilled out, or the belly of the retort looks of a yellow colour, and the ſent of the ſalts pierceth your noſtrils: take away the receiver, and put another that is empty to it, and lute it well that nothing break forth. Augment the fire, and you ſhall draw off your *aqua fortis* as ſtrong as before, and the braſs will be at the bottom of the retort: The *aqua fortis* will be as good as it was, and you may uſe it oft-times.

THE

SIXTH BOOK

OF

Natural Magick:

Of counterfeiting Precious Sones.

The Proeme.

From the adulterating of Metals, we ſhall paſs to the counterfeiting of Jewels. They are by the ſame reaſon, both Arts are of kin, and done by the fire. And it is no fraud, ſaith Pliny, *to get gain to live by: and the deſire of money hath ſo kindled the firebrand of luxury, that the moſt cunning artiſts are ſometimes cheated. They are counterfeited by divers ways, either by cutting Jewels in the middle, and putting in the colours, and joyning them together; or elſe by giving a tincture to Cryſtal that is all one piece, or counterfeiting Cryſtal by many ingredients; or we ſhall attempt to make true Jewels to depart from their proper colour, and all of them to be ſo handſomly coloured, that they may ſhew like natural Jewels. Laſtly, I ſhall ſhew how to make Smalt of divers colours.*

Chap. I.

Of certain Salts uſed in the compoſition of Gems.

WE wil firſt ſet down certain operations, which are very neceſſary in the making of Gems, leſt we be forced to repeat the ſame thing over again: And firſt,

How to make Sal Soda.

The herb Kali or Saltwort is commonly called Soda: grinde this Soda very ſmall, and ſift it into powder: put it into a braſs Cauldron and boil it, pouring in for every pound of Soda, a firkin of water. Let it boil for four hours, till the water be conſumed to a third part. Then take it from the fire, and let it ſtand twelve hours, while the dregs ſettle to the bottom, and the water becomes clear: then drain out the water with a linnen cloth, into another veſſel, and pour freſh water into the Cauldron: Boil it again, and when it is cold, as before, and all the droſs ſetled, filtrate the clear water out again: Do as much the third time, ſtill having a care to try with your tongue, whether it be ſtill ſalt. At laſt, ſtrain the water, and ſet it in an earthen veſſel over the fire, keeping a conſtant fire under it, until the moiſture being almoſt conſumed, the water grow more thick, and be condenſed into ſalt; which muſt preſently be taken out with an iron ladle; and of five pound of Soda, you will have one pound of ſalt.

How to make Salt of Tartar.

Take the lees of old wine, and dry it carefully; it is commonly called Tartar: put it into an Alimbeck, made in ſuch ſort, that the flame may be retorted from the top, and ſo augment the heat. There let it burn, you will ſee it grow white; then turn it with your iron tongs, ſo that the upper part which is white may be at bottom, and turn the back up to the flame: when it hath ceaſ'd ſmoaking, take it out, and break part of it, to ſee whether it be white quite through, for that is an argument of the ſufficient burning; becauſe it oftentimes happens, that the outſide onely is burned, and the reſt of it remaineth crude. Therefore, when it hath gained the colour

lour of chalk, it muſt be taken out; and when it is cold, grinde it, and lay it in water in ſome wide-mouth'd veſſel a quarter of a day. When the water is grown clear, filtrate it, and ſtrain it into another veſſel, and then pour water again unto the ſettlement, obſerving the ſame things we ſpoke before, until the water have taken out all the ſalt, which will come to paſs in the third or forth time. Pour your waters which you ſaved, into a veſſel of glaſs; and all things being ready, put live coles under it, and attend the work until the water be conſumed by the force of the fire, which being done, the ſalt will ſtick to the bottom: it being thus made, preſerve it in a dry place, leſt it turn to oyl.

Chap. II.

How Flint, or Cryſtal is to be prepared, and how Paſtils are boiled.

THe matter of which Gems are made, is either Cryſtal or Flint, from whence we ſtrike fire, or round pebbles found by river ſides: thoſe are the beſt which are taken up by the river Thames, white, clear, and of the bigneſs of an egge; for of thoſe are made beſt counterfeit Gemms, though all will ſerve in ſome ſort. Some think that Cryſtal is the beſt for this purpoſe, becauſe of the brightneſs and tranſparency of it; but they are deceived. The way of making Gems, is this: Take river-pebbles and put them into a fornace, in that place where the retorted flame is moſt intenſe; when they are red hot, take them out and fling them into water: then dry them, and powder them in a mortar, or a hand-mill, until they are very fine; put them into a wide-mouthed veſſel, full of rain water, and ſhake it well in your hands, for ſo the fineſt part will riſe to the top, and the groſſeſt will ſettle to the bottom: to that which ſwims at top pour freſh water, and ſtir the duſt again: and do this oftentimes, until the groſs part be quite ſeparated and ſunk down. Then take out the water, and let it ſettle, and in the bottom there will lie a certain ſliny matter; gather together, and reſerve the refined powder. But whilſt the ſtone is ground, both the morter and the mill will loſe ſomewhat of themſelves, which being mixt with the powder will foul the Gem: wherefore it will be worth the labor to waſh that away: to which end, let water be often poured into the lavel, and ſtirred about; the duſt of the morter will riſe to the top, by reaſon of its levity, and the powder of the pebbles will retire to the bottom by reaſon of its weight; ſkim the lavel, and ſeparate them with a ſpoon, till all that ſandy and black duſt be taken off; then ſtrain out the water, and reſerve the powder dry. Theſe being done, we muſt teach

How Paſtils are boiled.

Artificers call thoſe pellets which are made of the ſalts, and the forenamed powder and water, Paſtils. Take five parts of ſalt of Tartar, as many of ſalt of Soda; double the quantity of theſe of the foreſpoken powder of pebbles, and mix them very well in a ſtone morter: ſprinkle them with water & wet them, ſo that they may grow into a paſt, and make Paſtils of them in bigneſs of your fiſt; ſet them in the ſun, and dry them well. Then put them into a fornace of reverberation, the ſpace of ſix hours, encreaſing the fire by degrees, that at laſt they may become red hot, but not melt; wherefore uſe no bellows: when they are baked enough, let them cool, and they will become ſo hard, that they will endure almoſt the hammer.

Chap. III.

Of the Fornace, and the Parts thereof.

NOw the Fornace is to be built, which is like to that of glaſs-makers, but leſs according to the proportion of the work. Let your fornace be eight foot high, and conſiſt of two vaults: the roof of the lower muſt be a handful and a half thick: the vault it ſelf muſt have a little door, by which you may caſt in wood to feed the fire there.

there. Let it alſo have on the top, and in the middle of its roof, a hole about a foot in breadth, by which the flame may penetrate into the ſecond vault, and reach to the upper roof; whence the flame being reverberated, doth cauſe a vehement heat. In this upper vault there muſt be cut out in the wall ſmall holes of a hand-ful in breadth, which muſt open and ſhut, to ſet the pots and pans in on the floor, and to take them out again. Artificers call theſe pots Crucibles; they are made of clay, which is brought from Valencia, and doth very ſtrongly endure fire: They muſt be a finger thick, and a foot and a half deep, their bottom ſomewhat thicker, leſt they ſhould break with the force of the fire. All things being thus provided, caſt in your wood and fire, and let the fornace heat by degrees, ſo that it may be perfectly hot in a quarter of a day. Your workmen muſt be diligent to perform their duty; then let the Paſtils, being broken into pieces about the bigneſs of a wall-nut, be put into crucibles, and ſet in the holes of the fornace built for that purpoſe, with a pair of iron tongs to every pot. When they melt, they will riſe up in bubbles, and growing greater and greater, muſt be pricked with ſharp wires; that the vapor paſſing out, the bubbles may ſink down again, and not run over the mouth of the crucibles. Then let other pieces be put in, and do as before, until the pots be filled to the top: and continue the fire for a whole day, until the matter be concocted. Then put an iron hook into the pots, and try whether the matter have obtained a perfect tranſparency: which if it have, take it out of the pots with iron inſtruments for that purpoſe, and caſt it into clear water, to waſh off the filth and ſtains, and to purge out the ſalt: for when the Gems are made, on a ſuddain the ſalt breaks forth, as it were ſpued out, and overcaſt them like a cloud. Yet there muſt be a great deal of diligence uſed, whil'ſt you draw out this vitrified matter, leſt it touch the ſides of the fornace; for it will cleave thereto like birdlime, hardly to be pulled off without part of the wall: as alſo leſt it fall into the veſſels: for it is very difficult to ſeparate it, and it prejudices the clearneſs of the glaſs. When it is cold, put it again into the crucibles, and let it glow for two days, until it be concocted into perfect glaſs. When this vitrified matter hath ſtood ſo for two days, ſome, to make it more fine and bright, leſt it ſhould be ſpecked with certain little bubbles (to which glaſs is very ſubject) put into the crucible ſome white lead, which preſently groweth red, then melts with the glaſs and becomes clear and perſpicuous. Make your tryal then with an iron hook; for if it be clear of thoſe bubbles, it is perfected, and ſo will be a perfect maſs of Gems. Now we will teach the ſeveral Colours, Yellow, Green, or Blue, wherein we will caſt our Gems.

CHAP. IV.

To make Colours.

WHile the Cryſtal is preparing in the fornace, by the ſame fire the Colours may be alſo made: And firſt,

How to make Crocus of Iron:

Take three or four pounds of the limature of Iron, waſh it well in a broad veſſel; for by putting it into water, the weight of the iron will carry that to the bottom; but the ſtraws and chips, and ſuch kind of filth, will ſwim on the top; ſo you will have your filings clean and waſh'd. Then dry it well, and put it into an earthen glazed pot with a large mouth, and pour into it three or four gallons of the beſt and ſharpeſt vinegar: there let it macerate three or four weeks, ſtirring it every day ſeven or eight times with an iron rod: then giving it time to ſettle, pour out the vinegar into another pot, and put freſh vinegar into the iron; and do this, till the vinegar have conſumed all the filings. Then put all the vinegar into an earthen veſſel, and ſet it on the fire, and let it boil quite away: In the bottom there will remain a ſlimy durty matter, mixt with a kind of fatneſs of the iron, which the fire by continuance will catch hold of: let it burn, and the remaining duſt will be Crocus. Others file your ruſty nails, and heating them red hot, quench them in vinegar; then ſtrain them, and dry the ruſt, and ſet it again to the fire, till it be red hot, then quench it again with vinegar; this they do three or four times: at length they boil the vinegar away, and take the remaining Crocus from the bottom. Next remains to ſhew

How to reduce Zaphara into Powder.

A little window is to be made out of the ſide of the fornace, nigh to which muſt be built a little cell or oven, ſo joyned to the mouth of the oven, that the flame may be brought in through a little hole. Let this cell have a little door without, to admit the workmans hand upon occaſion. Let this cell be a foot in length and breadth. Set the Saffron upon a Potters tile, into the cell, and ſhut the door: let it be red hot, and after ſix hours take it out and put it into water, ſo will it cleave into pieces; let it be dryed, ſtamped, and ſo finely ſeirced, that it may ſcarce be felt. But if it cannot be effected with a peſtle and morter; pour water upon the powder, and ſtir it with your hands, and let it ſettle for a while; then ſtrain it into another veſſel, and pour freſh water into the powder; and reiterate this ſo often, till that which ſetleth, being beat and brayed, do paſs through with water: then dry it, and it will become very fine powder.

How to burn Copper.

Set the filings of Copper, with an equal quantity of ſalt mixt in an earthen pot, over the fire, and turn it about three or four hours with an iron hook, that it may be burned on all ſides: There let it burn a whole natural day: then take it out, and divide it into two parts; lay the one part aſide, and ſet the other with ſalt on the fire again, for an artificial day: do the ſame three or four times, that it may be more perfectly calcined, always having a care that it be as hot as may be, but that it melt not. When it is burnt, it is black.

CHAP. V.

How Gems are coloured.

ALl things being thus prepared; there is nothing more, I think, remaineth to make an end of this work, but to know how to colour them. And we will begin with the way

How to dye a Saphire.

Artificers begin with a Saphire: for when it is coloured, unleſs it be preſently removed from the fire, it loſeth the tincture; and the longer it remains in the fire, the brighter it groweth. Put a little Zaphara, as they call it, into a pot of glaſs, two drachms to a pound of glaſs; then ſtir it continually from top to bottom with an iron hook: when it is very well mixed, make tryal whether the colour pleaſe you or no, by taking a little out of the pot. If it be too faint, adde ſome more Zaphara; if too deep, put in more glaſs, and let it boil ſix hours. Thus you may

Colour Cyanus,

or ſea-water, another kind of Saphire. Beat your calcined braſs into very fine powder, that you may ſcarce feel it; for otherwiſe it will mix with the Cryſtal, and make it courſer: the quantity cannot be defined, for there are lighter and deeper of that kind: for the moſt part, for one pound one drachm will be ſufficient.

How to counterfeit the colour of the Amethiſt:

To a pound of Cryſtal, put a dram of that they call Manganeſs, and ſo the colour is made. If the Gem be great, make it the paler; if ſmall, make it deeper: for they uſe ſuch for rings, and other uſes.

To counterfeit the Topaze.

To

To every pound of glaſs, adde a quarter of an ounce of crocus of Iron, and three ounces of red-lead, to make it of a brighter red. Firſt put in the lead, then the crocus.

The Chryſolite.

When you have made a Topaze, and would have a Chryſolite, adde a little more Copper, that it may have a little verdure: for the Chryſolite differeth from the Topaze in nothing, but that it hath a greater luſtre. So we are wont

To counterfeit an Emerald.

This ſhall be the laſt: for we muſt let our work be as quick as poſſible, becauſe the copper being heavy, when it is mixed with the Cryſtal, doth preſently ſink down to the bottom of the pots, and ſo the Gems well be of too pale a colour. Therefore thus you muſt do: when you give the tincture to a Cianus, you may eaſily turn it into Smaragde, by adding crocus of iron, in half the quantity of the copper or braſs, *viz.* if at firſt you put in a fourth part of copper: Now you muſt adde an eighth part of crocus, and as much copper. After the colours are caſt in, let it boil ſix hours, that the material may grow clear again: for the caſting in the colours will make them contract a cloudineſs. Afterwards let the fire decreaſe by degrees, until the fornace be cold: then take out the pots and break them, wherein you ſhall find your counterfeit precious Stones.

CHAP. VI.

How Gems may otherwiſe be made.

THe manner which I have ſet down, is peculiar and uſual to our Artificers, and by them is alſo accounted a ſecret. But I will ſet down another way, which I had determined always to keep ſecret to my ſelf; for by it are made with leſs charge, leſs time, and leſs labour, much more refulgent, bright, and livelier Gems, whoſe ſuperficies and luſtre, the ſalt ſhall not deface in a much longer time. Although thoſe old counterfeits which are found at Puteoli, in the mortar of ruined houſes, and on the ſhores, are yet very bright, and of a perfect clearneſs, ſo that they ſeem beyond the imitation of our age: Yet I will endeavour by this way, not onely to equal them, but to make much better. Wherefore give ear, and believe: the materials are thus made: Take the comb of a Cock, and cutting his gullet in two, keep the head and the neck. Put it into a pot, and ſet it in a hard fire; ſtop it cloſe, that no coles or aſhes ariſing with the ſmoke, or ſoote, fall in, and ſpoil the luſtre of it. When the fire is kindled, you will hear it hiſs: when it is red hot, take it up with an iron tongs, and quench it in clear water, and dry it: Do this three times, changing the water, leſt there ſhould be any filth; then grinde it on a marble, till it be ſo fine that you may blow it about, and reſerve it for uſe. Thence have you the Philoſophers Stone, moſt fragrant in fire, and chief in the triplicity. If thou art ignorant of the Philoſophers Stone, learn it from theſe verſes, which I found in an old Manuſcript.

Arctus eſt hominis, qui conſtat ſex elementis.
Cui p ſi addideris, s. in. m. mutare ſi bene ſcis.
Hoc erit os noſtrum conſtans lapis Philoſophorum.

Now we have advertiſ'd you of the materials: let us adviſe alſo about the colour. And firſt of all, I will ſhew you

How to counterfeit a Topaze.

Put your material into a pot, and cover it with a lid, full of holes; over which there muſt be laid another, that it may exhale, and yet receive no hurt from the ſmoke: let it ſtand in its fornace to the middle the ſpace of a whole day, and it will be a Topaze. Now

To

To counterfeit a Chryſolite,

cram the Cock, and for every ounce give him to eat two grains of the beloved flower of Venus: ſtroak him, and in due time thou ſhalt ſee.

To make an Emarald.

Feed the Cock again, and for every ounce, give him four grains of wheat, and he will ſhine with a moſt bright luſtre. But

To make a Jacinth,

give the Cock graines of the bloody Stone, inſtead of wheat, and he will eaſily lay hold of them.

CHAP. VII.

Of Several Tinctures of Cryſtal.

I Have declared divers tinctures of glaſs, and thoſe no vulgar and common ones, but ſuch as are rarely known, and gained, and tried with a great deal of labour. Now I will relate ſome ways of ſtaining Cryſtal, and eſpecially thoſe that are choice, and known to very few; if not onely to my ſelf.

To ſtain Cryſtal with the colour of a Jacinth, or a Ruby, without breaking, or wearing it.

Take ſix parts of Stibium, four of Orpin, three of Arſenick, as much of Sulphur, two of Tutty; beat them all aſunder, and ſift them through a fine ſeirce: put them into a pot: hang your Cryſtal by wires, or cover it over with the powders, and ſo ſet it on the fire, that it may be hot, four or five hours; but uſe no bellows, leſt it break in pieces, or melt. It is a certain ſign of being perfectly coloured, if you take out a piece, and that be of a bright and ſhining colour; otherwiſe deliver it to the fire again, and after ſome time try it again. But you muſt have a great care, leſt it cool too ſuddenly when you take it off the fire, for it will crumble and fall to pieces. If a violet-colour pleaſeth you, take it ſoon from the fire: if you would have a deep purple, let it ſtand longer: we can make a violet with Orpin onely.

To turn a Saphire into a Diamond.

This ſtone, as all others, being put in the fire, loſeth his colour: For the force of the fire maketh the colour fade. Many do it ſeveral ways: for ſome melt gold, and put the Saphire in the middle of it; others put it on a plate of iron, and ſet it in the middle of the fornace of reverberation; others burn it in the middle of a heap of iron duſt. I am wont to do it a ſafer way, thus: I fill an earthen pot with unkill'd lime, in the middle of which I place my Saphire, and cover it over with coals, which being kindled, I ſtop the bellows from blowing, for they will make it flie in pieces. When I think it changed, I take a care that the fire may go out it ſelf: and then taking out the ſtone, I ſee whether it hath contracted a ſufficient whiteneſs; if it have, I put it again in its former place, and let it cool with the fire; if not, I cover it again, often looking on it, until the force of the fire have conſumed all the colour, which it will do in five or ſix hours; if you find that the colour be not quite vaniſhed, do again as before, until it be perfect white. You muſt be very diligent, that the fire do heat by degrees, and alſo cool; for it often happeneth, that ſudden cold doth either make it congeal, or flie in pieces. All other ſtones loſe their colour, like the Saphire; ſome ſooner, ſome later, according to their hardneſs. For the Amethiſt you muſt uſe but a ſoft and gentle fire; for a vehement one will over-harden it, and turn it to duſt. This is the art we uſe, to turn other precious ſtones into Diamonds, which being cut in the middle, and coloured, maketh another kind of adulterating Gems; which by this experiment we will make known: And it is

How to make a ſtone white on one ſide, and red or blew on the other.

I

I have ſeen precious ſtones thus made, and in great eſteem with great perſons, being of two colours: on one ſide a Saphire, and on the other a Diamond, and ſo of divers colours. Which may be done after this manner: For example, we would have a Saphire ſhould be white on one ſide, and blew on the other; or ſhould be white on one ſide, and red on the other: thus it may be done. Plaiſter up that ſide which you would have red or blew, with chalk, and let it be dryed; then commit it to the fire, thoſe ways we ſpoke of before, and the naked ſide will loſe the colour and turn white, that it will ſeem a miracle of Nature, to thoſe that know not by how ſlight an art it may be done.

How to ſtain glaſs of divers colours.

I will not paſs by a thing worth the relation, which happened by chance, while we were making theſe experiments. The flower of Tinne taketh away the perſpicuity of Cryſtal glaſs, and maketh it of divers colours: for being ſprinkled upon Cryſtal glaſſes that are poliſhed with a wheele, and ſet to the fire, it doth variouſly colour them, and maketh them cloudy; ſo that one part will look like a ſtone, and another like an Opale of divers colours. But you muſt often take it out from the fire, and order it rightly, till it be according to your deſire. I have before told you how to make flour of Tinne for the purpoſe. I will adde ſomewhat more, indeed no ſecret, nor very neceſſary, but that nothing may be omitted by us in this work, *viz.*

How to make a Jacinth

beautiful enough, and not much unlike a true one. Put lead into a hard earthen pot, and ſet it on the fire in a glaſs-makers fornace, there let it remain for ſome days, till the lead be vitrified, and it will be of the colour of a Jacinth.

To counterfeit an Emerald.

You may do this almoſt in the ſame manner; and it will reſemble the colour of a pleaſant green corn. Diſſolve ſilver with ſtrong water, then caſting into the water ſome plates of Copper, as I told you, it will cleave to them. Gather it together, and dry it, and ſet it into a glaſs-makers fornace in an earthen pot, within a few days it will become an Emerald. To do the ſame with other metals, I will leave to the trial of others; it is enough for me to have found out and diſcovered the way.

To counterfeit Carbuncles.

This we do with Orpin, and uſe it in ſome ornaments, for they are brittle, and of a moſt flagrant colour, have much of the ſcarlet bluſh, and caſt forth red ſparkles. Take four ounces of Orpin, and grinde it ſmall: then put it into a glaſs veſſel, whoſe bottom you muſt fortifie againſt the force of the fire with mortar made with ſtraw, and ſtop the mouth of it gently. The fire being kindled, the ſmoke flieth up, and the thinneſt part of the material will riſe to the top: and you will ſee it ſtick to the ſides of the glaſs, and the neck: it will grow bigger by degrees, and new parts ſtill flying up, will make it grow thicker; and like boyling water gather into bubbles, which at laſt will encreaſe ſo big, that they will fall down: Some will ſtick in the neck of the glaſs, all of a moſt flagrant colour, but brittle and ſmall. Break the glaſs, and take off with a ſharp point of a knife, thoſe red congealed bubbles which ſtick to the glaſs, and uſe them. If you would make one great one of thoſe little bubbles; lay a great many little ones upon a piece of glaſs, and melt them, and they will run into one: a moſt pleaſant ſight to ſee.

CHAP. VIII.

Of making ſmalt or Ennamel.

AFter Gems we will endevour to make Smalt or Ennamel. It is a work almoſt of the ſame nature, and of the ſame mixture and colours; this onely difference is between them, that in Gems the glaſs is tranſparent, in this it is more denſe and ſolid. In antient times they made their Checker or Moſaique work of it: and Goldſmiths do uſe it in colouring and enammeling gold. It is Tinne that gives it a body and ſolidity.

To make white Enammel,

Take two ounces of Lead aſhes, four of Tinne; and make it into a body, with double the quantity of glaſs: role it into round balls, and ſet it on a gentle fire all night: take heed it ſtick not to the ſides of the pot, but ſtir it about with an iron ſpattle, and when it is melted, increaſe the fire, and the buſineſs is done.

To make black Smalt.

To a pound of glaſs, you muſt adde a drachm of Manganeſs, for ſo it will be of the colour of a Lyon: then adde a drachm of Zaphara, and the mixture will turn black: make often tryal, if it be of a dark purple or violet-colour: for the Tin that giveth it the body, will make it blacker.

To make Smalt of a deep yellow.

You may put to every pound of Cryſtal a little Crocus Martis, and three ounces of Jalloline, as they call it, which engravers uſe: at laſt, Lead and Tin. But if you deſire

To make Smalt of a paler yellow,

Inſtead of Jalloline, adde Jaletto, and you will have your deſire.

To make green Smalt,

Adde burned Copper, and ſo it will be of a deeper colour: but if you deſire it a paler, adde the flakes of Copper, which flie off, while the ſmith hammereth it, being red hot.

To make red Smalt,

Adde the ruſt of iron, very finely beaten: but when you would make

Smalt dark on one ſide, and tranſparent on the other,

Make your Paſtils of earth, and double as much glaſs; ſet it a whole night in the fire of reverberation, and let it melt in a convenient veſſel, ſtirring it with an iron rod: ſo you ſhall perceive both tranſparent and opacous parts in the ſame little Orb. So

To make Smalt of the colour of an Amethiſt.

It is done with nothing but Manganeſs: and if you would have it of a deeper colour, adde more of the body, that is, of the flower of Lead and Tin.

To make Smalt of skie-colour.

It may be effected with Zaphara, by adding ſomewhat more of the body.

To make ſpeckled Smalt,

which being full of ſmall ſpecks, ſhall ſeem to be compounded of a great many lice, very pleaſant to behold. The opacous Smalt being made, pour it upon marble, and then preſently ſprinkle ſome Crocus upon it, or drop ſome pale colour in ſpecks, all over it, and you ſhall have your deſire.

To make Smalt of two colours,

caſt Smalt firſt of one colour upon a marble, as before: and preſently after, ſome of another colour upon that: then with an iron rod preſs them cloſe, and joyn them together.

To make the beſt kind of Smalt,

ſuch as Goldſmiths uſe; to every pot allow two roles of Sal Soda, and ſome ſand, of which glaſs is made, and it will be much more perfect.

CHAP. IX.

To make Smalt of a clear roſe-colour.

THe moſt skilful glaſs-makers do labour very much, in colouring Smalt of a roſe-colour; which is commonly called Roſficlere: ſeeing that in former times they did it moſt beautifully and artificially. I will ſet down what both I my ſelf have done in it, and what I have received from other friends: I have performed the beſt I could, to ſhew others an opportune way of making better. The manner is this: caſt ten pounds of Cryſtal in a pot, and when you know it to be well melted, adde a pound of the beſt red lead, by half at a time, ſtirring it with an iron rod as faſt as you can; for the weight of it will make it ſink to the bottom: when it is well mixed, take it out of the pot with iron inſtruments fit for the purpoſe, and caſt it into water: do this thrice: then mix with it five ounces of Tin calcined, and Cinnabaris of a moſt bright colour; and ſo ſtirring them about for three hours, let them ſtand a while. When this is done, adde moreover three ounces of vitrified Tin, and beat them together without any intermiſſion, and you will ſee a moſt lively roſe-colour in the glaſs, which you may uſe in enamelling Gold.

To make Glaſs of Tin.

Set a pound of Tinne in a ſtrong earthen pot, into the fire: let it heat and melt; then remove it with iron tongs into the hotteſt flames of the glaſs-makers furnace, for three or four days. Afterwards, the pot being taken out, and cold; break it, and in the top you will find glaſs of a ſaffron colour, not clear: but the longer it ſtandeth in the fire, the perfecter it will grow; neither have I known better in this kind, of thoſe many that I have tryed. It muſt be reduced into fine powder: for the which not onely a morter and mills will be requiſite, but alſo a Porphyrian ſtone. If it be too florid, you may make it of a more faint colour, by adding glaſs to it.

Another way to make it.

This is onely for friends: Take nine parts of burnt Tinne, ſeven of Lead, two of Cinnabaris; of Spaniſh-ſoder and Tartar, one part and a half; of the Blood-ſtone one part, of Painters red a fourth part. And do with it, as in the former.

CHAP. X.

Of leaves of Metal to be put under Gems.

THere are certain leaves of Metal laid under Gems, which being perſpicuous, are thereby made paler or deeper, as you will: for if you would have them of a fainter colour, you muſt put under them leaves of a more clear brightneſs: if of a deeper, leaves of a darker hue. Moreover, Gems being tranſparent, are ſeen quite through, and diſcover the bottom of the ring; which taketh much of their beauty off. This is an invention of later times, who by terminating the tranſparency of ſtones, with leaves of a moſt bright and pleaſant colour, do fit and make up, and mend the colour of the ſtones. I have been very much delighted in this kind of work, and therefore will deliver it particularly. The leaves are to be made either of Copper alone, or of Copper, Gold, and Silver, mixt together. I will ſpeak of thoſe which are made of Copper alone: You muſt buy at the Braſiers-ſhops ſome thin plates of Copper, of the thickneſs of ſtrong paper, that they may be the eaſier made thinner, which you muſt cut into pieces of three fingers in length, and two in breadth; ſo that a ſheet of two pound, will be divided into a hundred and thirty parts: theſe we muſt divide again into two parts, that they may be hammered more eaſily: Take fourry and beat them, as Artificers do gold, when they beat it out into thinne rays. Let the anvile and hammer be ſmooth and poliſhed, leſt the heavy ſtroaks ſhould make dents in the Copper, and break it. Diſcontinue your work by turns, ſo that you may hammer the Copper while it is hot, and prepared by the fire; and put it into

into the fire, when it is cold: for if you do otherwiſe, it will break in pieces; which you muſt preſently remove from the reſt; for thoſe that are broken, will break others. But that they may be the more eaſier prepared, when they begin to be exhauſted, I make uſe of this invention. There muſt be prepared two plates of iron, of a hand-ſquare, and the thickneſs of paper. Double one of them, that it may receive the other within the folds of it: ſo that they may receive the plates of Copper in the middle, and encloſe them on all ſides, that they can neither ſlip out, nor any duſt or aſhes fall in, to ſtick to them. When you have thus encloſed the Copper plates, put them into the fire, and heat them; then take them out with iron tongs, and ſhaking off the aſhes, beat them with your hammer till they are cold, and ſo they will become thin and fine rays. But while you are beating one, ſet others to heat; and do this eight times over, until you have hammer'd them very thin, and made them fit for your purpoſe. It will be worth your labor to look often upon them, to ſee if any be broken in the working, for they will break their fellows. But becauſe they are wont to grow black in the working, and foul, ſo that they oftentimes deceive the eye, therefore it is fit, that you have a pot of water ready, with an equal quantity of Tartar, and ſalt in it, and let it boil over the fire: Put into it your rays, and ſtirre them about continually, till they be boiled white. Then take them out, and waſh them in a pot of clear water, till they be very clean: then dry them with a linnen cloth, and then beat them, and beat them on the anvile again, as before, until they ſpread into rays, as thin as leaf-gold. When this work is to be done, the hammer and anvile muſt be as ſmooth, and poliſhed, and bright, as a looking-glaſs; which you may effect in this manner. Firſt of all, hold them to the grinde-ſtone, wherewith they grinde knives, until they be ſmoothed and planed: then rub them with fine ſand, and Pumice-ſtone; afterwards glaze them with a wheele, and poliſh them with a plate of lead, and powder of emerald: if you uſe any other art, you will but loſe your labour. Thus in two days your work will be finiſhed, that is, by heating your plates, eight or ten times, and preparing them, and by whiting them four times at leaſt: Finally, examine them all, whether they be whole, and of a ſufficient thinneſs: ſo that if any remain too thick, they may again be brought to the hammer and perfected. But I muſt adverriſe you, that the thinner they grow, the leſs time they muſt lye in the fire, becauſe they will preſently melt: and ſo alſo in the water, becauſe the ſalt will eat into them. At laſt, cut them with ſheares into ſquare pieces, that they may be more convenient for uſe.

CHAP. XI.

How leaves of Metals are to be poliſhed.

THe plates being thus thinned and finiſhed, we will fall to poliſhing of them. But firſt we muſt provide tools, wherewith to perform it. Take a plate of Copper of a foot in length, and a hand in breadth, moſt exquiſitely burniſhed, that it may be as ſmooth as a looking-glaſs: bow it either with your hand, or a hammer, by little and little, into the form of a ſemicylinder. Then turn a piece of wood, ſo that it may be equal, and fit for it in every part, and be received into the convexity of it, where being faſtned with four nails at the corners of the plate, it may remain ſtedfaſt. Fix this wood upon a little frame, with two bars of a foot height, faſtned to the ends of it. Now we will begin to burniſh the plates; which muſt be thus done: provide chalk made into fine powder, after this ſort; take ſome beaten clay, wrap it in a clean and indifferently fine cloth, and put it into a waſhing bowl full of water, ſtirre it about here and there, in the water, that the fineſt part may be waſhed through, and the courſer remain in the cloth: then put the new chalk into the cloth again; ſtirre it and ſtrain it till it all paſs through the cloth, and then ſuffer the water to ſettle, and ſeirce it through a ſtrainer; onely changing the water, until no groſs ſediement remain: Then lay the cloth over the mouth of the veſſel, which muſt receive it, and tie it ſlack on: ſo ſtrain it, that you may be the more ſure, that nothing but what is very fine can paſs through: then preſs out the water, and reſerve the chalk. Lay this

clay, thus prepared, upon the Copper, and rub it with a poplar ſtick, till it ſhine like gold: then waſh it with water, over a wide-mouthed pan, that may receive the water. After this, have a blood-ſtone ready, very well poliſhed, upon a plate of lead, with the duſt of Emerald, it will become moſt exquiſitely ſmooth: therefore, lay your rays of copper upon the copper, and ſpread it abroad with the thumb of your left hand; then caſt on the clay, and pour water on to waſh it, and then wipe it off, and let onely the water remain to faſten them upon the copper. Then take into your hands the ſtone, being faſtened to a ſtick; and poliſh the plates with it, having a great care that they do not run into wrinkles; for then they are quite ſpoiled: but when they begin to move, pour on ſome of the water, and that will fix them again: Continue this, till you have made it all over as bright and ſmooth as a looking-glaſs. A token of their perfect poliſhing is, when no marks of the running of the ſtone, is ſeen upon them. Then taking them off from the wood, caſt them into a pot of water, until the reſt are all finiſhed; and then wrap them in a clean linnen cloth: dry them, and lay them up in boxes, free from all duſt, and filth: but bend them like a half-pillar, ſo that the poliſhed ſide may be inward; and tie them ſo with a ſtring.

CHAP. XII.

Of building a fornace for the colouring Plates.

NOw we will ſhew how to colour them: but firſt, let us deſcribe the fornace, wherewith it muſt be done. Therefore let a Fornace be made of iron plates of a convenient thickneſs: let it be a foot in height, and as much in the diameter of the length; let it be covered on the top, with a circular plate: In the centre of the roof of it, cut a round hole, a handful in breadth: and ſet another fornace upon it, of the ſame length and breadth, and make a hole in that alſo, which muſt be ſet againſt the other, and joyn them cloſe together. Make a little door in the lower fornace, cloſe to the ground; let it be made with an arch, four fingers wide, and jet out half a foot, like the mouth of an oven, and be joyned in the ſame manner to the great fornace. Then kindle your coals in another place, until they ceaſe making, and with iron tongs caſt them into the foreſaid fornace: Heat it very well, and let the outward fornace or mouth of the oven be fill d half way with live coals. Theſe being thus diſpoſed, fall to colouring the plates. And firſt, I will teach you

How to colour plates with a purple colour.

Take the plates tyed about with thread, as I told you, and fit them upon a pair of iron tongs, which you muſt faſten at the fore-end with an iron ring, that they may not open: hold them upon the hole of the upper fornace, that they may receive the aſcending ſmoak; and turn them about, until by degrees you ſhall perceive them gather a purple colour, without any other ſmoak then what ariſeth from the heat of the coals: when you think them coloured enough, remove them from the ſmoke, and lay them aſide.

How to make them of a Saphire colour.

It is done much after the ſame way: for taking the rays in an iron tongs, and holding them over the hole of the fornace, caſt upon the coals through the low arched door, the feathers of a gooſe, which grow upon her breſt, and then lay upon them a red hot iron rod. For the ſmoke of the feathers, ariſing through the tunnell of the fornace, will beat upon the rays, and make them of a sky-colour: when the iron rod groweth cold, take another and put in. It is very admirable, how on a ſuddain theſe copper rays will change into ſeveral colours: wherefore, when they have obtained the colour which you deſire, take them off the fornace preſently, for otherwiſe they will alter into another.

How to make them of a ſilver colour.

Take a little ſilver, and diſſolve it with *aqua fortis*: then pour ſome fountain-water into it, and your copper rays: preſently the water will be troubled, and will ſtick upon the copper like ſilver fleeces: caſt away the water, and waſh the ſilver, and dry it in the Sun; and when it is dry, lay it upon a marble, and mix with it an ounce of Tartar, and as much ordinary ſalt; grinde them together, till they be well mixed. This being made into powder, lay it on copper, and rub it with your fingers, and it will make it ſhine like ſilver: then ſpread the rays upon the round wood, and the copper; wet them with the water, lay the powder on them, and rub them with your thumbs, that they may become of a ſilver colour; ſteep them in water, and levigate them with the blood-ſtone upon the foreſaid copper; then ſet them in the ſmoke, and they will ſhine with a sky-colour.

How to make them of the colour of an Emerald.

It is very difficult, and there ſcarce is one of very many that will prove right. Firſt, make your rays of a sky-colour, as before; then take thoſe which have not took that colour rightly, and lay two of them upon the hole of the fornace: and through the vault of the little door, fling ſome leaves of Box upon red hot plates of iron, where they will crackle like bay-leaves, and ſend up a ſmoke through the hole, which will colour the rays. But before they come to be of a green colour, they muſt paſs through many other colours, as yellow, red, and sky-colour; but they muſt continue ſome time before they obtain a perfect green.

How to make them red, like a Ruby.

Fling ſome flocks of Scarlet upon the live coles, and lay the thin plates over the hole, and the ariſing ſmoke will colour them red.

How to make them of the colour of the Amethiſt.

When it is made of a sky-colour, it paſſeth through the colour of the Amethiſt; take it therefore off in time, and you have your wiſh.

CHAP. XIII.

How rays are to be coloured by a mixture of Metals.

I Will now ſhew how rays may be coloured by mixture with other metals; which is of more difficulty, but of longer continuance. The former coſt but little labour, but they eaſily loſe their colour: theſe are harder to be made; but keep their colour longer. Take half a pound of copper, and melt it in a melting pot, put thereunto half a crown of gold; and when it is well melted, and mixed, adde ſome tartar, that when it cooleth, the top of it may be plain and ſmooth; after it is cold, ſet it aſide. Then take another half pound of copper, and melt it in the ſame manner; mix a drachm of ſilver with it, and let it cool: take it out of the pot, and file the out-ſide of it ſmooth; for the leaſt crack, or chap, would ſpoil the work. You may know whether there be any crack within ſide or without, by this ſign; place it in an even poiſe upon a piece of iron, and ſtrike it with another piece; if it ſound equally, and ring clearly, it is whole; if it do jar, it is cracked ſomewhere. Let your pieces of metal be about a finger in bigneſs; beat them gently upon the anvile, leſt they break ſomewhere: ſet them in the fire and ſeaſon them, and when they are cold, beat them with the hammer into thin rays, as I have ſaid before: if they chance to crack, file off the flaws; and when they have been ſeaſoned twice or thrice, in the fire, have your pot of water ready, prepared with ſalt and tartar, to whiten them, that you may more exactly find out the craks.

To make them of the colour of a Ruby.

The plates being finiſhed, if you would make them of a ruby colour, do it with flocks of ſcarlet, as before; but then the rags muſt be of the mixture of copper and gold.

To make them of the colour of a Saphire or Emerald.

Let the plates be of copper and ſilver: the Saphire colour is made with gooſe feathers, but the Emerald with box-leaves, holding them ſomewhat longer over the fire. And theſe are the experiments which I have made concerning Gems.

THE

THE

SEVENTH BOOK

OF

Natural Magick:

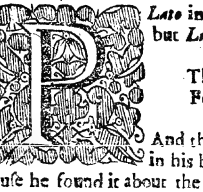
Of the wonders of the Load-ſtone.

The Proeme.

We paſs from Jewels to Stones: the chief whereof, and the moſt admirable is the Load-ſtone, and in it the Majeſty of Nature doth moſt appear: and I undertake this work the more willingly, becauſe the Ancients left little or nothing of this in writing to poſterity. In a few days, not to ſay hours, when I ſought one experiment, others offered themſelves, that I collected almoſt two hundred of principal note; ſo wonderful is God in all his works. But what wiſer and learneder men might find out, let all men judge. I knew at Venice R. M. Paulus the Venetian, that was buſied in the ſame ſtudy: he was Provincial of the Order of ſervites, but now a moſt worthy Advocate, from whom I not onely confeſs, that I gained ſomething, but I glory in it, becauſe of all the men I ever ſaw. I never knew any man more learned, or more ingenious, having obtained the whole body of learning; and is not onely the Splendor and Ornament of Venice or Italy, but of the whole world. I ſhall begin from the moſt known experiments, and paſs to higher matters, that it may not repent any man of his great ſtudy and accurate diligence therein. By theſe, the longitude of the world may be found out, that is of no ſmall moment for Saylors, and wherein the greateſt wits have been employed. And to a friend that is at a far diſtance from us, and faſt ſhut up in priſon, we may relate our minds: which I doubt not may be done by two Mariners Compaſſes, having the Alphabet writ about them. Upon this depends the principles of perpetual motion, and more admirable things, which I ſhall here let paſs. If the Antients left any thing of it, I ſhall put that in by the way: I ſhall mark ſome falſe reports of ſome men, not to deteſt their pains and induſtry, but leſt any man ſhould follow them in an error, and ſo errors ſhould be perpetual thereby. I ſhall begin with the Name.

Chap. I.

What is the Name of this Stone, the kind of it, and the Countrey where it grows.



Plato in Ione writes, that *Empedocles* called this ſtone μαγνῆτιν, but *Lucretius* from the countrey Magneſia.

> The Greeks do call it *Magnes* from the place,
> For that the Magnets Land it doth embrace.

And the ſame *Plato* ſaith, ſome call it *Heraclius*. *Theophraſtus* in his book of Stones calls it ἡρακλεῶνα, that is *Herculeum*, becauſe he found it about the city Heraclea. Others think it denominated from *Hercules*: for as he conquered and ſubdued all beaſts, and men; ſo this ſtone conquers iron, which conquers all things. *Nicander* thinks the ſtone ſo called, and ſo doth *Pliny* from him, from one *Magnes* a ſhepherd; for it is reported that he found it by his hobnail'd ſhooes, and his ſhepherds-crook that it ſtuck to, when he fed his flocks in Ida, where he was a ſhepherd. But I think it is called *Magnes*, as you ſhould ſay *Magnaſia*, onely one letter changed. Others call it Siderites from σίδηρος, that in Greek

Greek ſignifies iron, and the Latine call it Magnes, Heraclius, and Siderites. *Heſychius* makes the ſtone Siderites to be different from Herculeus; for he ſaith, one hath an iron colour, and the other a ſilver colour. Alſo *Pliny* from *Sotacus* makes five kinds of it. The Ethiopian, the Magneſian from Magneſia neer Macedonia, as the way lies to the Lake Bœbis, on the right hand; the third in Ephium of Bœotia, the fourth about *Alexandria* at Troaderum; the fifth in Magneſia of Aſia. The firſt difference is, whether it be male or female, the next in the colour: for thoſe that are found in Macedonia and Magneſia, are red and black; but the Bœotian is more red then black: That which is found in Troas is black, and of the female kind, and hath no force therefore. But the worſt ſort is found in Magneſia, of Aſia; it is white, and attracts not iron, and is like a Pumice ſtone. It is certain, that the bluer they are, the better they are. The Ethiopian is highly commended, and it coſts the weight in ſilver. It is found in Ethiopia at Zimirum; for ſo is the ſandy country called. It is a token of an Ethiopick ſtone, if it will draw another Loadſtone to it. There is alſo a mountain in Ethiopia, not far off, that produceth a ſtone called Theamedes, that drives away all iron from it. *Dioſcorides* deſcribes it thus. The beſt Loadſtone is that which eaſily draws iron, of a bluiſh colour, thick, and not very weighty. *Panrenſis* makes three ſorts of them; one that draws iron, another fleſh, another that draws and repels iron; very ignorantly: for the fleſhy Loadſtone is different from this, and one and the ſame ſtone draws & drives iron from it. *Marbodeus* ſaith, it grows amongſt the Progloditesand Indians. *Olaus Magnus* reports, that there are mountains of it in the North, and they draw ſo forcibly, that they have ſhips made faſt to them by great ſpikers of wood, leſt they ſhould draw out the iron nails out of the ſhips that paſs between theſe rocks of Loadſtone. There is an Iſland between Corſica and Italy, call'd Ilva, commonly Elba, where a Loadſtone may be cut forth: but it hath no vertue. It is found in Cantabria in Spain, Bohemia, and many other places.

Chap. II.

The natural reaſon of the Loadſtones attraction.

Becauſe ſome have written whole Books, of the reaſon of the Loadſtones attracting of iron: leſt I ſhould be tedious, which I purpoſe not to be, I think fit to paſs over other mens opinions, eſpecially, becauſe they depend onely upon words and vain cavils, that Philoſophers cannot receive them; and I ſhall ſet down my own, founded upon ſome experiments: yet I ſhall not paſs by the opinion of *Anaxagoras*, ſet down by *Ariſtotle* in his Book *De Anima*, who by a ſimilitude calls it a living ſtone, and that therefore it draws iron; and for ſome other peculiar forces, which might be properly ſaid to proceed from the ſoul, as you ſhall ſee. *Epicurus* would fain give a reaſon for it, as *Galen* and *Lucretius* report. For, ſay they, the Atoms that flew out of the iron, and meet in the Loadſtone in one figure, ſo that they eaſily embrace one the other; theſe therefore, when they light upon both the concretes of the ſtone and iron, and then flie back into the middle, by the way they are turned between themſelves, and do withall draw the iron with them. *Galen* inveighs againſt this; for he cannot believe, as he ſaith, that the ſmall atoms that flie from the ſtone, can be complicated with the like atoms that come from the iron, and that their embracing can draw ſuch a heavy weight. Moreover, if you put another iron to that which hangs, that will faſten alſo, and another to that, and ſo a third and fourth: & the atoms that reſult from the ſtone, when they meet with the iron, they flie back, and are the cauſe that the iron hangs: and it is not poſſible that thoſe atoms ſhould penetrate the iron, & through the empty pores ſhould rebound unto the former atoms, and embrace others, whereas he ſaw five iron inſtruments hang one by the other. And if the atoms be diffuſed ſtraight forward through the iron, why then do other iron nails ſtick, faſtned but on the ſides? for the vertue of it is ſpread every way: Wherefore if a very little Loadſtone ſhould touch many ſmall bodies of iron, and theſe others, and thoſe others again, and the Loadſtone muſt fill them all; that ſmall ſtone would even be conſumed into atoms. But I think the Loadſtone, is a mixture of

ſtone

ſtone and iron, as an iron ſtone, or a ſtone of iron. Yet do not think the ſtone is ſo changed into iron, as to loſe its own Nature, nor that the iron is ſo drowned in the ſtone, but it preſerves it ſelf; and whilſt one labours to get the victory of the other, the attraction is made by the combat between them. In that body, there is more of the ſtone, then of iron; and therefore the iron, that it may not be ſubdued by the ſtone, deſires the force and company of iron; that being not able to reſiſt alone, it may be able by more help to defend it ſelf. For all creatures defend their being: Wherefore, that it may enjoy friendly help, and not loſe its own perfection, it willingly draws iron to it, or iron comes willingly to that. The Loadſtone draws not ſtones, becauſe it wants them not, for there is ſtone enough in the body of it; and if one Loadſtone draw another, it is not for the ſtone, but for the iron that is in it. What I ſaid, depends on theſe Arguments. The pits of Loadſtone are where the veins of iron are: theſe are deſcribed by *Galen*, and ſuch as deal in Minerals, and in the confines of them both; of the ſtone and the iron they grow, and the Loadſtones are ſeen, wherein there is more ſtone, and others in which there is more iron. In Germany a Loadſtone is digged forth, out of which they draw the beſt iron; and the Loadſtone, whilſt it lies in the filings of iron, will get more ſtrength; and if it be ſmeered or neglected, it will loſe its forces. I oft ſaw with great delight a Loadſtone wrapt up in burning coles, that ſent forth a blue flame, that ſmelt of brimſtone and iron; and that being diſſipated, it loſt its quality of it ſoul that was gone, namely, its attractive vertue. It is the ſtink of iron and brimſtone, as ſuch who deſtroy iron by reducing it to a Calx, or uſe other Chymical operations, can eaſily try. And I thought that the ſame ſoul, put into another body, muſt neceſſarily obtain the ſame faculty.

CHAP. III.

That the Loadſtone hath two oppoſite Poles, the North and South, and how they may be known.

BEcauſe the effects of the Loadſtone are many and divers, I ſhall begin to diſtinguiſh from the effects of it, that the Readers may receive more benefit and direction. The effects of the Loadſtone, are of the ſtone onely, or of the iron touched with the ſtone, or of them both, the iron and the ſtone. The ſimple effects of the ſtone, are to draw the ſtone, to reſpect the Poles of the world, and ſuch like: alſo they are mixt and compounded. We ſay therefore firſt, that the ſtone hath two points, that ſtand oppoſite one to the other, be it in a great or ſmall ſtone, which we call the Poles: one of them is directed to the North, the other to the South: For if the ſtone be at liberty, and hangs that it may play, without any impediments from its weight, one part turns freely to the North, and the contrary part to the South. The way to try it is thus: Take a little piece of Cork, or Fennel-gigant, or ſome other light wood, and make it like a Boat, that it may ſerve to bear up the weight of the ſtone. Put the ſtone into this veſſel, that it may be equi-diſtant from the bottom. Put the Boat into a veſſel full of water, that it may move here and there, and find no impediment; let it ſo alone, and the Boat will never reſt, until the point of the ſtone ſtand full North, and the oppoſite point full South. When the Boat ſtands ſtill, turn it about twice or thrice with your finger, and ſo it will come again to reſt, and return to the ſame poſture; and this ſhall make you more certain of the North and South Poles of it. There are many more ways to prove it, for letting it hang equally, as in the Mariners Compaſs; for where it can move of it ſelf freely, it ſtill directs to the ſame points: and you may do the ſame if you hang it by a ſmall thread. Hence we may eaſily learn,

To know which Loadſtone is the more perfect.

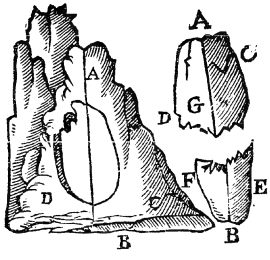
Which a man may eaſily do by the former trial, and find out what Loadſtone is void of vertue, or moſt forcible. For that Loadſtone that doth ſooneſt bring about the Boat to the points, and having found the north Pole, ſtands ſtill, is certainly the moſt forcible ſtone. But that which ſlowly works, and comes ſoftly about to its place, and ſtops oft, is more weak and feeble. Alſo we may be certified another way: for that which can turn about the greater piece of wood, or boat, not ſlowly, but quickly, is the beſt ſtone. And though there be more ways to try it, yet let theſe ſuffice at preſent: we ſhall ſpeak of the reſt in other places.

Chap.

CHAP. IV.

The force of the ſtone is ſent by a right line from North to South, through the length of it.

BUt the two points we ſpeak of, are the end of the right line, running through the middle of the ſtone from North to South; if any man break the ſtone, and break this line, thoſe ends of the diviſion will preſently be of another property and vertue, and will be enemies one to the other: which is a great wonder: for theſe two points, when they were joined together, had the ſame force of turning to the pole; but now being parted aſunder, one will turn to the North, the other to the South, keeping the ſame poſture and poſition they had in the Mine where they were bred: and the ſame happens in the leaſt bits that are ſeen in the greateſt load-ſtone.

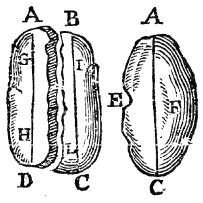


For example: let the rock of Loadſtone be ABCD, and let the line from North to South be AB: if we ſhall cut the ſtone AB out of the rock, the very line AB in the ſtone will repreſent the polar line from North to South. But if we break the ſtone broad-wayes, every little piece will keep its line. Cut the ſtone AB broad-ways, as CF, there will be two ſtones, ACD, and EFB: I ſay, the ſtones cut through the line CD, each of them will have its poles of the world. In the ſtone AGD, the North-pole will be A, the South G. In the ſtone EFB, the North will be H, the South B; and that is beyond all admiration, that the points GH whilſt the ſtone was but one, were but one: as being agreed together, they had the ſame forces; but when the ſtone is divided, each part will hold its vertue, and be quite contrary and at enmity: for G alwayes turns to the South, and H to the North, and every bit will have its poles: and if you fit the divided ſtones with boats, A and H will turn to the North, G and B to the South: and the ſame will fall out, if you divide AG and HB into many ſmall pieces; and if you afterwards join all theſe pieces together as they were, their mutual diſcord of nature will be preſently reconciled. Wherefore *Cardanus* ſaid falſe, that the Load-ſtone draws where it hath but a thin cover, and more in one part then another: for it attracts onely from one certain point, as it had its poſition before in the mines.

CHAP. V.

That the polar line in the Loadſtone is not ſtable, but moveable.

BUt the like wonder of nature cannot but be admired amongſt many that God hath made, and therefore I would have no man ignorant thereof. This polar line ſpoken of, is not alwayes certain in the ſame place, nor doth it ſtand alwayes firm; but changes, and takes the contrary poſitions: but this is conſtant in it, that it alwayes runs through the middle of the ſtone, like a King that hath alwayes his Court or fort in the midſt of his Country: for conſiſting in the centre from whence the extream parts are as it were the circumference, it can eaſily ſend its forces to all parts, and defend it ſelf. But an example ſhall clear this.

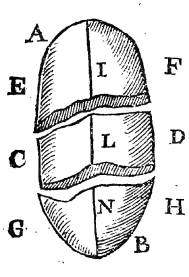


Let the ſtone be AECF, and let the line AC running through the length of it, be the polar line we ſpeak of, wherein the force of it reſides, which runs from the North to the South-pole; I ſay, if you divide the ſtone in two pieces by the line AC, that one piece may be AED, the other BCF, if they be taken aſunder, that the force of it doth not reſide in the extream part of the line AD or BC; but being divided in the middle, the force is received in the middle of each ſtone, and in the ſtone AED, it will be GH, and in BCF, it will be IL: which cannot be ſpoken without admiration, that in a dead ſtone there ſhould be a living vertue to move it ſelf: who is there, unleſs he try it, that will believe theſe things? For as the line that ſtretcheth from North to South was in the prime, ſo if you divide the ſtone into a thouſand parts, that force is ſent into all thoſe parts, each of them holding its own line in the middle of it; ſo if we ſhall divide the part AED into other parts, and ſhall part the ſmalleſt of them, what part ſoever is parted from its confines, it will have that ſame lively force running long-ways through the middle of it: and ſo it will be, if you divide the ſtone into the ſmalleſt ſand: but the greater wonder is, that if you join all the parts together again as they were at firſt, they will all have the ſame force united, and that will retire into the middle of the ſtone.

CHAP. VI.

That the force of North and South is vigorous in the points.

BUt what is more wonderful? Though the force retreats to the middle of the ſtone, yet it doth not ſend it ſelf forth by the middle, but by the extream parts of the ſtone, and lies ſtill in the middle, as if it were aſleep; but it is awake in the end, and there it comes forth: But if a man break the ſtone, he ſhall ſee it more perfectly. I ſhall give an example for ſuch that are curious, to ſearch out the vertue of the Load-ſtone.



Let the Load-ſtone be AB, and A the North pole, B the South; I ſay that in AB the end of the ſtone, the force is greater, and in the middle of the line ILN, it is more weak and drowſie, unleſs there be any vertue unknown in the right and left ſide CD. but the neerer it is to the North or South, the more it augments; but the farther off it is, the more it faints. Break the ſtone in C and G, wherein there lay hid a vertue unperceived, but it will appear when the ſtone is broken, and ſhew its properties, and one point will ſhew forth the North, the other the South. And if theſe things ſeem ſuperfluous, yet are they neceſſary, as the grounds of what I muſt ſay.

CHAP. VII.

That by the touching of other ſtones, thoſe points will not change their forces.

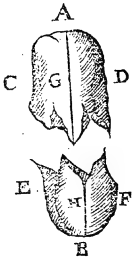
AND becauſe I ſaid that the Load-ſtone doth not always hold its forces equal, but that one ſtone is more powerful in operation then another, for ſome are faint and weak; I ſhall put the firſt queſtion, whether by rubbing and touching the weaker ſtones with the ſtronger, thoſe forces will be changed, or ſtay as they were; as, if a Load-

Load-ſtone is ſluggiſh in pointing out the pole, whether in a ſtronger ſtone rubbed with the North point upon the North point of the weaker, can help it at all; or if we ſhall rub the South point of the other on the North point of this, whether the North point rubbed on will be gone and become the South point, or continue in its former vertue? Where we have not reaſon to direct us, experience ſhall prove it. For let a Loadſtone be of what forces and properties it may be, by rubbing it againſt a Loadſtone of leſs vertue, it will never loſe any thing, but continues immutable; and being left at liberty in its boat, it will turn voluntarily to its own pole, and decline the contrary part. And though we cannot find the cauſe of it, yet it ſeems not againſt reaſon; I ſay, that in ſtones of the ſame kind, the greater ſtones have the greateſt forces; and when one Loadſtone is rubbed againſt another, it will leave certain hairs, which are but the bruiſed ſmall parts of the ſtone, that ſtick like hairs, and theſe are they that lend force to iron and other things to attract, and to turn to the pole; but if the ſtone that is rubbed and receives it be greater then thoſe hairs, it can never be that the greater vertue ſhould be conquered by the leſs, alwayes the ſtones being of the ſame kind, ſince the hairs have as it were no proportion to the magnitude of it. And as the hairs to the ſtones magnitude are inſenſible, ſo it is impoſſible that they can wreſt the force of it to the contrary pole.

CHAP. VIII.

That a Loadſtone will draw a Loadſtone, and drive it from it.

I Shall ſpeak of the other operation of it, which is of its attracting and repelling. This is both admirable, and delightſome to behold with our eyes, and to conſider in our mind, that the part of one Loadſtone ſhould ſo carefully ſearch out another, allure and attract it, to enjoy its company, and to foſter it in its boſom; and again, another ſhould be ſuch an enemy to it, that they are at mutual diſcord, ſo that putting their contrary ends together, the one will be ſo contrary to the other, and hate as it were the force of it, that it will turn the contrary way: namely, the North part of the one doth not indifferently draw any part of every other ſtone, but a diſtinct and certain part; nor doth it drive every part from it, but that part it naturally abhors, and cannot endure, as being contrary unto it. The North part of the one will draw the South part of the other, and drive away from it the North part of the ſame; and the South part of this is not an enemy to the North part of the other, but to the South part of it. The ſame will appear better by an example.



Let there be two ſtones ACD, and EBF: in the firſt ſtone let A be the North pole, and the point G the South; in the ſtone EFB let the North part be H, the South B: I ſay, if you put the South part G, of the ſtone CAD, to the South part B, of the ſtone EFB, it will preſently drive it from it; and the ſame will happen if you put the North pole A to the North pole G. Again, if you ſhew the North point A to the South point H, or the South point B to the North point A, as being mutually agreed, it will draw the part to it that is not againſt it. The reaſon of it I know; for ſince that the South part G, had formerly been faſt to the North part H, when the parts are divided they alwayes ſeek to unite again, to preſerve the ſame body, as Philoſophers ſay. But if the South point G had been faſt with the South point B of another ſtone, B flies off preſently, and departs from it; or if you ſhew the North point A, to the North point H, the ſame will come to paſs; for they refuſe one the other, becauſe they did not ſo ſtand in their Mine. Here I ſhall confute the error of *Pliny*, and of his followers, who think that no other Loadſtone hath this vertue but the ſtone of Ethiopia; but it is common to all Loadſtones. Alſo, it is a ſign, ſaith he, of the Ethiopian ſtone, becauſe that will draw another

whole Loadſtone to it. Alſo *Cardanus* falſly affirms that one Loadſtone will not draw another; but it will draw it, becauſe the iron is concealed in it that it had firſt drank in. In brief, the poles that are unlike, will join together, by reaſon of the ſimilitude of their ſubſtance, and likeneſs of inclination; but the poles that are the ſame, by a contrary inclination are at enmity: that is, the North point ſeeks the South point, and the South the North point; ſo ſhall the South and North points reject South and North points. Yet we muſt tell you by the way, that when we try the ſtones, let them not be both great and vaſt ſtones, that being hindered by their weights cannot perform their office: but let one be great, and the other ſmall; or both ſmall, that they may be mutually repulſed or drawn on. The trial is eaſie, if they be hanged by a thread, or put into their boats, or if they play equally balanced upon the needle.

CHAP. IX.

A ſport of the Loadſtone.

I Will not paſs by a merry conceit of the Loadſtone, that I have oft-times made my friends ſport with, for the good of thoſe that are curious in the ſearch of the reaſons of things. How in a ſhort time two kinds of ſands mingled, and laid on a heap, may be parted one from the other very ſuddenly: for the ſtanders by, that cannot ſound the reaſon of it will, think it impoſſible. The trick is this: Pown a Loadſtone into very fine ſand, and put ſome white ſand, or ſome other ſand together with it, and mingle them, and make a heap of them: for if you put a Loadſtone to it, either uncovered, or covered with linen (that the ſtanders by may not know it) preſently the ſand of the Loadſtone, as in league with it, will run like ſmall hairs joined together, and will ſtick faſt to the ſtone; which you may bruſh off and lay aſide, then come again, and what is behind will run to the ſtone, till you have drawn it all out; and it will cauſe no little wonder, that when the Loadſtone comes to the heap, the ſands that were mingled ſhould be parted aſunder. But the more eaſily to powder the Loadſtone, do thus. Put the Loadſtone into an iron morter, lay a blanket or ſome other ſoft thing upon it, for it will thus yield to hand-ſtrokes, and preſently crumble; if not, you muſt beat hard on the bottom of the morter, and batter the peſtle. Alſo the ſame thing befals us in a certain ſand that is brought to us out of an iron Mine from Porchys, for it hath the colour and ſhining that iron hath; and by the proximation of the Loadſtone, it is ſoon parted from the other, to the admiration of thoſe that are preſent. It may be this experiment was made, becauſe the antients report that the Loadſtone will draw iron, ſand, oyle, and all things.

CHAP. X.

The greater the Loadſtone is, the greater is the force of it.

AND you muſt know, that the bigger Loadſtone will caſt forth its force at a farther diſtance, and brandiſh it, and attract the oppoſite Loadſtone with more violence, and draw it to it, and that in the ſame ſort of ſtone; as if a Loadſtone be a pound weight, and another Loadſtone be a good diſtance from it, it will preſently leap, and meet the other that draws it. If we cut off half that ſtone, the force of it will decay, and be dull as if it were dead, and the vigor of it is taken away by the proportion of the part taken from it. If any man will not believe it, let a ſtone be fetcht for trial; for a part being taken away, part of the vertue is loſt alſo: join the part taken away as it was, and the force will be reſtored, and become more lively, and will be as powerful as formerly, that it will leap at a Loadſtone that meets it at a great diſtance, and preſently embrace it. This argument confirms it, that the greater the ſtone is, the greater force it hath, even in the ſame ſort of ſtones: for I have ſeen divers Loadſtones, brought from divers parts of the world

world, to have divers properties. I ſaw at Rome, a Loadſtone weighed an Ounce, that drew two Ounces of Iron, and held it ſo faſt as it drew, that it could ſcarce be pulled from it. I have ſeen others of forty Pound weight, that were ſo feeble, that they would ſcarce ſtir an Ounce. But that I may the more oblige the curioſity of Students in this matter, I ſhall teach in the following Chapters, how the Vertue of the Stone may be tried and equally balanced.

CHAP. XI.

That the force of this Stone will paſs into other Stones, that ſometimes you may ſee as it were a rope of Stones.

THE Stone with us is commended for another property; for when it hath taken hold of another ſtone, it not only holds that faſt, but it ſends into the Body of it an effluxion of its forces; and that having got more forces, draws another, and gives it the like faculty: the third made to partake of the ſame vertue, draws others that are neer or far off, and caſts forth and brandiſheth the ſame vertue; and this draws another: and ſo, by a reciprocal ejaculation, by the ſame force it is held, by the ſame it holds others; and from each of them to the other, are their darts flying, as it were endowed with the vertue of them: and if you lift them up on high, they ſeem to hang in links like a Chain, that they will not eaſily be drawn one from the other; that we muſt needs wonder exceedingly, how that internal and inviſible force can run from one to the other, and paſs through them: and the more vertue it hath, to the more it doth communicate it. Yet I thought fit to forewarn you that you fail not in your trial, that the Stones muſt ſtick the one to the other by the parts that agree, and not by contrary parts; for ſo would not one impart his vertues to another, but by the meeting with an oppoſite part, would be held back, and ceaſe from doing its Office; namely, that the North point of the one, muſt ſtick to the South point of the other, as I ſaid; and not contrarily: for the South point applied to the South, and the North point to the North point, is contrary and the faculty will faint and decay at the preſence of its Adverſary. Nor yet will we omit to remember thoſe that are curious to try this, that the Stones muſt ſucceſſively be proportionable, that the great one muſt draw a leſs, and a little one muſt draw one leſs then it ſelf: for ſo they will hang the faſter, and not be ſo eaſily pulled aſunder.

CHAP. XII.

That in the Loadſtone that hairyneſs is confuſed.

HENCE comes that hairineſs of little Hairs, that we mentioned before, that ſticks ſo faſt to the Stone, that it can hardly be pulled off: for when one is rubbed againſt the other, or is beaten off with a light blow of the Hammer, thoſe ſmall pieces being rubbed one againſt another, do not fall to the Earth by their own weight, but are held up by the force of the Stone: and that one may ſtick faſt to the other, turning its friendly countenauce to it, it can by no other means commodiouſly faſten to its ſympathizing part, nor be joyned with it, but like a Hair or ſmall Threed; and if you rub one ſtone long againſt another, that heap of Sand will augment, that it will appear all hairy, or like the down on a mans chin, or as it were beſet round with a heap of pricks. Nor is this to be paſſed without admiration, That if any man puts another Loadſtone to it, or neer it, that is greater then it, and more powerful; they will appear preſently to turn about, and to direct their friendly parts to the like parts in the Stone that is put neer them, and to ſtrive to come to it; and if they cannot do it, for want of ſtrength, they will fall to the ground.

CHAP.

CHAP. XIII.

The attractive part is more violent then the part that drives off.

WE muſt tell the Reader of another thing before-hand, that having laid the foundation of what we ſhall ſay, we may proceed to greater matters. The part that attracts, draws more vehemently; and that which drives away, doth it more faintly; namely, the part oppoſite to it: for if the South part of the Stone, ſtick to the North part of the other, it will draw at greater diſtance and more force: but contrarily, if you turn the diſagreeing parts together, namely, the South parts to the South, and the North parts to the North parts, the natural force is made dull, and as though it were feeble and weak, it loſeth its force, that it cannot ſo well perform its Office; and if they be not very near, the force is ſtopped, and can do very little. If any man deſires to try, let him hang them up with threads, or balance them on a pin, or put them in Boats, and he ſhall finde their readineſs to draw, and their feebleneſs and ſluggiſhneſs to drive off from them.

CHAP. XIV.

The contrary parts of the Stones are contrary one to another.

THE parts we ſpeak of, if they be joyned friendly together, they will as it were, enter a league, and help one the other, and will gain more force and vertue. But if they be contrary, they are at ſuch oppoſition by their Nature, and ſuch ſecret hatred there is between them, that being put together by their diſagreeing points, as if their Adverſary were preſent, they will ceaſe from all their attraction, and loſe all their force. As, if you have Loadſtones in your hands, that have the oppoſite parts united, the North and South together; if another ſtone be put to them, neither of theſe ſtones will move or get the Victory; for they neither draw to, nor drive from; eſpecially, if both their forces be equal. But if one be ſtronger then another, the ſtone that is put to it, will move and ſtir, and will either come forward or go backward. But if you take up his contrary Companion, he will either be drawn after, or will flie from it willingly; for it will either go along with the part it agrees with, or will go from that part it is contrary to: by which Reaſon you may know, that one hinders the other. We may alſo by another Experiment, be made more certain of the ſame thing: If you draw one Loadſtone with another, and let it hang in the Air; if to the place where they joyn, you apply the contrary force of another Loadſtone; by this meeting with their Enemy, both their forces will fail and faint: and if the ſame be of a great force, the ſtone that drew will let the other go, and falls from it. And alſo, not without mirth and admiration, you ſhall ſee a Chain of many pieces of Loadſtones hanging together; and if you apply the contrary ſide to the third or fourth ſtone, the Chain is preſently broken, and the part falls off, and will not hang faſt: but the other parts, whither the force of it comes not, will yet ſtick faſt together in a Link, unleſs you put the end of the contrary part to them.

CHAP. XV.

How to know the Polar points in the Loadſtone.

WE may know by another and more certain way then that I ſet down before, which are the vertical points in the Loadſtone, which turn to the North, which to the South; and eſpecially, that point that ſends forth the attractive vertue, will be diſcovered. Thus: That point that moſt vehemently draws unto it the South point of another ſtone, and ſticks faſt to it, that is the North point; and that point the North part of another ſtone willingly joyns with, is the South point. The ſame alſo may be known by the driving off: That point that drives off from it, and refuſeth the North part of the ſtone put againſt it, is the North point; and the South point, that drives from it the South point. And he that would have the true pole more exactly demonſtrated, let him do thus: Put a little bit of a Loadſtone, not much greater or leſſer then a Millet-Seed, to the Loadſtone; and if it preſently draw it at a diſtance, and when it is drawn, it ſticks faſt and is hardly taken from it, it is an Argument of the true end whence that force proceeds. You may alſo draw about a little bit about that point, to ſee if it will draw weakly or ſtrongly, and whether it will part from that place of it ſelf, or unwillingly. Briefly, That point that draws with moſt force, and will hardly let looſe what it hath attracted, is the true point of attraction; giving you to underſtand,

That the Pole ſends its force to the Circumference.

I have known it ſo, as from the Centre to the Circumference. And as the light of a Candle is ſpread every way, and enlightens the Chamber; and the farther it is off from it, the weaker it ſhines, and at too great a diſtance is loſt; and the neerer it is, the more cleerly it illuminates: ſo the force flies forth at that point; and the neerer it is, the more forcibly it attracts; and the further off, the more faintly: and if it be ſet too far off, it vaniſheth quite, and doth nothing. Wherefore for that we ſhall ſay of it, and mark it for, we ſhall call the length of its forces the compaſs of its vertues.

CHAP. XVI.

That the force of drawing and driving off, can be hindred by no hindrance.

BUt this is above all wonder, that you can never wonder ſo much as you ſhould, That the force of the ſtone for attraction and repelling, can be included in no bounds, can be hindered by nothing, or held back; but it will penetrate inviſibly, and will move and ſtir thoſe ſtones that are ſympathizing with it, if they be put to it, and will exerciſe its forces, as if there were nothing between: but this muſt be within the compaſs of its vertue: for if you hang ſome Loadſtone fitly upon a Table of wood, ſtone, or metal, or lying equally balanced, and you ſhall put your Loadſtone under the Table, and ſtir it there, the vertue of it will paſs from this body like a Spirit penetrating the ſolid Table, and move the ſtone above it, and ſtir it as it ſelf is moved; as this moves, ſo moves that; and when this reſts, that doth the ſame. But if the Table be made of Loadſtone or Iron, the vertue is hindred, and can do nothing: we ſhall ſhew the reaſons of it in their proper places. Of ſo many ſtrange miracles in Nature, there is none more wonderful then this.

CHAP. XVII.

How to make an Army of Sand to fight before you.

AND it is as pleaſant as wonderful, that I ſhewed to my Friends, who beheld on a plain Table an Army of Sand divided into the Right and Left Wings, fighting, to the wonder of the Spectators: and many that were ignorant of the buſineſs, thought it was done by the help of the Devil. I pounded a Loadſtone into powder, ſome very ſmall, ſome ſomthing groſs: and I made ſome of little bits, that they might better repreſent Troops of Horſe, or Companies of Foot: and ſo I ſet my Army here and there. The Wings were on the Right and Left, and the main Body was in the middle, accompanied with Troops of Horſe: under a ſmooth Table I put a very principal Loadſtone with my Hand. When this was put there, the Left Wing marched; and on the Right Hand, with another ſtone, the Right

Right Wing marched: when they drew neer together, and were more neer the Loadſtone, the Sands trembled; and by degrees, they ſeemed like thoſe that take up their Spears; and when the Loadſtone was laid down, they laid down their Spears, as if they were ready to fight, and did threaten to kill and ſlay: and the better the Loadſtone was, the higher would theſe hairs ſtretch forth themſelves: and as I moved my Hands by little and little, ſo the Army marched on: and when the ſtones came neer to one the other, they ſeemed to fight, and run one within the other; ſo the other Wings and Troops came on, and ſhewed the form of a Battle; and you might ſee them ſometimes retreat, ſometimes march forward; ſometimes to conquer, and ſometimes to be conquered; ſometimes to lift up their Spears, and lay them down again, as the Loadſtone was put neer to them, or farther off; and the more force there was to ſend forth every way. But this is the greater wonder, becauſe what is done on a plain Board, may be done hanging in the Air, that you may ſee them like the Antipodes in Battel: for ſtretching out a Paper, or ſetting a Table aloft, the Loadſtones moved above the Table, will do the ſame thing we ſpeak of, and ſhew it to the Spectators. But if one that is ingenious do the buſineſs, he will do more and greater Feats then we can write of.

CHAP. XVIII.

The Situation makes the Vertues of the Stone contrary.

IT cannot want wonder, as it doth reaſon, That the poſition ſhould ſhew the Vertues contrary to all that we have ſaid: for the ſtone put above the Table will do one thing, and another thing if it be put under the Table: for if you fit the ſtone by equally poiſing it to make it move freely, or put it into a Boat, and put a ſtone aboye it, it will attract it, or reject it, as we ſaid before: but if you put it under the ſtone, it will work contrarily; for that part that drew above, will drive off beneath; and that will draw beneath, that drove off above: that is, if you place the ſtone above and beneath in a perpendicular. By which Experiments, one may ſee cleerly, That the ſituation will work contrary operations, and change the forces of it by turns. Wherefore in the operations of it, you muſt chiefly mark the poſition, if you put the Loaſtone above or beneath.

CHAP. XIX.

How the attractive force of the Loadſtone may be weighed.

WE can alſo meaſure that attracting or expelling vertue of the Loadſtone, or poiſe it in a balance: which will be of no ſmall conſequence in the following conſiderations; and eſpecially, for a perpetual motion, and to make Iron hang pendulous in the Air, when the true and certain attractive Vertue is found out from the Circumference to the Centre. The Art is this: Put a piece of a Loadſtone into a balance, and in the other ſcale as much weight of ſome other matter, that the ſcale may hang equal: then we apply a piece of Iron lying on a Table, that it may ſtick to the Loadſtone that is in the ſcale: and that they may ſtick faſt by their friendly points, you ſhall by degrees caſt ſome ſand into the other ſcale, and that ſo long, till the ſcale and iron part; ſo by weighing the weight of the ſand, we have the Vertue of the Loadſtone we ſought to finde. We may alſo put the iron into the ſcale, and lay the Loadſtone on the Table.

CHAP.

CHAP. XX.

Of the mutual attraction, and driving off of the Loadſtone, and of Iron.

NOw are we come to the other part of our Treaty, wherein we diſcourſe of the mutual union of Loadſtones, and of their differences one with the other: the effects whereof are ſo known, that they are in the mouths of all men, nor will any man almoſt ſay that he knows them not. The operation is this: Becauſe there is ſuch a Natural concord and ſympathy between the iron and the Loadſtone, as if they had made a League; that when the Loadſtone comes neer the iron, the iron preſently ſtirs, and runs to meet it, to be embraced by the Loadſtone. And that embraceth it ſo faſt, that with toſſing of it up and down, you can ſcarce part them. And the Loadſtone runs as faſt to the iron, and is as much in love with that, and unity with it; for neither of them will refuſe to be drawn. But the weaker ſtill runs willingly to meet the other. That you may believe this, you ſhall try it thus: Either hang them both by a thread, or put them in boats, or balance them on the needle. *Pliny* ſpeaking of this, ſaith, For what is more wonderful? or wherein is Nature more wanton? what is more ſluggiſh than a cold ſtone? yet Nature hath given this both ſenſe and hands. What is more powerful than hard iron? yet it yields and ſubmits: for the Loadſtone draws it; and that matter that conquers all things, runs after I know not what; and as it comes neer, it ſtops, and lays faſt hold, and ſtays conſtantly to be embraced. *Lucretius*, ſeeking the cauſe of this effect,

How it ſhould be that Loadſtone Iron draws:

And *Orpheus* in his Verſes relates, that iron is drawn by the Loadſtone, as a Bride after the Bridegroom, to be embraced; and the iron is ſo deſirous to joyn with it as her husband, and is ſo ſollicitous to meet the Loadſtone: when it is hindred by its weight, yet it will ſtand an end, as if it held up its hands to beg of the ſtone, and flattering of it, as if it were impatient that it cannot come at it by reaſon of its ponderoſity; and ſhews that it is not content with its condition: but if it once kiſt the Loadſtone, as if the deſire were ſatisfied, it then is at reſt; and they are ſo mutually in love, that if one cannot come at the other, it will hang pendulous in the air. Wherefore *Albertus* very ignorantly told *Frederick* the Emperour, that a friend of his ſhew'd a Loadſtone that did not attract iron, but was attracted by it; ſince the lighter of theſe two will ſtir, when the heavier approaches neer it.

CHAP. XXI.

The Iron and Loadſtone are in greater amity, then the Loadſtone is with the Loadſtone.

THe exceeding love of the Iron with the Loadſtone, is greater and more effectual and far ſtronger, then that of the Loadſtone with the Loadſtone; and this is eaſily proved: For lay on a Table, pieces of iron, and Loadſtone of the ſame weight; and let another Loadſtone be brought neer; when it comes to a fit diſtance, the iron will preſently ſtir, and runs toward the Loadſtone and embraceth it. And it is proved better thus: Let a Loadſtone embrace a Loadſtone, and be ſet ſoftly neer the iron; when the force of its circumference comes to the iron, the Loadſtone will preſently let fall the Loadſtone, and lay hold on the iron: but let iron and that be joyned, no Loadſtone can ever take them aſunder to ſtick there.

CHAP. XXII.

The Loadſtone doth not draw on all parts, but at certain points.

YEt we muſt not think that the Loadſtone draws the iron with every part, but at a ſet and certain point; which is to be ſearched out, with great reaſon, care, and

diligence. You ſhall find it thus: either hang up the iron, or balance it on a Table, that it may preſently leap to be embraced from them: then carry your Loadſtone round about it; and when you ſee the iron tremble, and run toward the Loadſtone, touching it, that is the very point of attraction, and the beams of its vertue are ſent round about from that point: wherefore, the farther from that point the iron is, the more faintly and weakly will it move; for the more forcible vertue reſts in the Centre, as in its Throne.

CHAP. XXIII.

That the ſame Loadſtone that draws, doth on the contrary point drive off the iron.

THat no man might be deceived, thinking the Loadſtone that draws iron, to be different from that ſtone that drives it off; I tell him of it beforehand, and I ſhall by experiments diſſipate this cloud. *Pliny* ſaith, the Loadſtone that draws iron to it, is not the ſame with that which drives iron from it. And again, In the ſame Ethiopia, there is a mountain that produceth the ſtone Theamedes, that drives off iron, and rejecteth it. *Pliny* not knowing this, erred exceedingly, thinking that they were two ſtones that had theſe contrary operations; whereas it is but one and the ſame ſtone, that by ſympathy and ſimilitude, draws the willing iron to it; but with the oppoſite part, by antipathy of Natures, it drives it off. And you may be eaſily aſſured of this: for let iron be balanced equally, and let one end of the Loadſtone draw it, if you turn the other end to it, it will fly back, and turn to the contrary part: theſe points run in a right line through the middle of the ſtone. Yet obſerve this, that the iron which is drawn by one point of the Loadſtone, or is within the compaſs of its vertue for a while, obtains preſently this vertue: that what is drawn by the one end of it, will be driven off by the other. You ſhall know theſe differences of attraction more clearly by the following experiment.

CHAP. XXIV.

How iron will be made leap upon a Table, no Loadſtone being ſeen.

BY reaſon of this conſent and diſcord of the Loadſtone, I uſe to make pretty ſport to make my friends merry. For caſting the iron on the Table, and not putting any Loadſtone neer it, that the ſpectators can ſee, the iron will ſeem to move it ſelf: which is very pleaſant to behold. I do it thus: divide a needle in the middle, caſt one half of it upon the Table, but firſt rub the head of it with one end of the Loadſtone. Put your hand with the Loadſtone privately under the Table, and there where the head of the needle lyeth, the Loadſtone will ſtick, and the needle will preſently ſtand upright: and ſtanding ſo, to the wonder of the beholders, will walk over the Table, and follow the motion of the hand that guides it: when it hath gone thus a while, preſently turn the ſtone upſide down, and put the contrary part of the Loadſtone to the needle; and (which is ſtrange) the needle will turn about: and if it went on the head before, it will now go on the point; and draw your hand which way you will, the needle will follow it: and if you turn the ſtone three or four times, putting ſometimes the ſouth point, ſometimes the north point of the ſtone to it, the needle will turn as often, and ſometimes ſtand on the head, ſometimes on the point upright, or walk ſo as you pleaſe; and ſometime it will go with that part it ſtood upon, ſometimes it will ſtand on the part it went. I can preſent my friends with the ſame ſight, in a more ſtrange manner: for if you put the two pieces of a needle upon a paper or Table, whereof one hath touched the north point, the other the ſouth point of the ſtone, I can ſo place two ſtones, that one of the needles ſhall go upon the head, the other upon the point; and ſometimes one ſhall turn, then both at once, or they ſhall dance orderly, and move when any muſick is playd on. And this is a pretty ſight to ſhew your friends, that cannot but admire it.

Chap.

CHAP. XXV.

That the vertue of the Loadſtone, is ſent through the pieces of Iron.

THat vertue that is imparted to the iron, by the Loadſtone, doth not ſtay in the iron, but is ſent from one to another. For if you draw a needle by the touch of the Loadſtone, and put another needle to the end of that needle, that part will draw the needle, and hold it hanging in the air; and if you apply another needle to that, it will do the ſame.

You may do this with as many needles, as the force of the Loadſtone can reach unto; but when it grows faint, the needle will let the other needle fall, as not having ſtrength enough to bear its weight. And thus you may hang a great many needles in a chain in the air. *Plato* knew this vertue, for he ſpeaks of it in Ion: which ſtone, not onely draws iron rings, but infuſeth vertue into the rings themſelves, that they can do the ſame, and attract rings as the one doth: whence ſometimes you ſhall ſee a long concatenation of iron rings, and all the vertue of them is attracted from that ſtone. *Lucretius* knew it alſo.

A Stone there is that men admire much,
That makes rings hang in chains by touch.
Sometimes five or ſix links will be
Faſt joyn'd together, and agree.
All this vertue from the Stone ariſeth,
Such force it hath——

Pliny ſpeaking of the ſame vertue, ſaith, Onely this matter receives ſtrength from another ſtone, and holds it a long time; laying hold of another iron, that ſometimes you ſhall ſee a chain of rings, which the ignorant vulgar call Live iron. *Galen.* You may ſee in the Loadſtone, that when it toucheth iron, it will ſtick to it, without any bands: and if that was firſt touched, touch another, that will ſtick as the firſt doth; and likewiſe a third to the ſecond. *Auguſtine de civitate Dei*, ſpeaking of this wonder, ſaid, We know that the Loadſtone will wonderfully draw iron, which when I firſt ſaw, I trembled at it exceedingly. For I ſaw an iron ring drawn by the ſtone, that hung in the air by it, that communicated the ſame force to others: for another ring put to the firſt, made that hang alſo; and as the firſt ring hung by the ſtone, ſo the ſecond ring hung by the firſt ring. In the ſame manner was there a third and fourth ring applied, and faſtned; and ſo their rings hung together by the outſides, not faſtned inwardly, like to a chain of rings. Who would not admire at the vertue of this ſtone? that was not onely within it, but ran through ſo many rings, that hung by it, and held them faſt with inviſible bands. But the greater the vertue of the Loadſtone is, the more rings it will hang up: I have hang'd ten needles with a ſtone of a pound weight. But he that would draw many needles, let him rub the heads onely againſt the Loadſtone, and they will all hold the heads by their points.

CHAP. XXVI.

The Loadſtone within the ſphere of its vertue, ſends it forth without touching.

AND the Loadſtone doth not onely impart its vertue to the iron, by touching it; but, which is wonderful, within the compaſs of its vertue, it will impart vertue to the iron, if it be but preſent, to draw another iron. For if you put your Loadſtone ſo neer to the iron, that it may have it onely within the circumference of its vertue, and you put another iron neer to that iron, it will draw it to it; and if another touch that which is drawn, it will draw that alſo: that you ſhall ſee a long chain of rings or needles, hanging in the air. But when they hang thus together, if you re-

emove the Loadſtone a little farther off, the laſt ring will fall; and if yet you remove it farther, the next will fall, until they all fall off: whence it is clear, that without touching, it can impart its vertue to the iron.

CHAP. XXVII.

How the Loadſtone can hang up iron in the air.

I Have a long time endeavoured much to make iron hang in the air, and not touch the Loadſtone, nor yet ried beneath: and now I think it almoſt impoſſible to be done. *Pliny* ſaith it: *Dinocrates* the Architect began to vault the Temple of Arſinoe with Loadſtone, that therein her Image of iron might ſeem to hang in the air: both he and *Ptolomy* died, who commanded this to be made for his ſiſter; ſo that what he began, he did not finiſh. The Greeks ſay, that in the Temple of Serapis, that is vaulted at Alexandria, there was a Loadſtone ſet, that held a ſtatue of braſs in the air; for it had a piece of iron in the head of it. But that is falſe, that *Mahomets* cheſt hangs by the roof of the Temple. *Petrus Pellegrinus* ſaith, he ſhewed in another work how that might be done: but that work is not to be found. Why I think it extream hard, I ſhall ſay afterwards. But I ſay it may be done, becauſe I have now done it, to hold it faſt by an inviſible band, to hang in the air; onely ſo, that it be bound with a ſmall thread beneath, that it may not riſe higher: and then ſtriving to catch hold of the ſtone above, it will hang in the air, and tremble and wag it ſelf.

CHAP. XXVIII.

The forces of the Loadſtone cannot be hindred, by a wall or table coming between.

AS I ſaid before of the Loadſtone, the vertue of that and iron, can be hindred by no body coming between; but it will do its office. For whilſt the Loadſtone is moved under a Table of wood, ſtone, or any metal, except iron; the needle in the Mariners Compaſs will move above, as if there were no body between them. St. *Auguſtine Lib. de civitate Dei*, knew this experiment. But that is much more wonderful that I have heard: that if one hold a Loadſtone under a piece of ſilver, and put a piece of iron above the ſilver, as he moves his hand underneath that holds the ſtone, ſo will the iron move above; and the ſilver being in the middle, and ſuffering nothing, running ſo ſwiftly up and down, that the ſtone was pull'd from the hand of the man, and took hold of the iron.

CHAP. XXIX.

How a man of wood may row a little Boat; and ſome other merry conceits.

THe fraud here is notable; for women ſhall ſee a man of wood rowing a little boat well waxed, in a large veſſel full of water, and they can counterfeit hereby, as impoſtors do divination by water. The fraud is thus began: the veſſel is filled with water, a little ſhip of Wax is put into it, or elſe of wood; in the middle ſits a little man of wood, faſtned through the middle with a hogs-briſtle, ſo equall balanced, that with every light motion he may eaſily ſtir himſelf: let him have oars in his hands, and under his feet a piece of iron. Let the Alphabet be made on the brim of the veſſel, round about: wherefore a woman coming to enquire of ſome doubtful matter, the little man of wood, as if he would give a true anſwer, will row to thoſe letters that may ſignifie the anſwer: for he that holds the Loadſtone in his hand, under the Table, can draw the boat which way he will, and ſo will anſwer by joyning theſe letters together. Or put a boy of cork into a glaſs viol, with a broad mouth, that turns himſelf about the needle equally balanced; and about the glaſs veſſel, make the Alphaber, that the man turning round about may give anſwers. But I made my friends wonder exceedingly to ſee

A paper go up a wall, and come down of it ſelf.

For I glew'd a piece of iron on the backſide of the paper, and I gave it my friends to hold to the wall; but behinde ſtood a boy with a Loadſtone, and the paper that was left there, ſtood ſtill: my friend commanded it to go up two foot: the boy that heard what was commanded, moved the Loadſtone againſt it, to that place: and the paper moved thither alſo, and ſo downwards, or ſide-ways: they that knew not the reaſon were aſtoniſhed at it. But, which exceeds all, when he moved the Loadſtone over his head, by an arch of wood, it drew the paper after it; whereupon the paper hung over our heads and moved: but all that ſaw it, believed the Divel was the cauſe of it.

CHAP. XXX.

A Loadſtone on a plate of iron, will not ſtir iron.

WE ſaid that there is nothing coming between, can hinder the force of iron, but iron onely: ſo that if you lay a needle on a plate of iron, and ſhall bring your Loadſtone to it, above or beneath, it hath no vertue to attract it, or do its office: and the reaſon is eaſie. For it ſtands by reaſon, that if iron lye upon iron, they are the ſame body, as a part is of the whole: and when the plate of iron, or piece, is bigger, and too heavy for the Loadſtone to draw, it moves not. So that if you put the filings of iron upon a plate of iron, and with your hand underneath, you carry the Loadſtone, the filings will not ſtir, but ſtand ſtill upon the plate. Nor if iron or a Loadſtone be upon a Table of iron, will they come to the ſtone that is put to them, but will lye as if they were aſleep, and void of all vertue, or changed in their Natures. Alſo, if you put flat iron to a Load ſtone, if on the other ſide iron be equally balanced, it will not ſtir, nor move to meet it; as if all the force of the Loadſtone were hindred by it. *Lucretius* ſaith, that it will happen ſo, not when iron, but braſs is between them: but I rather think he writ ſo by hear-ſay, then by his ſight, if we underſtand his meaning.

Pieces of iron I have ſeen,
When onely braſs was put between
Them and the Loadſtone, to recoil:
Braſs in the middle made this broil.

CHAP. XXXI.

The poſition of the Iron, will change the forces.

WHat the Loadſtone can do, the iron touched by the Loadſtone, will do the ſame. I ſaid, that the Loadſtone equally balanced, by putting the ſouth part of the Loadſtone above, it will draw the north part, and the north part will drive off the north part; but on the lower part, the Nature being changed, that which drew before, drives off now; and that which drove off, draws to it. The ſame I judge of iron touched with the Loadſtone. For iron in the Mariners Compaſs touched with the Loadſtone, that part of the Loadſtone that draws and drives off in the upper part, being put under, expels what it drew before, and draws what it expelled. I would not omit, that amongſt its admirable properties, the poſition ſhould cauſe ſuch alteration. Whence we may conjecture, that as the ſtone hath a pole-arctick and antarctick; ſo it hath an eaſt and weſt part, and its upper and nether part, as the heavens have: and therefore it is reaſonable, that whereas the north and inferiour part from above, drew the ſouth and inferiour part of the iron; now the poſition being changed, the upper part of the ſtone will draw the nether part of the iron.

CHAP. XXXII.

That the iron rubbed with the northern point of the Loadſtone, will turn to the ſouth, and with the ſouth point to the north.

I Come to the third part, that is, to the iron touched with the Loadſtone, and they are all wonderful. I ſay then, that when we know the north point of the ſtone, and we have rubbed one end of the iron with it, if it be equally balanced, or hung by a thread, or lie freely in a boat, it will turn of it ſelf to the ſouth. And that ſtands with reaſon: for the Loadſtone imparts its force to the iron. For it is the natural force of the Loadſtone, that being balanced equally, it ſhould turn its north point to the north, and his ſouth point to the ſouth. But when it is rubbed on the iron, the upper part of the Loadſtone is faſtned to the iron; but the lower part that is neer to it, is free'd: wherefore, if you rub the iron with the north part, which faſtneth to the iron, and toucheth its external ſuperficies, it will be northern that ſeems to to be ſouthern, and this ſouth part will turn freely to the north. But contrarily, if you rub the ſouth point againſt the iron, the ſouth point is faſtned to the iron, and the north point is let looſe that turns to the north. Wherefore *Cardanus* ſpeaks falſe, that the iron touched by the north point, will turn to the north, and that which was touched by the ſouth point, will turn ſouth; for we ſee the contrary. Yet the iron muſt be touched with one point, either the north or ſouth point: for if one part bend northward, the other will tend ſouthward; by the uſe whereof, ſo large ſeas are ſail'd over, that being the conductor. Our Anceſtors ſailed, by ſeeing the ſun by day, and the ſtars by night. For in the middle of the ſea, as they wandred, they could no otherwiſe ſee the coaſts of the world. But we cannot onely diſcover what coaſt we are in, but we can avoid the rocks under the waters; and in cloudy days and dark nights, we can at all times know the poles of the world. *Flavius* ſaith, an Italian found it out firſt, whoſe name was *Amalphus*, born in our Campania. But he knew not the Mariners Card, but ſtuck the needle in a reed, or a piece of wood, croſs over; and he put the needles into a veſſel full of water, that they might flote freely: then carrying about the Loadſtone, the needles would follow it; which being taken away, as by a certain natural motion, the points of the needles would turn to the north pole; and having found that, ſtand ſtill. Wherefore, knowing the place before they ſteer'd their courſe thither. Now the Mariners Compaſs is made, and a needle touched with the Loadſtone, is ſo fitted to it, that by diſcovering the pole by it, all other parts of the heavens are known. There is made a rundle, with a Latin-navel upon a point of the ſame metal, that it may run roundly freely. Whereupon, by the touching onely of one end, the needle not alone partakes of the vertues of it, but of the other end alſo, whether it will or not: For if you rub the needle with the north point of the ſtone preſently that part will turn to the ſouth, and the oppoſite part to the north; and one vertue cannot be imparted without the other. So the needle touched by the ſouth point of the ſtone, will turn to the north, and the other part to the ſouth; ſo that the part of the needle that is touch'd, receives a contrary force, from that the ſtone hath.

CHAP. XXXIII.

That iron touched by the Loadſtone, will impart that force to other iron.

IRon touched by the Loadſtone, by that touch receiveth the vertue of the Loadſtone, that it will do almoſt as much by attracting, and effecting, and turning it ſelf to the pole. So the iron hanging freely, touched with the ſouth point of the Loadſtone, will turn freely to the north: if you apply the ſouth part of the ſtone to the ſame, it will turn to the ſouth preſently. But if you touch another iron with the iron that was touched, that will turn to the ſouth; and do but point at it with the ſaid

ſaid point of the iron, it will turn to the north. And this force is not onely ſent into the ſecond iron, but to a third and fourth, as the force of the Loadſtone is. For if it be a ſtrong ſtone, it will ſend its vertue through eight or ten needles.

CHAP. XXXIV.

The vertue received in the iron, is weakned by one that is ſtronger.

YEt this I muſt tell you, that the vertue received by the iron, is not fixt and certain, but is taken off by a ſtronger that takes it from it. As an iron touched by a weak northern point of the Loadſtone; if you rub the ſame part of the iron with a ſouth point of a ſtronger Loadſtone, it will vaniſh, and that former force of turning it ſelf to the ſouth, is taken away, and it takes a ſouthern vertue, and will turn to the north without reſiſtance. But if the Loadſtones be of equal force, they are ſo aſtoniſhed and blunted, that they will neither receive both, nor either.

CHAP. XXXV.

How in a ſtone the ſouth or north point is diſcerned.

AMongſt thoſe ways I ſhewed before, I ſhall ſet down this alſo; and perchance this is the beſt, how to know the true northern and ſouthern points. Let the Loadſtone be turned round, by the wheel of the Jewellers, and poliſhed. Then make a ſlender iron, as long as the axeltre of that round ball, and lay that upon the ſtone: for it will turn it ſelf upon that line, that points juſt north and ſouth. Mark the line upon the ſtone, with ſome delible paint: do the ſame on the other-ſide of the ſtone; and where it reſts upon the ball, draw the ſame line: do the ſame the third and fourth time, upon the middle of it: and where thoſe lines croſs one the other and meet, thoſe are the polar points. We may alſo find it out thus: Break a ſmall needle, and put the ſmalleſt piece upon the ſame ball, and ſtir it; for when it comes to the juſt northern point, the needle will ſtand upright, that will make ſtanders by admire, and will ſtand perpendicularly upon it: and till it do riſe thus, be not weary of moving it up and down; for when you have found it, you will be glad of it.

CHAP. XXXVI.

How to rub the iron needle of the Mariners Compaſs.

I Know that ſome are troubled how to rub the needle in the Compaſs with the Loadſtone, that it may get force to turn it ſelf to the north Pole. It muſt be done thus: When you have found the points in the ſtone, as I ſaid before; ſtrike the points lightly with a hammer, and the plates will be full of ſtiff hairs: upon which if you rub an iron needle, it will preſently get vertue to turn it ſelf to the Poles. Yet obſerve this, that if you would have your needle turn to the north, you muſt rub it on the ſouth point; but if to the ſouth, rub it with the north part: For when it is equally balanced, it will turn to theſe points in the heavens. But that it may do it more forcibly, and do its office more exactly, I ſhall lay down ſome rules fit to inſtruct you. If you ſtrike both ends of the ſtone with the hammer, that hairs may appear on both parts, that you touch the needle at both ends, for ſo the needle will ſooner do its office. Moreover, you muſt obſerve very carefully, that when the iron rub'd againſt the Loadſtone, hath received theſe hairs, that you touch it with no other iron or Loadſtone, but keep it far diſtant from them, and lock it up in a box; for by touching of others the iron will grow dull, and loſe its vertue, that it will never point out the parts of heaven perfectly. For the iron coming within the Compaſs of the vertue of another Loadſtone, will receive that, as we ſaid. So the needle muſt be proportionable to the ſtone. For from a little Loadſtone, a great

iron

iron will not receive much vertue, nor ſhew the pole: alſo, a little piece of iron cannot receive much vertue; for it conſumes by the great force of the Loadſtone. Moreover, the point that ſhews the pole, muſt not be ſharp, but fat a little, that it may receive thoſe vertues of the Loadſtone exactly, and hold them; for in a very ſharp point, ſcarce any vertue will abide. Iron, the purer it is, the better will it hold the vertue. For it will hardly take upon foul and ruſty iron: wherefore Mariners make it of pure ſteel; for ſteel is made of the beſt iron. If you obſerve this, iron once rubbed, will hold the vertue a hundred years; and will certainly, without failing, point exactly at the poles in the heavens, for ſo long time.

CHAP. XXXVII.

Of the divers uſes of Mariners Compaſſes.

AND the needle touched, doth not onely ſhew the poles for the Mariners uſe, but almoſt it ſerves for infinite uſes; as all men know that it is dayly ſpoken of every where. I ſhall ſpeak of ſome of the chief. The uſe of the Loadſtone upon the needle, is well known in Sun-dials: for when the needle ſtands ſtill over the line that is made from north to ſouth, we are ſo directed by it, to know the hours by the ſhadow falling from the Gnomon. Alſo, thoſe that work in Mines uſe the needle, to find the veins of the metals, which way they run: for in caves under ground, in that poſture the needle ſtands that is touched with the Loadſtone, they know the veins of the metals run on that ſide of the heavens. Alſo, it doth ſerve very much for thoſe that deſcribe platforms of buildings, cities, countries, whilſt the ſituation of the corners are taken and deſcribed upon the paper. We uſe it alſo in making paſſages, for to bring water under ground, in digging pits, in making Mines and Trenches, wherewith they uſe, with great skill, to blow up Forts, Caſtles, Rocks and Walls, by putting Gunpowder into them, and ſtopping all places of vent: the Compaſs guides them how to go on. Laſtly, how to level the diſcharging of Canon, both by night and day, it is of ſingular vertue, and for many other uſes, too tedious to relate here.

CHAP. XXXVIII.

How the Longitude of the world, may be found out by help of the Loadſtone.

I Will not omit, that amongſt the principal uſes of the Loadſtone, by the help of it the Longitude of the world may be found out. Which notable work hath employed the wits of the moſt knowing men. It hath been obſerved a long time by our men, that the needle touched with the Loadſtone, will not always reſt upon the Meridian line, but ſometimes will decline nine degrees from it to the eaſt; nor will it hold the ſame poſture in all places; but in divers places, it hath divers declinations. But this errour ſeems to follow this order, that the neerer it is to the eaſt, the more it will decline from the Meridian line, toward the eaſt; and the neerer it comes to the weſt, the point of the needle will decline the more to the weſt. For finding the Meridian line, as *Ptolomy* and other Geometricians teach how, and ſetting up a point thereon, that the ſteel needle may turn freely upon the top of it, in Italy it declines toward the eaſt nine degrees, of which there is ninety in a quadrant of a circle, as it is obſerved in Sun-dials that are brought out of Germany, and it is ſo deſcribed. Moreover, many famous travellers report, that amongſt the Fortunate Iſlands, one is called the Azores, where the needle ſet in the Compaſs, will reſt directly upon the Meridian line, without any variation at all. Alſo, they that ſail to the weſt-Indies obſerve, that the point of the needle will decline to the weſt. Therefore, laying down theſe for true Maxims, we may eaſily know the longitude of the world: for if we make a very great Compaſs, about five foot diameter, and divide the degrees and minutes, into ſeconds and thirds, *&c.* and

and ſailing under the Equator, we do obſerve the chief motions of the Needle, and the declinations of it, and ſhall accommodate the ſame to the proportion of our Voyages; we ſhall eaſily know the Longituce of the World, beginning from the Fortunate Iſlands. Whence both Longitude and Latitude in dark nights, and the greateſt Tempeſts may be certainly diſcovered. Wherefore it is falſe that *Cardanus* ſaith, That the Needle in the Compaſs declines from the Meridian Line, becauſe it inclines to the Pole Star in the little Bears Tail: whereas, the Needle declines nine Degrees, and the Polar Inclination is not ſo much.

CHAP. XXXIX.

If the Mariners Needle ſtand ſtill, and the Loadſtone move, or contrarily, they will move contrary ways.

IF the Loadſtone lie on the Table, and you put the North point of the Mariners Needle to the South point of the ſtone, and ſhall carry it round about by the right hand, the Needle will draw to the left: but moving the Box to the left hand, the Needle will run to the right; and it will go ſo far, until it ſtand in the middle between thoſe two oppoſite points. The ſame will be ſeen in a Sun-Dial, if that ſtand, and the Loadſtone be carried about: for if you decline to the right hand, the Needle will follow the ſame part; and likewiſe, if you turn to the left. Hence it is apparent, That the Needle in the Compaſs is drawn by the North-Pole: for thoſe that ſail toward the Eaſt, have it turned toward the Eaſt; and ſo contrarily to the Weſt, it will move to the ſame point of the Heaven: and if the Loadſtone be turned about, the Iron will turn about alſo, as a pair of Compaſſes about the Centre.

CHAP. XL.

The Loadſtone imparts a contrary force to the Needle.

NOw I will ſpeak of the Needle touched with the Loadſtone, and of the wonderful operations of it. The firſt is; That when the Iron is touched by the Northern point of the Loadſtone, and equally balanced; if you put that part to it from which it received its force, it will not endure it, but drives it from it, and draws to it the contrary and oppoſite part; namely, the Southern part: the reaſon whereof, I ſet down before. The ſame falls out if you touch the Needle with the South part of the Loadſtone: for if you preſently put the ſame to it, it will reſiſt it, and draw to it the North point. Hence the parts that are alike, are at enmity, and rejected as Adverſaries; and the parts that are unlike do agree as Friends. Whence it is apparent, That the Loadſtone imparts to the Iron a contrary force from what the end it ſelf is, and the Steel receives the force of that point of the Loadſtone which it toucheth not. And I prove it thus: Take two Needles, and put them in Boats, or hang them by Threeds; that being touched with the Loadſtone, they may move freely: they are contrary one to the other, and they will joyn in the parts that were touched with contrary ends of the Loadſtone, and will not endure the ends that are alike.

CHAP. XLI.

Two Needles touched by the Loadſtone, obtain contrary Forces.

I Will relate a ſtrange thing, yet not far from Reaſon. If you touch two Needles with a Loadſtone together, and ſet them on the ſame point of it; the other parts that hang on the Loadſtone, will abhor and flie one from the other: and if you force them together with your hands; ſo ſoon as you let them alone, they

will presently return to their postures, and depart as far as they can from one another. The reason is this: That if two Needles stick fast to one Northern point of the Loadstone, with their points: you must imagine, that they did receive a Southern vertue; and because they are of the same similitude, they will not endure one the other; and because they are fastened to the Loadstone, they cannot get off being compelled by a greater force: but the opposite points of the Needle, because they are both alike Northerly, they must needs abhor one the other: and when they are free, one will part from the other. And when they are so hanging on, if you put to them the Southern part of another Loadstone, they will presently let go their hold, and go as far off as they can, that sometimes they are pulled off from the Loadstone, being forced by an invisible vapor.

CHAP. XLII.

That the force of the Iron that draws, will drive off Iron by diversity of Situation.

THat, as I said of the Loadstone alone, is true of the Iron that is touched with it: for if you put a Needle touched with a Loadstone by a Boat, swimming in the Water, or hanged by a Threed, or turning on a point equally balanced: if you put upon this a Needle touched with a Loadstone, it will draw it: and that part that attracted the Iron above, will put underneath, drive it away; and the part that drives off above, will draw to it, put underneath: where you may observe, that the position will work contrary operations.

CHAP. XLIII.

The Needle touched by the Loadstone on one part, doth not always receive Vertue on both parts.

IF the Needle be touched at one end by the Loadstone, it receives Vertue at that end; and at the other end, the contrary vertue: But that must not be understood absolutely, but of that Needle that is of a proportionable length: for if it be too long, the vertue will not come to the other end. But would we know how far the vertue is come, we must know how far reached the Circumference of the Vertue, as I said. Therefore if the Circumference of it be a foot, the force will go a foot-long into the Needle. If we would try this: Touch a long Needle three foot long with a Loadstone at one end, if it touch the Iron at the other end; the Iron touched will not move from its place; but if you touch it a foot or two long, namely, as far as the Circumference of the Loadstones Vertue will reach, and then touch the Needle, it will presently move and be drawn by it.

CHAP. XLIV.

The Needle touched in the middle by the Loadstone, sends forth its Force at both ends.

IF the Needle be somewhat too long, and we rub it with the stone in the middle of it, the forces of the stones part are diffused to both ends of it; but very obscurely; for you shall not know which is the end: but if you touch it something farther from the middle, the neerer part will receive the forces of the part that touched it, be it the Northerly or Southerly part.

CHAP.

CHAP. XLV.

An Iron Ring touched by a Loadstone, will receive both Vertues.

BUt if we rub an Iron Ring on the one side with a Loadstone, then the part that is touched, will receive the vertue of the part of the Loadstone that touched it and the opposite part will receive the contrary: and therefore the middle of the Iron Ring will be capable but of half the force of it, as if it were straight. But if we make a Pin round as a Ring; and the part joynted together with a joynt, be rubbed with a Loadstone; and being rubbed, be stretched straight again, the ends shall receive the same vertue, be it Northern or Southern. But by degrees that force will grow feeble; and in a short time become Northerly, and the other Southerly, or will receive more vertue then it first had, may be when it was touched farther from the end. But if you would, that of these a Chain of Iron should hang in the Air, so soon as one ring touched on one side with the Loadstone, hath received force on the other side by it, we may hang a Chain of Rings in the Air, as we may of Loadstones: so then, if the Rings be laid in order upon a Table, that they may one touch the other, though they do not fasten, put the Loadstone to them, and not onely the first will be drawn, but the next, and the third, that they will hang like links of Rings: and not only will it be so, if the Loadstone touch the first, that the rest will follow; but if the stone be but neer, it will do the same without touching them.

CHAP. XLVI.

An Iron Plate touched in the middle, will diffuse its forces to both ends.

WHat I said of a long Needle, I say also of an Iron Bar: for if you touch it in the middle, the Beams of it are spread like the Beams of the Sun, or light of a Candle, from the Centre to the Circumference, and extream parts. But if we touch an Iron Morter, being the force is feeble, where it is touched about the superficies, some vertue may be be perceived; but it is very weak in the extream parts.

CHAP. XLVII.

How filings of Iron may receive force.

IF you wrap up filings of Iron in a paper, as Druggists do, like a Pyramis; and put a Loadstone neer it, all the filings together will receive the same force, as a long piece of Iron doth: but if you stir the filings, and put them into an open paper, that force is lost, and confounded, and can do nothing, as if it had never been touched, by reason of so many different pieces.

CHAP. XLVIII.

Whether Garlick can hinder the vertues of the Loadstone.

NOw I shall pass on to other properties of the Loadstone: and first, whether the Loadstones attraction can be any ways hindred. *Plutarch* saith, That Garlick is at great enmity with the Loadstone; and such antipathy and hatred there is between these insensible Creatures, that if the Loadstone be smeered with Garlick, it will drive away Iron from it. *Ptolomy* confirms the same, That the Loadstone will not draw Iron, if it be anoynted with Garlick; as Amber will no more draw straws, and other light things to it, if they be first steeped in Oyl. It is a common Opinion amongst Sea-men, That Onyons and Garlick are at odds with the

Loadſtone: and Steers-men, and ſuch as tend the Mariners Card are forbid to eat Onyons or Garlick, leſt they make the Index of the Poles drunk. But when I tried all theſe things, I found them to be falſe: for not onely breathing and belching upon the Loadſtone after eating of Garlick, did not ſtop its vertues: but when it was all anoynted over with the juice of Garlick, it did perform its office as well as if it had never been touched with it: and I could obſerve almoſt not the leaſt difference, leſt I ſhould ſeem to make void the endeavors of the Ancients. And again, When I enquired of Mariners, whether it were ſo, that they were forbid to eat Onyons and Garlick for that reaſon; they ſaid, They were old Wives fables, and things ridiculous; and that Sea-men would ſooner loſe their lives, then abſtain from eating Onyons and Garlick.

CHAP. XLIX.

How a Loadſtone aſtoniſhed may be brought to it ſelf again.

IF a Loadſtone be drunk, and do not its office, not as we ſaid, by being breathed on by Garlick, but rather by reaſon of ſome other parts of the Loadſtone that had touched it, ſo that the vertue of it is decayed and gone; we ſhall reſtore it to its former vertue, by covering it over with the filings of Iron many dayes, until, by the vapors or company of the Iron, it can perform its office as it ſhould.

CHAP. L.

How to augment the Loadſtones vertue.

THere are many learned men that have attempted to augment the Loadſtones vertue, and that divers wayes, that having got more forces, it might ſerve for very great uſes. *Alexander Aphrodiſeus* in the beginning of his Problems, enquires wherefore the Loadſtone onely draws Iron, and is fed or helped by the filings of Iron; and the more it is fed, the better it will be: and therefore it is confirmed by Iron. But when I would try that, I took a Loadſtone of a certain weight, and I buried it in a heap of Iron-filings, that I knew what they weighed; and when I had left it there many months, I found my ſtone to be heavier, and the Iron-filings lighter: but the difference was ſo ſmall, that in one pound I could finde no ſenſible declination; the ſtone being great, and the filings many: ſo that I am doubtful of the truth. *Paracelſus*, being skilled in diſtillation, tried to do it another way: For (ſaith he) if any man ſhall quench often in Oyl of Iron, a Loadſtone red hot, it will by degrees recover force, and augment ſo much, that it will eaſily pull a Nail forth that is faſt in a Wall: which conceit pleaſed me well; and thereupon I made the ſtone red hot, and quenched it often in Oyl of Iron: but it was ſo far from getting more ſtrength, that it loſt what it had: and fearing I had not done it right, I tried it often; ſo I found the falſity of it, and I warn others of it alſo. For a Loadſtone made red hot in the fire, will loſe all its vertue, as I ſhall ſhew afterwards.

CHAP. LI.

That the Loadſtone may loſe its vertue.

I Found out, That this is the onely true way, amongſt many that are ſet down by Writers, by heaping Fire-coals upon the Loadſtone: for once made red-hot, it preſently loſeth all its vertue, and a vapor flies from it that is blewiſh black, or Brimſtone-like, ſmelling ſtrong, as Coals do; and when that flame and vapor ceaſeth to exhale, if you take it out of the fire, all the force of it is breathed forth: and I always thought, that that was the Soul of it, and the cauſe of its attraction of iron: whenas iron is made of Brimſtone not perfect; as I read in *Geber* and other Writers

Writers that treat of Metals: which is the cauſe that it runs ſo ſwiftly to the Loadſtone, and deſires ſo much to be imbraced by it: and when that vapour is gone from the ſtone, it loſeth all its vertue; and then it is but a dead carcaſs, and it is in vain to endeavour to revive it.

CHAP. LII.

How the Iron touched with the Loadſtone loſeth its force.

THe ſame way the Loadſtone doth, the iron loſeth its force alſo: for though it have been excellently well touched by the Loadſtone, if you heat it red-hot in the fire, it will loſe its forces: and the reaſon is; becauſe that part of the Loadſtone that cleaves to the iron, loſeth its forces in the fire; and therefore the iron deprived of that, loſeth the force alſo. Wherefore in the Mariners Compaſs, or in other uſes, when the iron is ſtupified by the touch of other things, and hath not its due forces to free it from this imperfection, we put it into the fire. Hence we finde the error of many men, who when they put the Needle into the Compaſs, they firſt make it red-hot, and then they rub it with the Loadſtone, ſuppoſing it will by that means, take in the Loadſtones vertue the more: but they do not onely by contraries, but they ſo make void the Loadſtones vertues, that it cannot do its office, but that force is driven out of the iron by the fire; and it is juſt as it was before it was touched with the Loadſtone. Wherefore, as often as that force is driven away with the fire, we may touch it again, and give it the ſame force.

CHAP. LIII.

It is falſe, That the Diamond doth hinder the Loadſtones vertue.

WE ſhewed that it was a falſe report, that the Loadſtone anoynted with Garlick, loſeth its vertues. But it is more falſe, that it loſeth its vertue by the preſence of the Diamond. For, ſay ſome, there is ſo much diſcord between the qualities of the Loadſtone and the Diamond, and they are ſo hateful one againſt the other, and ſecret enemies, that if the Diamond be put to the Loadſtone, it preſently faints and loſeth all its forces. *Pliny.* The Loadſtone ſo diſagreeth with the Diamond, that if Iron be laid by it, it will not let the Loadſtone draw it; and if the Loadſtone do attract it, it will ſnatch it away again from it. St. *Auguſtine.* I will ſay what I have read of the Loadſtone: How that if the Diamond be by it, it will not draw iron; and if it do, when it comes neer the Diamond, it will let it fall. *Marbodeus* of the Loadſtone:

All Loadſtones by their vertue Iron draw;
But of the Diamond it ſtands in awe:
Taking the Iron from't by Natures Law.

I tried this often, and found it falſe; and that there is no Truth in it. But there are many Smatterers and ignorant Fellows, that would fain reconcile the ancient Writers, and excuſe theſe lyes; not ſeeing what damage they bring to the Commonwealth of Learning. For the new Writers, building on their ground, thinking them true, add to them, and invent, and draw other Experiments from them, that are falſer then the Principles they inſiſted on. *The blinde leads the blinde, and both fall into the pit.* Truth muſt be ſearched, loved and profeſſed by all men; nor muſt any mens authority, old or new, hold us from it. But to return from whence thoſe Reconcilers idleneſs drew me: I took a piece of a Loadſtone to try by; it was hardly four Grains in weight: I faſtned the filings of iron very faſt to it; then I put the Diamond that was three or four times bigger then them both; but that would not make the Loadſtone forſake the iron: then I took off the filings of iron from the Loadſtone,

and

and ſet them at a juſt diſtance, and it drew the filings to it, though the Diamond were by. I ſay this, leſt they ſhould think I failed in the trial, and to have taken a Loadſtone of twenty or thirty pound weight, and faſtened an ounce of iron to it, and then to have taken a very ſmall Diamond, and put it to them to make trial with.

CHAP. LIV.

Goats blood doth not free the Loadſtone from the inchantment of the Diamond.

I Said, That from falſe Principles, are drawn moſt falſe Concluſions. Alſo I ſaid, That it is related that the juice of Garlick ſmeered on the Loadſtone, will take away its attraction of iron; and, That when the Diamond is by, it will not draw iron, or will let it fall. But becauſe (ſay ſome) Goats blood will break the Diamond, if the Loadſtone be anoynted with Goats blood, it will recover. *Caſtianus in Geoponic. Grac.* The Loadſtone draws iron to it, and again drives it away from it, if it be annointed with Garlick: but that the force almoſt loſt may be reſtored, it muſt be waſhed in Goats blood. *Rhennius* the Interpreter of *Dionyſius*.

'Gainſt which, nor fire, nor ſteel ever won;
Goats blood if warm, can break the Diamond:
Nor ſtrokes o' th' Hammer can conſume this Stone,
Which from the Loadſtone doth the Iron take,
That it would ſtill embrace it, let alone:
Diamonds, Loadſtones vertues empty make.

Marbodeus of the ſame.

A Diamond is mighty hard: a Stone
That on the Anvil never can be broke;
Nor ſteel, nor fire hurt it, yet 'tis known,
It crumbles in Goats blood, if laid to ſoak.

Since therefore there is an Antipathy between the Diamond and the Loadſtone; and there is as great Antipathy between the Diamond and Goats blood, as there is ſympathy between Goats blood and the Loadſtone; We are from this Argument proceeded thus far, that when the vertue of the Loadſtone is grown dull, either by the preſence of the Diamond, or ſtink of Garlick, if it be waſhed in Goats blood it will then recover its former force, and be made more ſtrong: but I have tried that all the reports are falſe. For the Diamond is not ſo hard as men ſay it is: for it will yield to ſteel, and to a moderate fire: nor doth it grow ſoft in Goats blood, or Camels blood, or Aſſes blood: and our Jewellers count all theſe Relations falſe and ridiculous. Nor is the vertue of the Loadſtone, being loſt, recovered by Goats blood. I have ſaid ſo much, to let men ſee what falſe Concluſions are drawn from falſe Principles.

CHAP. LV.

The Iron touched with a Diamond will turn to the North.

BUt this is moſt true, that I found out by chance when I made trial, whether the Diamond had any forces to weaken the Loadſtones vertue, as I ſaid: for if you rub a ſteel-Needle on a Diamond, and then put it into a Boat, or thruſt it through a reed, or hang it up by a Threed, it will preſently turn to the North, almoſt as well as if it had been touched with the Loadſtone; but ſomething more faintly. And, what is worth noting, the contrary part will turn the iron to the South:

South: and when I had tried this in many ſteel-Needles, and put them all into the Water, I found, that they all ſtood equi-diſtant, pointing to the North. And if they that write, That the Loadſtone is weakned by the preſence of the Diamond, had written thus, they had ſaid more Truth: for a Needle rubbed on a Diamond, and ſtuck in a ſtraw, and put into the water, that it may turn freely; being turned with your finger, when it ſtands ſtill, it will turn North, and point at it exactly.

CHAP. LVI.

The forces and remedies of the Loadſtone.

OUr Anceſtors invented many things, by reaſon of this admirable attractive operation of the Loadſtone, and found out many remedies that are worth obſerving. From this drawing quality that it allures iron to it, and that they mutually attract the one the other; they did attribute unto it an underſtanding of venerious actions, and that they are one in love with the other; nor will their mad love abate, till they imbrace each one the other: and when they turn their backs, they hate one the other, and drive one the other off; and that they contain in them alſo the Principles of hatred. *Marbodeus.*

This Stone doth reconcile the man and wife,
And her recal that from her husband goes:
If one would know her leads a whoriſh life,
Under her head, when that ſhe ſleeps, it ſhows:
For ſhe that's chaſt, will preſently imbrace
Her husband whilſt ſhe ſleepeth; but a whore
Falls out o' th' bed, as thrown out with diſgrace,
With ſtink o' th' Stone, which ſhows this, and much more.

And for this cauſe, our Anceſtors to ſignifie as much, did oft-times engrave the picture of *Venus* upon the Loadſtone. Hence *Claudian* writes,

The Loadſtone Venus oft-times repreſents.

I remember alſo, that many of the Ancients reported, That if a Loadſtone were beat into powder, and were ſtrewed into burning Coles, about the corners of the houſe, that the ſmoke might flie up; thoſe that are in the houſe, will preſently run out for fear the houſe will fall; and frighted with theſe phantaſmes, would run, forſaking all their houſes: and thus Thieves may ſteal all their Goods. *Marbodeus.*

If that a Thief can creep into a Houſe
That's full of wealth, and Treaſure hath good ſtore;
Let him on burning Coles, before he rowſe
The people, ſtrew the Loadſtone duſt all ore;
That ſo the Smoke may at each corner riſe,
And that will make the people wake, and think
The houſe will fall, and run out with great cries,
Then may he take away their Gold and chink.

The reaſon is, Becauſe the Loadſtone is melancholick, as you may conjecture by the colour of it; the fumes whereof, riſing into the brain, will cauſe thoſe that are aſleep to have melancholick phantaſms preſented unto them: and Coles will do the like. The weight Davic, with Serpents fat, and juice of Metals, given to one to drink, will make him mad, and make him run out of his Houſe, Country and Nation: and this

this it doth by exaggeration of black Melancholy: or it will make people lunatick and melancholick if they do but hold it in their mouths: and by its drawing out of iron, Phyſitians think it will help well to draw an Arrow-head out of ones body.

But we uſe the Loadſtone in making Glaſs. *Pliny.* After Glaſs was found out, as it is a very cunning invention, men were not content to mingle Nitre; but they began to add the Loadſtone thereunto, becauſe it is ſuppoſed, that it will attract the liquor of the Glaſs into it ſelf, and into iron alſo. Hence it is, that in making Glaſs, we add a little piece of Loadſtone to it, for that ſingular vertue is confirmed by our times, as well as former times: it is thought ſo to attract into it ſelf the liquor of the Glaſs, as it draws iron to it; and being attracted, it purgeth it; and from green or yellowiſh Glaſs, it makes it white: but the fire afterwards conſumes the Loadſtone. Out of *Agricola.* We read alſo, That a Loadſtone laid to ones head, will take away all the pains. *Galen* ſaith, It hath purging faculties; and therefore it is given to drink for the Dropſie: and it will draw forth all the water in the Belly. Laſtly, I ſhall not paſs by the error of *Hadrian*, concerning the Loadſtone: for he ſaith, That the iron by its weight makes the Loadſtone never the heavier. For the Naturaliſts report, That if a great Loadſtone were weighed in a Scale, and after that, ſhould draw iron to it, it would be no heavier then it was when it was alone, though they be both together; ſo the weight of the iron is as it were conſumed by the Loadſtone, and hindred by it from any effect or motion: which I finde to be falſe. It is like that jear in *Ariſtophanes*, of a Clown that rid upon an Aſs, and carried his Coulter at his back, that he might not load the Aſs too much.

THE

THE EIGHTH BOOK OF Natural Magick:

Of Phyſical Experiments.

THE PROEME.

I intended to paſs by theſe following Experiments in Phyſick, becauſe I have everywhere mentioned them in my Hiſtory of Plants; and we have not omitted any thing, that was certain and ſecret in them that we knew, unleſs it be ſuch things as could not be brought into that rank. And though other things ſhall be deſcribed in my Book of Diſtillations, yet that this place of Phyſick be not left empty, I changed my opinion, and have ſet down ſome of them here.

CHAP. I.

Of Medicines which cauſe ſleep.

THat we may in order ſet down thoſe Experiments, of which we intend to ſpeak, we will begin with thoſe Diſeaſes which happen in the Head; and firſt, with Sleep: for Soporiferous Receits are very requiſite to be placed amongſt theſe Arcana, and are of very great eſteem amongſt Phyſitians, who by Sleep are wont to cheat their Patients of pain: and not of leſs, amongſt Captains and Generals, when they practice Stratagemes upon their Enemies. Soporiferous Medicines do conſiſt for the moſt part of cold and moiſt things. *Plutarch* in *Simpoſ.* ſaith, That Sleep is cauſed by cold; and therefore Dormitives have a cooling quality. We will teach, firſt, how

To cauſe Sleep with Mandrake.

Dioſcorides ſaith, That men will preſently fall aſleep in the very ſame poſture wherein they drink Mandrake, loſing all their ſenſes for three or four hours after; and that Phyſitians do uſe it, when they would burn or cut off a member. And skilful men affirm, That Mandrake growing by a Vine, will tranſmit its Soporiferous quality into it; ſo that thoſe that who drink the Wine that is made thereof, ſhall more eaſily and readily fall aſleep. Here we will relate the pleaſant ſtories of the Mandrake out of Authors of Stratagems. *Junius Frontinus* reports, That *Hannibal* being ſent by the Charthagenians, againſt ſome Rebels in Africa; and knowing they were a Nation greedy of Wine, mixed a great quantity of Mandrake with his Wines; the quality of which, is between poyſonous and ſleepy: then beginning a light Skirmiſh, he retired on purpoſe; and in the middle of the Night, counterfeited a flight, leaving ſome Baggage in his Camp, and all the infected Wine. Now when thoſe Barbarians had took his Camp, and for joy, had liberally taſted of that treacherous Wine; he returned, took and ſlew them all, as they lay dead as it were before. *Polinæus* the ſame. And *Cæſar* ſailing towards Nicomedia, was taken about Malea by ſome Cilician Pirates: and when they demanded a great Ranſome for his Liberty, he promiſed them double what they asked. They arrived at Miletum: the people

came out of the Town to see them. *Cæsar* sent his Servant, being a Milesian, named *Epicrates*, to those of the Town; desiring them to lend him some money; which they presently sent to him: *Epicrates*, according to *Cæsar*'s command, brought the money; and with it, a sumptuous Banquet, a Water-pot full of Swords, and Wine mixed with Mandrake. *Cæsar* paid to the Pirates the promised sum, and set the Banquet before them; who, being exalted with their great Riches, fell freely to it; and drinking the infected Wine, fell into a sleep: *Cæsar* commanded them to be killed sleeping, and presently repaid the Milesians their own money. *Demosthenes*, intending to express those who are bitten as it were by a sleepy Dragon, and are slothful, and so deprived of sense that they cannot be awakened; saith: They seem like men who have drunk Mandrake. *Pliny* affirmeth, That smelling to the Leaves of it, provoketh sleep.

For the same, with Nightshade.

We may make the same of Nightshade, which is also called, Hypnoticon, from the effect of it: a Drachm of the Rinde, drank in Wine, causeth sleep, but gently and kindely. This later Age, seemeth to have lost the knowledge of Solanum Manicon: for in the very description of it, *Dioscorides* seems to be mad. But in my judgement, (as I have elsewhere said) he describes two several Plants in that place: *Fuschius* his Stramonium, and the Herb commonly called Bella Donna, whose qualities are wonderfully dormitive: for they infect Water, without giving it either taste or scent; so that the deceit cannot be discovered, especially, considering it must be given but in a very small quantity. I prepared a Water of it, and gave it to a Friend for certain uses; who, instead of a Drachm, drank an Ounce; and thereupon lay four days without meat or motion; so that he was thought dead by all; neither could he be awakened by any means, till at last, when the vapours were digested, he arose: although *Dioscorides* threatneth nothing but death from the immoderate use of it. The same may be made also

Of Poppy

In a Lohoch. Take the Heads of Poppy, and cut them cross-ways, with a tender hand, lest the knife enter too deep: let your nail direct the issuing juice into a Glass; where let it stand a while, and it will congeal. The Thebane Poppy is best. You may do the same with Nightshade, Henbane. Of all these together, you may make

A Sleeping Apple.

For it is made of Opium, Mandrake, juice of Hemlock, the Seeds of Henbane; and adding a little Musk, to gain an easier reception of the Smeller: these being made up into a ball, as big as a mans hand can hold, and often smelt to, gently close the eyes, and binde them with a deep sleep. Now shall be shown

A wonderful way to make one take a sleeping Medicine in his sleep.

Those things which we have already spoken of, are easily discovered after sleep, and bring a suspicion along with them. But out of many of the aforenamed dormitive menstrues, there may be extracted a Quintessence, which must be kept in Leaden Vessels, very closely stop'd, that it may not have the least vent, lest it should flie out. When you would use it, uncover it, and hold it to a sleeping man's Nostrils, whose breath will suck up this subtile essence, which will so besiege the Castle of his senses, that he will be overwhelmed with a most profound sleep, not to be shook off without much labour. After sleep, no heavines will remain in his Head, nor any suspicion of Art. These things are manifest to a wise Physitian; to a wicked One, obscure.

CHAP.

CHAP. II.

To make a Man out of his senses for a day.

After these Medicines to cause sleep, we will speak of those which make men mad: the business is almost the same: for the same Plants that induce sleep, if they be taken in a larger proportion, do cause madness. But we will not tell those things which breed it for ever, onely which may make us sport for a day, and afterwards leave no harm. We will begin with,

How to make men mad with Mandrake.

We have told you, That a small dose brings sleep; a little more, madness; a larger, death. *Dioscorides* saith, That a Drachm of Morion will make one fooliſh: we will easilier do it with Wine, which is thus made: Take the Roots of Mandrake, and but put them into new Wine, boyling and bubling up: cover it close; and let them infuse in a warm place for two months. When you would use it, give it to somebody to drink; and whosoever shall taste it after a deep sleep, will be distracted, and for a day shall rave: but after some sleep, will return to his senses again, without any harm: and it is very pleasant to behold. Pray make trial. We may do the same

With Stramonium, or Solanum Manicum:

The Seeds of which, being dried and macerated in Wine, the space of a night, and a Drachm of it drank in a Glass of Wine, (but rightly given, lest it hurt the man) after a few hours will make one mad, and present strange visions, both pleasant and horrible; and of all other sorts: as the power of the potion, so doth the madness also cease, after some sleep, without any harm, as we said, if it were rightly administred. We may also infect any kinde of meat with it, by strowing thereon: three fingers full of the Root reduced into powder, it causeth a pleasant kinde of madness for a day; but the poysonous quality is allayed by sleep, or by washing the Temples and Pulses with Vinegar, or juice of Lemmon. We may also do the same with another kinde of Solanum, called

Bella Donna:

A Drachm of the Root of which, amongst other properties, hath this; that it will make men mad without any hurt: so that it is a most pleasant spectacle to behold such mad whimsies and visions; which also is cured by sleep: but sometimes they refuse to eat. Nevertheless, we give this præcaution, That all those Roots or Seeds which cause the Takers of them to see delightful visions, if their Dose be increased, will continue this alienation of minde for three days: but if it be quadrupled, it brings death. Wherefore we must proceed cautiously with them. I had a Friend, who, as oft as he pleased, knew how

To make a man believe he was changed

into a Bird or Beast; and cause madness at his pleasure. For by drinking a certain Potion, the man would seem sometimes to be changed into a Fish; and flinging out his arms, would swim on the Ground: sometimes he would seem to skip up, and then to dive down again. Another would believe himself turned into a Goose, and would eat Grass, and beat the Ground with his Teeth, like a Goose: now and then sing, and endeavour to clap his Wings. And this he did with the aforenamed Plants: neither did he exclude Henbane from among his Ingredients; extracting the essences by their Menstruum, and mix'd some of their Brain, Heart, Limbs, and other parts with them. I remember when I was a young man, I tried these things on my Chamber-Fellows: and their madness still fixed upon something they had eaten, and their fancy worked according to the quality of their meat. One, who had fed lustily upon Beef, saw nothing but the formes of Bulls in his imagination,

and them running at him with their horns; and ſuch-like things. Another man alſo by drinking a Potion, flung himſelf upon the earth, and like one ready to be drowned, ſtruck forth his legs and arms, endeavouring as it were to ſwim for life: but when the ſtrength of the Medicament began to decay, like a Shipwrack'd perſon, who had eſcaped out of the Sea, he wrung his Hair and his Clothes to ſtrain the Water out of them; and drew his breath, as though he took ſuch pains to eſcape the danger. Theſe, and many other moſt pleaſant things, the curious Enquirer may finde out: it is enough for me only to have hinted at the manner of doing them.

CHAP. III.

To cauſe ſeveral kindes of dreams.

NOw we will endeavour to ſhew how to cauſe pleaſant, ſad, or true dreams. But that we may more certainly effect it, it will be good firſt to know the cauſes. The meat in concoction muſt be corrupted, (this muſt be taken for granted) and turned into vapors; which, being hot and light, will naturally aſcend, and creep through the Veins into the Brain; which being always cold, condenſeth them into moiſture, as we ſee Clouds generated in the greater World: ſo by an inward reciprocation, they fall down again upon the Heart, the principal ſeat of the ſenſes. In the mean while, the Head grows full and heavy, and is overwhelmed in a deep ſleep. Whence it comes to paſs, that the ſpecies deſcending, meet and mix with other vapors, which make them appear prepoſterous and monſtrous: eſpecially, in the quiet of the night. But in the morning, when the excrementitious and foul Blood is ſeparated from the pure and good, and become cool and allayed; then pure, and unmixed, and pleaſant viſions appear. Wherefore I thought it not irrational, when a man is overwhelmed with drink, that vapors ſhould ariſe participating, as well of the Nature of what he hath drank or eat, as of the humours which abound in his body, that in his ſleep he ſhould rejoyce or be much troubled: that fires and darkneſs, hail and putrefactions, ſhould proceed from Choler, Melancholy, cold and putrid humors. So to dream of killing any one, or being beſmeared with Blood, ſhews an abundance of Blood: and *Hippocrates* and *Galen* ſay, We may judge a man to be of a ſanguine Complexion by it. Hence thoſe who eat windy meats, by reaſon thereof, have rough and monſtrous dreams: meats of thin and ſmall vapours, exhilarate the minde with pleaſant phantaſms. So alſo the outward application of ſimples, doth infect the ſpecies while they are a going to the Heart. For the Arteries of the body, ſaith *Galen*, while they are dilated, do attract into themſelves any thing that is next them. It will much help too, to anoynt the Liver: for the Blood paſſeth upward out of the Stomack by evaporation, and runneth to the Liver; from the Liver to the Heart. Thus the circulating vapors are infected, and repreſent ſpecies of the ſame colour. That we may not pleaſe the Sleepers onely, but alſo the Waking, behold

A way to cauſe merry dreams.

When you go to bed, to eat Balm, and you cannot deſire more pleaſant ſights then will appear to you; Fields, Gardens, Trees, Flowers, Meadows, and all the Ground of a pleaſant Green, and covered with ſhady Bowers: whereſoever you caſt your eyes, the whole World will appear pleaſant and Green. Bugloſs will do the ſame, and Bows of Poplar; ſo alſo Oyl of Poplar. But

To make dark and troubleſome dreams,

we eat Beans; and therefore they are abhorred by the Pythagoreans, becauſe they cauſe ſuch dreams. Phaſeoli, or French Beans, cauſe the ſame: Lentiles, Onyons, Garlick, Leeks, VVeedbine, Dorycnium, Picnocomum, new red VVine; theſe infuſe dreames, wherein the phantaſms are broken, crooked, angry, troubled: the perſon dreaming will ſeem to be carried in the Air, and to ſee the Rivers and Sea under him: he ſhall dream of misfortunes, falling, death, cruel tempeſts, ſhowers

ſhowers of Rain, and cloudy dayes; the Sun darkned, and the Heavens frowning, and nothing but fearful apparitions. So by anointing the aforeſaid places with Soot, or any adult matter, and Oyl, (which I add onely to make the other enter the eaſier into the parts) fires, lightnings, flaſhings, and all things will appear in darkneſs. Theſe are ſufficient: for I have already ſhewed in my Book *Phytognom.* how to procure true dreams.

CHAP. IV.

Excellent Remedies for the Eyes.

HEretofore, being much troubled with ſore Eyes, and become almoſt blinde; when I was given over by Phyſicians of beſt account, a certain Empyrick undertook me; who, putting this VVater into my Eye, cured me the very ſame day: I might almoſt ſay, The ſame hour. By Gifts, Entreaties, Cunning and Money, I gained the Secret, which I will not think much to ſet down, that every one may uſe it at their pleaſure. It is good for Inflammations, Blearneſs, Miſts, Fiſtula's, and ſuch-like; and cureth them certainly the ſecond day; if not the firſt. If I ſhould ſet down all thoſe whom I have cured by it, I ſhould be too tedious. Take two Bottles of Greek-VVine, half a Pint of White-Roſe-water; of Celendine, two Ounces; of Fennel, Rue, Eye-bright, as much; of Tutty, half an Ounce; of Cloves as much; Sugar-Candy of Roſes, one Drachm; Camphire, half a Drachm; and as much Aloes. Tutty is prepared after this manner: Let it be heat and extinguiſhed ſix times in Roſe-water, mixed with Greek Wine; but let the water at laſt be left out: powder what are to be powdered finely; and mix them with the waters. Aloes is incorporated with waters thus: becauſe it will not be powered, let it be put into a Mortar with a little of the forementioned waters, and beat together until it turn to water, and ſwim about in ropings, and mix with the waters: then put it to the reſt. Set them all in a Glaſs-bottle, cloſe covered, and waxed up that it do not exhale abroad in the Sun and Dew for forty dayes, ſtill ſhaking them four times in a day: at laſt, when it is well funned, ſet it up and reſerve it for your uſe. It muſt be applied thus

In Inflammations, Blood-ſhots and Fiſtula's;

let the Patient lie flat on his back; and when a drop of this water is put upon his Eye, let him open and ſhut his Eye-lids, that the water may run through all the cavities of his Eye. Do this twice or thrice in a day, and he ſhall be cured. But thus it muſt be uſed for

A Pearl in the Eye.

If the Pearl be above or beneath the Cornea, make a Powder of Sugar-Candy of Roſes, burnt Allome, and the Bone of a Cuttle-Fiſh, very finely beat and ſearched exactly; and when the Patient goeth to Bed, ſprinkle a little of this Powder upon his eye, and by and by drop ſome of this water into it, and let him ſhut his Eyes and ſleep: for he will quickly be cured.

CHAP. V.

To faſten the Teeth.

I Could finde not any thing in all this Phyſical Tract of greater value then this Remedy for the Teeth: for the water gets in through the Gumms, even to the very Nerves of the Teeth, and ſtrengthens and faſteneth them: yea, if they are eaten away, it filleth them with Fleſh, and new cloaths them. Moreover, it maketh them clean, and white, and ſhining like Pearls. I know a man, who by this onely Receit, gained great Riches. Take therefore three handfuls of Sage, Nettles,

Nettles, Roſemary, Mallows, and the rinde of the Roots of Wall-nut; waſh them well, and beat them: alſo, as much of the Flowers of Sage, Roſemary, Olive and Plantaine Leaves; two handfuls of Hypociſtis, Horehound, and the tops of Bramble; one pound of the Flower of Mirtle; half a pound of the Seed; two handfuls of Roſe-Buds, with their Stalks; two drachms of Saunders, Coriander prepared, and Citron-Pill: three drachms of Cinnamon in powder; ten of Cypreſs Nuts; five green Pine-Apples; two drachms of Bole-Armenick and Maſtick. Powder them all, and infuſe them in ſharp black Wine, and let them macerate three dayes: then, ſlightly preſſing the Wine out, put them into an Alembick, and ſtill them with a gentle fire: then boyl the diſtilled water, with two ounces of Allome till it be diſſolved, in a Veſſel cloſe ſtopt. When you would uſe it, ſuck up ſome of the water, and ſtir it up and down your mouth until it turn to Froth: then ſpit it out, and rub your Teeth with a Linen-cloth. It will perform what I have promiſed: for it faſteneth the Teeth, and reſtoreth the Gums that are eroded. Now we will deliver other Experiments

To faſten the Teeth.

Macerate the Leaves of Maſtick, Roſemary, Sage, and Bramble; in Greek-Wine: then diſtil it with a gentle fire through a Retort: take a mouthful of this, and ſtir about, till it turn to Spittle; it faſteneth the Teeth, maketh them white, and reſtoreth the Gums. The Root of Pellitory bruiſed, and put into the Teeth, takes away the pain: ſo doth the Root of Henbane. For the bleeding of the Teeth, I have often made trial of Purſlaine, ſo much commended.

For the ſwelling of the Gums,

beat the Roots and Leaves of Plantaine, and lay them to the ſwelling when you go to bed; and in the morning you ſhall finde your Gums well.

CHAP. VI.

For other infirmities of Mans Body.

I Will heap together in this Chapter, ſome Remedies not to be paſſed over, which I know to be certain, by continual Experience made; and although ſome of them are common, yet are they true. And firſt,

For the Head-ach,

There is a certain Eſſence, of the colour of Blood, extracted out of Roſes, of a wonderful ſweetneſs and great ſtrength. Wet a cloth in this Liquor, and lay it to your Fore-head and Temples; and if ſometimes it doth not quite take away a pain of long continuance, yet it will mollifie it. If the cloth be dried before your pain ceaſe, wet it again. I have often known the Ophites, or Serpentine Marble applied to the Head, both to take away, and mollifie the pain. The Vertigo, I have ſeen it cured alſo, by applying the Hoof of an Elk, and by a Ring of it worn on the Finger.

Againſt the chopping of the Lips

the Seeds of Henbane are good: for being caſt upon live Coles, if you receive the riſing vapor through a Paper-Tunnel, upon the chopping of your Lips, as hot as you can endure, it appeaſeth the ſwelling preſently, and healeth the Clefts, that they will never more trouble you.

Againſt the clefts of the Fingers.

It is a moſt admirable Experiment, which I learned of *Paracelſus*; but have often practiced it my ſelf: for it taketh away the ſwelling and pain, and cureth the Nail. Take a Worm, which creepeth out of the Earth; eſpecially, in moyſt Grounds:

Grounds: for if you ſearch and dig there, you may eaſily finde them; winde him, being alive, about your Finger, and there hold him till he be dead, which will be within an hour. The pain will preſently ceaſe, the matter dry away, and in a ſhort time be cured: Indeed I do not know a more admirable Remedy.

For a Pleuriſie.

I found out a moſt powerful Remedy made of the Flowers of wilde Poppy. Gather them in the Month of *May*, before the riſing of the Sun, and their opening: for, being thin Leaves, they are eaſily dried with a little heat, and ſhed: dry them in the ſhade, and lay them up for your uſe. Or elſe, ſtill the Flowers, and keep the water. If any one taketh a drachm of the powder in Wine, and ſome of the water; or in the water alone: or ſhall apply a Plaiſter of the Powder to the place, the pain will preſently ceaſe, to the admiration of the Beholders. Miſleto of the Oak infuſed in Wine, and drunk, doth the ſame. There is a Stone alſo brought out of the Weſt-Indies, called in Spaniſh, Della Hijada; much like an Emerald: which being worn in Silver, upon the Arm, is accounted a preſervative againſt this Diſeaſe.

Againſt the Colick.

Civet is moſt excellent in this Diſeaſe: for the quantity of a Peaſe, applied to the Navil, and a hot Loaf out of the Oven clapt over it, preſently eaſeth the pain: the Patient muſt ly on his Belly upon the Bread before it be cold.

Againſt Crab lice.

The Duſt which falls from the Curry-Combs, while the Oſtler dreſſeth Horſes, or ſuch kinde of Beaſts, cureth them without any pain. Or the Powder of Litharge, Aloes, Frankincenſe, Verdegreeſe, and Alome, beaten and mixed together with Oyl of Maſtick, and anoynt the place. The Powder of Mercury præcipitate, is beſt by far, being applied.

To bring away the Stone,

Take Saxifrage, Maiden-hair, Pellitory of the wall, Parſely, Pimpernel and Cetterach; diſtil them in Balneo Mariæ, and let the Patient drink of it every other day: for it corrodes and eats away the Stone, though never ſo great; and by daily experience, you will ſee in his Urine, Gravel and Fragments of the Stone voided out. Moreover, the Fruit and Leaves of the Mulberry gathered before Sun riſing, and diſtilled or dried in the ſhade; if it be drank in Wine, or a proper water, early in the morning, doth wonderfully remove the Stone. Muſhromes growing on a Rock, reduced into Powder, or dried in the ſhade, or a warm Oven, and drank with Wine in a morning, is very Soveraign againſt the Stone. If the Kernels of a Peach-Stone be bruiſed, and macerated two dayes in the diſtilled water of Bean-Cods, and then diſtilled again, and drunk, bring down the Stone. The Hedge-Sparrow, which *Aëtius* mentioneth, I know to be good againſt the Stone in the Kidney or Bladder. It is the leaſt of all Birds, liveth in Hedges, carrieth his Tail upright; on the top of his Wings, there are ſome ſtreaks of Aſh-colour; of a ſhort flight: and laſtly, much like a Wren. He hath a vertue againſt the Stone beyond all the reſt, eaten either raw or boyled, or dried or ſalted, or taken any way; alſo reduced into Powder, being made up cloſe in a Pot covered and clayed up, that the vertue may not expire; and ſo ſet over the fire. I have alſo tried a water againſt this Diſeaſe, running out of a certain Vein, deſcribed by *Vitruvius*: which when I had diligently ſought after, and found out, made me exceedingly rejoyce. The words of *Vitruvius* are theſe: There are alſo ſome Veins of acide Springs, as at Lynceſtum; and in Italy, at Theano in fertile Campania; and many other places: which being drunk, have a vertue to diſſolve Stones which breed in the Bladders of men. And this ſeems to be naturally done, becauſe there lieth a ſharp and acide juice under the Earth, through which, theſe Veins paſſing, receive a tincture of ſharpneſs; and ſo, when they come into the Bodies of Men, they diſſolve whatever they finde there con-

congealed or ſetled. But wherefore acide things ſhould diſſolve them, we may thus gueſs the Reaſon: An Egg laid in any Vinegar ſome time, will wax ſoft, and his ſhell will diſſolve. Alſo Lead, which is the toughest and heavieſt, if it be laid in a Veſſel of Vinegar, and cloſed up, will diſſolve, and become Ceruſs. By the ſame means, Copper, which is of a more ſolid Nature, if it be ordered as the former, will melt, and become Verdegreeſe. Likewiſe Pearl, as hard as Flint, which neither iron or fire can diſſolve of themſelves, when they are heat by the fire, and then ſprinkled with Vinegar, break and diſſolve. Therefore, when we ſee theſe things done before our eyes, we may infer by the ſame Reaſons, that the Stone may naturally be diſſolved by acide things, through the ſharpneſs of their juice. Thus far *Vitruvius*. The place where the Vein is now to be found, is called commonly Francoliſe, about a mile from Theano, and runneth along the way towards Rome.

To ſtrengthen the Stomach.

We will not omit a wonderful Oyl, which helpeth concoction, and taketh away the inclinations to vomit: it is thus made: Pour half a Pint of the beſt Oyl into a braſs Pot, tinned within, and of a wide mouth: then take fifteen pound of Romane-Mint, and beat it in a Marble-Morter, with a VVooden-Peſtle, until it come to the form of an Oyntment; add as much more Mint and VVormwood, and put them into the Oyl: mingle them, and ſtir them well: but cover the Pot leſt any durt ſhould fall in; and let them ſtand three dayes, and infuſe: then ſet them on a gentle fire, and boyl them five hours for fifteen dayes together, until the Oyl have extracted all the vertue of the infuſed Herbs: then ſtrain them through a Linen-cloth in a preſs, or with your hands, till the Oyl be run cleer out: then take new Herbs, beat them, and put them into the ſtrained Oyl; boyl it again, and ſtrain it again: do the ſame the third time; and as often as you renew it, obſerve the ſame courſe, until the Oyl have contracted a green colour: but you muſt ſeparate the juice from the Oyl very carefully; for if the leaſt drop do remain in it, the Oyl will have but ſmall operation, and the whole intent is loſt. A certain ſign of perfect decoction, and of the juice being conſumed, will be, if a drop of it, being caſt upon a plate of iron red-hot, do not hiſs. At laſt, Take a pound of Cinnamon, half a pound of Nutmegs, as much Maſtick and Spikenard, and a third part of Cloves: poun them ſeverally; and being well ſeirced, put them into the Oyl, and mix them with a VVooden-ſtick. Then pour it all into an Earthen Veſſel glazed within, with a long Neck, that it may eaſily be ſhut, and ſtopt cloſe; but let it be of ſo great a capacity, that the third part of it may remain empty. Let it ſtand fifteen days in the Sun, alwayes moving, and ſhaking it three or four times in a day. So ſet it up for your uſe.

CHAP. VII.

That a Woman may conceive.

THere are many Medicines to cauſe Conception ſpread abroad, becauſe they are much deſired by Great Perſons. The Ancients did applaud Sage very much for this purpoſe: And in Coptus after great Plagues, the Egyptians that ſurvived, forced the Women to drink the juice of it, to make them conceive, and bring forth often. Salt alſo helpeth Generation: for it doth not only heighten the Pleaſures of *Venus*, but alſo cauſeth Fruitfulneſs. The Egyptians, when their Dogs are backward in Copulation, make them more eager by giving them Salt-meats. It is an Argument alſo of it, That Ships in the Sea, as *Plutarch* witneſſeth, are alwayes full of an innumerable company of Mice. And ſome affirm, That Female-Mice will conceive without a Male, onely by licking Salt. And Fiſh-wives are inſatiably leacherous, and alwayes full of Children. Hence the Poets feigned *Venus* to be born of Salt or the Sea. The Egyptian Prieſts (ſaith the ſame Author) did moſt Religiouſly abſtain from Salt and Salt-meats, becauſe they did excite to luſt, and cauſe erection.

A remedy to procure conception.

This I have tryed and found the beſt; when a womans courſes are juſt paſt, let her take a new-laid egge, boil it, and mix a grain of muſk with it, and ſup it up when ſhe goes to bed. Next morning take ſome old beans, at leaſt five years old, and boil them for a good ſpace in a new pipkin, and let the woman when ſhe ariſeth out of her bed, receive the fume into her privities, as it were through a tunnel, for the ſpace of an hour: then let her ſup up two eggs, and go to bed again, and wipe off the moiſture with warm clothes: then let her enjoy her husband, and reſt a while; afterwards, take the whites of two eggs, and mix them with Bole-armenick and Sanguis-draconis, and dip ſome flax into it, and apply it to the reins; but becauſe it will hardly ſtick on, ſwathe it on from falling: a while after, let her ariſe, and at night renew the plaiſter. But when ſhe goeth to ſleep, let her hold ginger in her mouth. This ſhe muſt do nine days.

CHAP. VIII.

Remedies againſt the Pox.

SInce this diſeaſe hath raged ſo cruelly amongſt men, there have been invented a multitude of moſt excellent remedies to oppoſe it. And although many have ſet out ſeveral of them, yet I will be contented with this one only, which we may uſe, not onely in this diſeaſe, but almoſt in all other: and I have ſeen many experiences of it. It is eaſily made, and as eaſily taken. Take a pound of lingnum Guaiacum, half a pound of Sarſaperilla beaten ſmall, five ounces of the ſtalks and leaves of Senā, one handful of Agrimony and Horſe-tail, a drachm of Cinnamon, and as much cloves, and one nutmeg: Poun them all, and put them into a veſſel which containeth twenty gallons of Greek wine; let it ſtand a day, and then let the patient drink it at meals, and at his pleaſure: for it purgeth away by degrees all maladies, beſide the French-pox. If the patient groweth weak with purging, let him intermit ſome days. In the ſummer time leave out the cinnamon, and the nutmeg. I have uſed it againſt continual head-aches, deafneſs, hoarſneſs, and many other diſeaſes.

A preſervation againſt the Pox,

which a man may uſe after unclean women. Take a drachm of hartwort and gentian, two ſcruples of ſanders and lignum-aloes, half a drachm of powder of coral, ſpodium, and harts horn burnt, a handful of ſowthiſtle, ſcordium, betony, ſcabious, and tormentil; as much of roſes, two pieces of Guaiacum, two ſcales of copper, a drachm and a half of Mercury precipitate; a pint of malmeſey, a quart of the waters of ſowthiſtle, and ſcabious: mix the wine and waters, and lay the Guaiacum in it a day, and then the reſt; then boil them, till half be conſumed; ſtrain them, and lay a linnen-cloth ſoaking in the expreſſion a whole night; then dry it in the ſhade: do this thrice, and after copulation, waſh your yard in it, and lay ſome of the linnen on, and keep it cloſe.

CHAP. IX.

Antidotes againſt Poyſon.

IT is the common opinion of all Phyſitians, that thoſe herbs, ſtones, or any other thing, which being put into a Serpents mouth, doth kill him, is an Antidote againſt his poyſon. We read in *Dioſcorides* of the herb Alkanet, which is very efficacious againſt the poyſon of Serpents; and being chewed and ſpit out upon a Serpent, killeth him. Upon this, I thruſt half a drachm of treacle or mithridate, mixt with *Aqua vitæ*, into a vipers mouth, and ſhe died within half an hour. I made a water-ſerpent ſwallow the ſame, but ſhe received no hurt by it, onely lay a ſmall time ſtupified: wherefore I preſſed ſome oyl out of the ſeeds of citron, and orange or

lemons, and dropt it into the ſerpents mouth, and ſhe died preſently. Moreover, a drachm of the juice of Angelica-roots will kill a ſerpent. The Balſame, as they call it, which is brought from the weſt-Indies, is excellent againſt them; for when I anointed their mouth and jaws with it, they died in half an hour. Balſame of the eaſt, is a preſent remedy againſt poyſon by oyntments, or the biting of a ſerpent, ſaith *Ætius*. In Arabia, where it groweth, there is no fear of poyſon, neither doth any one dye of their bitings; for the fury of this deadly poyſon, is allayed by the feeding of the ſerpents upon this pretious Balſame. But I have found nothing more excellent than the earth which is brought from the Iſle of Malta: for the leaſt duſt of it put into their mouths, kills them preſently. I have tried the ſame vertue in Lithoxylon, which Phyſitians uſe for the worms in children. There is a ſtone called Chelonites, the French name it Crapodina, which they report to be found in the head of a great old Toad; and if it can be gotten from him, while he is alive, it is ſoveraign againſt poyſon: they ſay it is taken from living Toads, in a red cloth, in which colour they are much delighted; for whilſt they ſport and open themſelves upon the ſcarlet, the ſtone droppeth out of their head, and falleth through a hole made in the middle, into a box ſet under for the purpoſe, elſe they will ſuck it up again. But I never met with a faithful perſon, who ſaid that he found it: nor could I ever find one, though I have cut up many. Nevertheleſs, I will affirm this for truth, that thoſe ſtones which are pretended to be taken out of Toads are minerals; for I remember at Rome I ſaw a broken piece of ſtone, which was compacted of many of thoſe ſtones, ſome bigger, ſome leſs, which ſtuck on the back of it like limps on a rock. But the vertue is certain: if any ſwallow it down with poyſon, it will preſerve him from the malignity of it; for it runneth about with the poyſon, and aſſawageth the power of it, that it becometh vain and of no force.

A moſt perfect oyl againſt poyſon,

often tryed in repreſſing the violence of it. Take three pound of old oyl, put into it two handfulls of the flower of St Johns wort, and let them macerate in it for two months in the ſun. Then ſtrain out the flowers, and put into the oyl two ounces of the flowers of the ſame herb, and ſet it to boil in Balneo Mariæ a quarter of a day. Stop the bottle cloſe, that it may have no vent, and ſet it a ſunning for fifteen days. In the moneth of *July*, take three ounces of the ſeed, ſtamp it gently, and ſteep it in two glaſſes of the beſt white-wine, with gentian, tormentil, white dittany, zedoary, and carline gathered in *Auguſt*; red ſanders, long ariſtolochie, of each two drams: Let all theſe macerate in the wine for three days; then take them out, and put them in the oyl, and boil them gently in Balneo for ſix hours; then ſtrain them in a preſs. Adde to the expreſſion an ounce of ſaffron, myrrhe, aloes, ſpikenard, and rubarb, all bruiſed, and let them boil in it for a day in B. M. at laſt treacle and mithridate, of each two ounces, and let them alſo boil in it ſix hours as before: then ſet it forty days in the ſun. It muſt be uſed thus: In the plague-time, or upon ſuſpition of poyſon, anoint the ſtomach and wriſts, and the place about the heart, and drink three drops of it in wine. It will work wonders.

CHAP. X.

Antidotes and preſervatives againſt the Plague.

I Have ſpoken of poyſons, now I will of the plague, being of the ſame nature, and cured almoſt by the ſame Medicines. I will ſet down onely them, which in our time have been experimented by the Neapolitanes, Sicilians, and Venetians (whilſt the plague was ſpread amongſt them) to reſiſt the contagion of that epidemical plague, and preſerve their bodies from infection.

A confection of Gillyflowers againſt the plague, of wonderful operation.

Gather ſome clove-gilliflowers in the moneth of *May*, of a red and lively colour, becauſe they are of the greater vertue; pull them out of their husks, and clip off the green

green end, then beat them in a marble mortar with a wooden peſtle, until they become ſo fine as they may hardly be felt. In the mean while, take three pound of ſugar for one of the flowers; melt it in a braſs skillet, and boil it with a little orange-flower-water, that may quickly be conſumed. When it is boiled ſufficiently, put in ſome whites of egges beaten, enough to froth and clarifie it, ſtill ſtirring it, and skimming off the froth with a ſpoon, until all the dregs be taken out. Then put in the due weight of flowers, and ſtir it with a wooden ſlice, till it turn red: when it is almoſt boiled, adde thereunto two drachms of cloves beaten with a little muſk, the mixture of which will both add & excite a ſweet ſent and pleaſantneſs in the flowers. Then put it into earthen pots, and ſet it up: if you add a little juyce of lemon, it will make it of a more lively blood-colour. We may alſo make Lozenges and roune Cakes of it, by pouring it on a cold marble. If any would do it after the beſt manner, they muſt extract the colour of the flowers, and boil their ſugar in that infuſion, for ſo it will ſmell ſweeter. Some never bruiſe the flowers, but cut them very ſmall with ſizers, and candy them with ſugar; but they are not very pleaſant to eat. This confection is moſt grateful to the taſte, and by reaſon of the ſent of the cloves, very pleaſant. The vertues of it are theſe, as I have found by experience: it is good for all diſeaſes of the heart, as fainting, and trembling thereof; for the megrum and poyſon, and the bitings of venimous creatures, and eſpecially againſt the infection of the plague. There may be made a vinegar, or infuſion of it, which being rub'd about the noſtrils, is good againſt contagious air, and night-dews, and all effects of melancholy.

Againſt the Plague.

Gather Ivy-berries in *May*, and wilde Poppies before the ſun riſe, leſt they open; In *April* gather goats rue: dry them in the ſhade, and make them into powder. One drachm of it being drank in wine, is excellent againſt infectious diſeaſes. The Bezoar ſtone, brought from the weſt-Indies, being hung about the neck nigh to the heart; or four grains of it in powder, being taken in wine, is good againſt the plague, and the infection of all peſtilential feavors, as I can teſtifie: And taketh away ſoundings, and exhilarateth the heart. The water or oyl, extracted from the ſeeds of Citron, is a very ſtrong Antidote againſt the plague. *Apparitius Hiſpanus*, his oyl is alſo approved againſt the ſame.

CHAP. XI.

Remedies for wounds and blows.

THere are ſome remedies for wounds and blows, which ſhall not be omitted, for I have found ſome of them to be of wonderful vertue.

The oyl of Hiſpanus for wounds and other things.

Take two pound of new wax, four ounces of wax, as many of linſeed, two ounces of roſemary-flowers, and bay-berries, as many of betony; of chamomil-flowers, or the oyl of it, three ounces; of cinnamon an ounce and a half, as much of St Johns wort, or the oyl of it, two ounces of old oyl. Dry the flowers and herbs in the ſhade; and when they are withered, beat them, and ſeirce them through a ſieve. Melt the wax on the fire, then pour in the oyls, next the powders, ſtill ſtirring them with a ſtick. At length, pour it on a marble, and cut it into ſmall ſlices, and put it into a glaſs retort; ſtop it cloſe with ſtraw-mortar, and ſet it on the fire with his receiver; ſtop the joynts, and give the incloſed no vent, leſt the virtue flye out and vaniſh away. Firſt, by a gentle fire draw out a water; then encreaſing it, and changing the glaſs, draw a red oyl; ſtop them cloſe, and keep them for uſe: the qualities of it are heating; by anointing the neck, it cureth all creeks that are bred by cold; it healeth wounds, helpeth the contraction of the nerves cauſed by cold; it moliifieth cold gouts, and taketh away the trembling of the hands; It may be drank for the Sciatica, taken in wine; it helpeth the quinſie: by anointing the reins of the

back, and the belly, or by drinking the water or oyl in wine, it will break the ſtone and bring it down, and aſſwageth poyſon. For deafneſs, you muſt ſteep ſome wool in it, and ſtop the ears with it: anoint the belly and back in any pain there. Being drunk in vinegar, it cureth the falling ſickneſs, and reſtoreth loſt memory; it provoketh the menſtrues in women, by anointing their privities with it, or by drinking ſome drops of it in wine; taken in the ſame manner, it provoketh appetite, being taken early in the morning; and is good againſt the bitings of Scorpions: Drink it going to bed, or when you ariſe in the morning, and it will cure a ſtinking breath.

For cold aches.

Oyl of Herns is excellent to allay and remove all cold aches, the gout, ſciatica, griefs of the ſinews, convulſions, pain in the joynts, cold defluctions, and other diſeaſes of moiſture and cold. In the Diomedian Iſles, now called Tremity, in the Adriatique Sea, there are birds, commonly called Hearns, who breed there, and continue there, and are to be found nowhere elſe: they are a kind of Duck, feeding on fiſh, which they catch in the night: they are not to be eaten, though they be very fat, becauſe they ſavour of the rankneſs of fiſh. Kill theſe birds, and pluck off their feathers; draw them, and hang them up by the feet, there will drop from them a certain black yellowiſh oyl, very offenſive to the noſe, being of a noiſome fiſhy ſmell. This oyl being applied to any place, as much as you can endure, will do the effects before mentioned, and more: but it is very hurtful for any hot maladies. There is a water alſo

For old Sores.

Take lime unkilled, and diſſolve it in water; ſtir it three or four times in a day; then when it is ſettled and cleared, ſtrain it and keep it; wet a linnen cloth in it, and apply it to a wound or ſore, and it cureth them. I will not omit

The vertues of Tobacco.

Out of the ſeeds of it is expreſſed an oyl, three ounces out of a pound, which allays the cruel tortures of the gout: the juyce clarified and boiled into a ſyrup, and taken in the morning, maketh the voyce tunable, clear and loud; very convenient for ſinging Maſters. If you bruiſe the leaves, and extract the juyce, it killeth lice in childrens heads, being rubbed thereon. The leaves cure rotten Sores and Ulcers, running on the legs, being applied unto them. The juyce of this herb doth alſo preſently take away and aſſwage the pain in the codds, which happeneth to them who ſwimming do chance to touch their codds.

CHAP. XII.

Of a ſecret Medicine for wounds.

THere are certain Potions called Vulnerary Potions, becauſe, being drunk, they cure wounds: and it ſeemeth an admirable thing, how thoſe Potions ſhould penetrate to the wounds. Theſe are

Vulnerary Potions.

Take Pirole, Comfrey, Ariſtolochy, Featherfew of each a handful; of Agrimony two: boil them in the beſt new Wine: digeſt them in horſe-dung. Or take two handfuls of Pirole, of Sanicle, and Sowe-bread one, of Ladies Mantel half one. Boil them in two meaſures of Wine, and drink it morning and evening. Binde the herbs, which you have boiled, upon the wound, having mixt a little ſalt with them: and in the mean while uſe no other Medicine.

The Weapon-Salve

Given heretofore to *Maximilian* the Emperor, by *Paracelſus*, experimented by him, and always very much accounted of by him while he lived: It was given to me by a noble

noble man of his Court. If the Weapon that wounded him, or any ſtick dipt in his blood be brought, it will cure the wound, though the Patient be never ſo far off. Take of the moſs growing upon a dead man his ſcull, which hath laid unburied, two ounces, as much of the fat of a man, half an ounce of Mummy, and man his blood: of linſeed oyl, turpentine, and bole-armenick, an ounce; bray them all together in a mortar, and keep them in a long ſtreight glaſs. Dip the Weapon into the oyntment, and ſo leave it: Let the Patient in the morning, waſh the wound with his own water; and without adding any thing elſe, tye it up cloſe, and he ſhall be cured without any pain.

CHAP. XIII.

How to counterfeit infirmities.

IT hath been no ſmall advantage to ſome, to have counterfeited ſickneſſes, that they might eſcape the hands of their enemies, or redeem themſelves for a ſmall ranſom, or avoid tortures; invented by former ages, and uſed by theſe latter. I will firſt teach you

How to counterfeit a bloody Flux.

Amphiretus Acantius, being taken by Pirates, and carried to *Lemnos*, was kept in chains, in hope that his ranſom would bring them a great ſum of money. He abſtained from meat, and drank Minium mixt with ſalt water. Therefore, when he went to ſtool, the Pirates thought he was fallen into a bloody Flux, and took off his irons, leſt he ſhould dye, and with him their hopes of his ranſom. He being looſe, eſcaped in the night, got into a Fiſher-boat, and arrived ſafe at Acantum: ſo ſaith *Poliænus*. Indian Figs, which ſtain the hands like ripe Mulberries, if they be eaten, cauſe the urine to be like blood: which hath put many into a fright, fearing they ſhould dye preſently. The fruit of the Mulberry, or Hoggs blood boiled and eaten, maketh the excrements ſeem bloody. Red Madder maketh the urine red, ſaith *Dioſcorides*. We may read alſo, that if you hold it long in your hand, it will colour your urine. I will teach you alſo

To make any one look pale.

Cumine taken in drink cauſeth paleneſs: ſo it is reported, That the Followers of *Portius Latro*, that famous Maſter of Rhetorick, endeavored to imitate that colour which he had contracted by ſtudy. And *Julius Vindex*, that aſſertor of liberty from *Nero*, made this the onely bawd to procure him an executorſhip. They ſmoke themſelves with Cumine, who diſfigure their faces, to counterfeit holineſs and mortification of their body. There is an experiment alſo, whereby any one may know how

To cauſe Sores to ariſe.

Take Perwinckle, an herb of an intolerable ſharpneſs, that is worthily named Flammula; bruiſe it, and make it into a plaiſter, and it will in a ſhort ſpace ulcerate, and make bliſters ariſe. Cantharides beaten with ſtrong water, do alſo raiſe watry bliſters, and cauſe ruptures.

CHAP. XIV.

Of Faſcination, and Preſervatives againſt inchantments.

NOw I will diſcourſe of inchantment; neither will I paſs over in ſilence, who they are whom we call Inchanters: For if we pleaſe to look over the Monuments of Antiquity, we ſhall finde a great many things of that kind delivered down to poſterity. And the tryal of later ages doth not altogether explode the fame of them: neither do I think that it derogateth from the truth of the ſtories, that we cannot draw the true cauſes of the things, into the ſtreight bonds of our reaſons, becauſe there are many things that altogether impede the enquiry: but what I my ſelf judge of others opinions, I thought fit here to explicate. You may find many things in *Theocritus* and *Virgil*, of this kind: whence that verſe aroſe: *There's*

There's ſome, I know not whoſe unlucky eye
Bewitcheth my yong Lambs, and makes them die.

Iſigonus and *Memphodorus* ſay, There are ſome families in *Africa*, that bewitch with their tongue the very Woods: which if they do but admire ſomewhat earneſtly, or if they praiſe fair trees, growing corn, luſty children, good horſes, or fat ſheep, they preſently wither, and die of a ſuddain, from no other cauſe or harm: which thing alſo *Solinus* affirmeth. The ſame *Iſigonus* ſaith, there are amongſt the Triballians and Illyrians, certain men, who have two pupils in each eye, and do bewitch moſt deadly with them, and kill whatever they look earneſtly on, eſpecially with angry eyes; ſo pernicious are they: and yong children are moſt ſubject to their miſchief. There are ſuch women in Scythia, called Bithiæ, ſaith *Apollonides*. *Philarchus* reporteth of another kind, called Thibians in Pontus, who had two pupils in one eye, and in the other the picture of a horſe; of which *Didymus* alſo maketh mention. *Damon* relateth of a poyſon in Ethiopia, whoſe ſweat would bring a conſumption in all bodies it touched: and it is manifeſt, that all women which have two pupils in one eye, can bewitch with it. *Cicero* writeth of them; ſo *Plutarch* and *Philarchus* mention the Paletheobri, a Nation inhabiting in part of the Pontick Sea, where are Inchanters who are hurtful, not onely to children that are tender and weak, but to men of full growth, who are of a ſtrong and firm body; and that they kill with their looks, making the perſons languiſh and conſume away as in a conſumption. Neither do they infect thoſe onely who live among them, but ſtrangers, and thoſe who have the leaſt commerce with them; ſo great is the power and witchcraft of their eyes: for though the miſchief be often caught in copulation with them, yet it is the eyes that work; for they ſend forth ſpirits, which are preſently conveyed to the heart of the bewitched, and ſo infect him. Thus it cometh to paſs, That a yong man, being full of thin, clear, hot, and ſweet blood, ſendeth forth ſpirits of the ſame nature; for they are made of the pureſt blood, by the heat of the heart: and being light, get into the uppermoſt parts of the body, and flye out by the eyes, and wound thoſe who are moſt porous, which are fair perſons, and the moſt ſoft bodies. With the ſpirits there is ſent out alſo a certain fiery quality, as red and blear-eyes do, who make thoſe that look on them, fall into the ſame diſeaſe: I ſuffered by ſuch an accident my ſelf: for the eye infecteth the air; which being infected, infecteth another: carrying along with it ſelf the vapors of the corrupted blood, by the contagion of which, the eyes of the beholders are overcaſt with the like redneſs. So the Wolf maketh a man dumb; ſo the Cockatrice killeth, who poyſoneth with looking on, and giveth venimous wounds with the beams of his eyes: which being reflexed upon himſelf, by a looking-glaſs, kill the Author of them. So a bright Mirror dreadeth the eyes of an unclean women, ſaith *Ariſtotle*, and groweth cloudy and dull, when ſhe looketh on it: by reaſon that the ſanguine vapour is contracted by the ſmoothneſs of the glaſs into one place; ſo that it is ſpotted with a kind of little miſt, which is plainly ſeen; and if it be newly gathered there, will be hardly wip'd off. Which thing never happeneth on a cloth or ſtone, becauſe it penetrateth and ſinketh into the one, and is diſperſed by the inequality of parts in the other. But a Mirror being hard and ſmooth, colleſteth them entire; and being cold, condenſeth them into a dew. In like manner almoſt, if you breath upon a clear glaſs, it will wax moiſt as it were with a ſprinkling of ſpettle, which condenſing will drop down: ſo this efflux of beams out of the eyes, being the conveyers of ſpirits, ſtrike through the eyes of thoſe they meet, and flye to the heart, their proper region, from whence they riſe; and there being condenſed into blood, infect all his inward parts. This ſtranger blood, being quite repugnant to the nature of the man, infects the reſt of him, and maketh him ſick: and there this contagion will continue, as long as he hath any warm blood in his body. For being a diſtemper in the blood, it will caſt him into a continual feaver; whereas, if it had been a diſtemper of choler or flegme, it would have afflicted him by intervalls. But that all things may be more diſtinctly explained, you muſt know firſt, that there are two kind of Faſcinations mentioned by Authors: One of Love, the other of Envy or Malice.

Malice. If a perſon be enſnared with the deſire of a fair and beautiful woman, although he be caught at a diſtance, yet he taketh the poyſon in at his eyes, and the Image of her beauty ſettleth in the heart of this Lover, kindleth a flame there, which will never ceaſe to torment him: For the ſoft blood of the beloved, being ſtrayed thither, maketh continual repreſentations of her: ſhe is preſent there in her own blood; but it cannot ſettle or reſt there, for it continually endeavoureth to flye homeward, as the blood of a wounded perſon ſpirts out on him that giveth the blow. *Lucretius* deſcribeth this excellently:

He ſeeks that body, whence his grief he found;
For humors always flow unto a wound.
As bruiſed blood ſtill runs unto the part
That's ſtruck, and gathers where it feels the ſmart:
So when the murtheress of his heart's in place,
Bluſhes ariſe, and red o're ſpreads his face.

But if it be a Faſcination of Envy or Malice, that hath infected any perſon, it is very dangerous, and is found moſt often in old women. Neither can any one deny, but that the diſeaſes of the minde do diſtemper the body; and that the good diſpoſition of it, doth ſtrengthen and corroborate the ſame: and it doth not work this alteration onely in its own body, but on others alſo, by how much it ſtirreth up in the heart inward deſires of love and revenge. Doth not covetouſneſs, grief, or love, change the colour and diſpoſition? Doth not envy cauſe paleneſs and meagerneſs in the body? Doth not the longing of the mother, imprint the mark of what ſhe deſired upon the tender Embryo? So when Envy bends her fierce and flaming eyes, and the deſire of miſchief burſts thereout, a vehement heat proceedeth from them, wch infecteth thoſe that ſtand nigh, eſpecially the beautiful; they ſtrike them through as with a sword, ſet their entrails on fire, and make them waſt into a leanneſs, eſpecially if they be of a cholerick or ſanguine complexion; for the diſeaſe is eaſily fed, where the pores are open, and the humors thin. Nor is it the paſſions of the mind onely, that affecteth the body thus: but the body it ſelf, as *Avicenna* proveth, may be endued with venimous qualities: many are ſo by Nature; ſo that it cannot ſeem a wonder, if ſometimes ſome are made ſo by Art. The Queen of India ſent to *Alexander* a very beautiful maid, anointed and fed with the poyſon of Serpents, as *Ariſtotle* ſaith, and *Avicenna* from the Teſtimony of *Ruſus*. *Galen* Writeth of another, who eat Henbane without any harm; and another, Woolf-bane; ſo that a Hen would not come near her. And *Mithridates* (as old Hiſtories deliver it to us) King of *Pontus*, had ſo ſtrengthened himſelf againſt poyſon, that when he would have poyſoned himſelf, leſt he ſhould fall into the hands of the Romans, nothing would do him any hurt. If you give a Hawk a Hen fed with ſnakes or lizards fleſh, or with barly boiled in the broth of them, it will make him mew his feathers betimes: and many other ſuch things are done, which are too long to be recounted. So many men are of ſuch a nature, that they will cure ſome diſeaſes onely with their ſtroaking. Many eat Spiders and wilde Olives, and care not for the biting of Serpents, nor ſuffer any waſting or conſumption, if they be of ſuch a nature, that their looks or breath will not onely blaſt men, but plants and herbs, and any other thing, and make them wither away: and oftentimes, where ſuch kind of creatures are, you may find blaſted corn, poyſoned and withered, meerly by the contagion of their eyes, the breath that cometh from them. Do not women in the time of their courſes, infect cucumbers and melons, by touching or looking on them, ſo that they wither? Are not children handled with leſs prejudice by men then women? And you will find more women then men witches, by reaſon of their complexion; for they are farther diſtant from a right temper, and eat more unwholeſome food; ſo that every moneth they are filled with ſuperfluities, and purge forth melancholy blood: from whence vapors ariſe, and flie out through their eyes, poyſoning thoſe that ſtand nigh them, and filling them with the ſame kind of blood. Hence ſanguine complexioned men, and ſomewhat cholerick, who have large, ſhining, gray eyes, and live chaſtly (for too often copulation exhauſteth the moiſture) who by

frequent

frequent glances, and continual imagination, encounter point to point, beams to beams, eyes to eyes, do generally ſtir up love. But why a man is taken by this Faſcination with one, and not another, appeareth by the former, and this reaſon: for it happeneth from the intention of the Inchantor, who by thoſe ſpirits or vapors, is tranſmitted into the bewitched perſon, and he receiving them, is made like unto him: For the infection ſeizing on his mind, and fixing in his imagination, becomes a permanent habit, and maketh the ſpirits and blood obedient to it; and ſo bindeth the imagination, and inflameth them with the thing beloved. Although the mind (which opinion is fathered upon *Avicen*, neither doth it want his authority) can of its own will and power, produce ſuch paſſions. *Muſæus* will have the eyes to lay the foundation of Love, and to be the chief allurements of it. And *Diogenianus* ſaith, That Love is begotten by looks, affirming that it is impoſſible for a man to fall in love unawares. So *Juvenal* placeth that Lover among prodigies,

Who burnt with Love of her he never ſaw:

For the bright glances of the eyes, driveth the Object into a kind of madneſs, and teach the rudiments of Love. The other parts are ſcarce any cauſe of Love, but provoke and entice the beholder to ſtay, and gaze a while upon their beauty, whilſt the eyes wound him; for there they ſay, *Cupid* lieth in ambuſh with his bowe, ready to ſhoot his arrows into the beholders eyes, and ſet his heart on fire. *For thy eyes ſlide in through my eyes* (ſaith *Apuleius*) *and raiſe a cruel fire within my heart.* Now I have diſcovered the original of it unto you; unleſs you are quite mad, you may many ways fortifie your ſelf againſt it. But many one may well wonder, conſidering thoſe diſeaſes which come by infection, as the itch, ſcabbineſs, blear-eyes, the plague, do infect by ſight, touching or ſpeaking, and preſently cauſe putrefaction, why Love's contagion, which is the greateſt plague of all, doth not preſently ſeize upon men, and quite conſume them: Neither doth it infect others onely, but ſometimes it returneth upon it ſelf, and the perſons will be enſnared in their own charms: It is reported by the Antients of *Eutelides*, that he bewitched himſelf by reflection in water, looking-glaſſes, or fountains, which returned his own ſhadow upon him. So that he ſeemed ſo beautiful unto himſelf, that falling in love with that wherewith he uſed to entrap others, he loſt his former complexion, and died a Sacrifice unto his own Beauty. So children oftentimes effaſcinate themſelves, when their parents attribute it to haggards and witches. Now take

Some Preſervatives againſt Love.

There are many preſcribed by wiſe antiquity. If you would endeavor to remove the ſcharms of love, thus you may expel them. Turn your face away, that ſhe may not aſſen her eyes on yours, nor couple rays with you; for you muſt remove the cauſe from the place, where it uſeth to make its impreſſion: forſake her company, avoid idleneſs, employ your mind in buſineſs of concernment; evacuate blood, ſweat, and other excrements in a large quantity, that the infection may alſo be voided with them.

A Preſervative againſt Envy.

If it be the witchcraft of Envy, you may know it thus. The infected loſeth his colour, hardly openeth his eyes, always hangeth his head down, ſighs often, his heart is ready to break, and ſheddeth ſalt and bitter tears, without any occaſion or ſign of evil. To diſencharm him, becauſe the air is corrupted and infected, burn ſweet perfume to purifie the air again, and ſprinkle him with waters ſweetned with cinnamon, cloves, cypreſs, lignum aloes, muſk, and amber. Therefore the old cuſtome is continued until this day, and obſerved by our women, to ſmoke their children, and rowl them about in frankincenſe. Keep him in an open air, and hang Carbuncles, Jacinthes, or Saphires about his neck. *Dioſcorides* accounteth Chriſts Thorn, wilde Hemp, and Valerian, hung up in the houſe, an amulet againſt witchcraft. Smell to Hyſſope, and the ſweet Lilly; wear a ring made of the hoof of a tame or wilde Aſs; alſo Satyrion, the male and female, are thought the like. *Ariſtotle* commendeth Rue, being ſmelt to. All theſe do abate the power of witchcraft.

THE

THE

NINTH BOOK OF Natural Magick:

How to adorn Women, and make them Beautiful.

THE PROEME.

Since next to the Art of Phyſick, follows the Art of Adorning our ſelves, we ſhall ſet down the Art of Painting; and how to beautifie Women from Head to Foot, in many Experiments: yet leſt any man ſhould think it ſuperfluous, to interpoſe thoſe things that belong to the Ornaments of Women, I would have them conſider, that I did not write theſe things for to give occaſion to augment Luxury, and for to make people voluptuous. But when God, the Author of all things, would have the Natures of all things to continue, he created Male and Female, that by fruitful Procreation, they might never want Children: and to make Man in love with his Wife, he made her ſoft, delicate and fair, to entice man to embrace her. We therefore, that Women might be pleaſing to their Husbands, and that their Husbands might not be offended at their deformities, and turn into other womens chambers, have taught Women, how, by the Art of Decking themſelves and Painting, if they be aſhamed of their foul and ſwart Complexions, they may make themſelves Fair and Beautiful. Some-things that ſeemed beſt to me in the Writings of the Antients, I have tried, and ſet down here: but thoſe that are the beſt, which I and others have of late invented, and were never before in Print, I ſhall ſet down laſt. And firſt I ſhall begin with the Hairs.

CHAP. I.

How the Hair may be dyed Yellow, or Gold-colour.

SInce it is the ſingular care of Women to adorn their Hair, and next their Faces; Firſt, I will ſhew you to adorn the Hair, and next the Countenance. For Women hold the Hair to be the greateſt Ornament of the Body; that if that be taken away, all the Beauty is gone: and they think it the more beautiful, the more yellow, ſhining and radiant it is. We ſhall conſider what things are fit for that purpoſe; what are the moſt yellow things, and will not hurt the Head, as there are many that will: but we ſhall chuſe ſuch things as will do it good. But before you dye them,

Preparing of the Hair

muſt be uſed, to make them fit to receive a tincture. Add to the Lees of White-wine as much Honey that they may be ſoft, and like ſome thin matter: ſmeer your Hair with this, let it be wet all night: then bruiſe the Roots of Celandine, and of the greateſt Clivers Madder, of each a like quality: mingle them, being bruiſed, very well with Oyl, wherein Cummin-Seed, Shavings of Box, and a little Saffron, are mingled; anoynt your Head, and let it abide ſo twenty four hours: then waſh it with Lye made of Cabbage-Stalks, Aſhes, and Barley-Straw: but Rye-Straw is the beſt: for this, as Women have often proved, will make the Hair a bright yellow. But you ſhall make

A Lye to dye the Hair

thus: Put Barley-Straw into an Earthen-pot with a great mouth, Feny-Græc. and wilde Cummin; mingle between them, Quick-lime and Tobacco, made into Powder: then put them upon the Straw beforementioned, and pour on the Powders again; I mean by courſe, one under, the other over, till the whole Veſſel be full: and when they are thruſt cloſe, pour on cold water, and let them ſo ſtand a whole day: then open a hole at the bottom, and let the Lye run forth, and with Sope uſe it for your Hair. I ſhall teach you

Another.

To five Glaſſes of Fountain-water, add Alume-Fœces, one Ounce; Sope, three Ounces; Barley-Straw, one Handful: let them boyl in Earthen-pots, till two thirds be boyled away: then let it ſettle: ſtrain the Water with the Aſhes; adding to every Glaſs of Water, pure Honey one Ounce. Set it up for your uſe. You ſhall prepare for your Hair

An Oyntment

thus: Burn the Fœces of Wine, heaped up in a Pit, as the manner is; ſo that the fire may go round the Pit: when it is burnt, pown it, and ſeirce it: mingle it well with Oyl: let the Woman anoynt her Head with it when ſhe goes to Bed; and in the morning, let her waſh it off with a Lye, wherein the moſt bitter Lupines were boyled. Other Women endeavour

To make their Hair yellow

thus: They put into a common Lye, the Pills of Citrons, Oranges, Quinces, Barley-Straw, dried Lupines, Fœny-Græc, Broom-Flowers, and Tartar coloured, a good quantity: and they let them there lie and ſteep, to waſh their Hair with. Others mingle two parts Sope, to one part Honey; adding Ox-Gall one half part: to which they mingle a twelfth part of Garden-Cummin, and wilde Saffron: and ſetting them in the Sun for ſix weeks, they ſtir it daily with a wooden-ſtaff: and this they uſe. Alſo of Vinegar and Gold Litharge, there is made a decoction very good to dye the Hair yellow as Gold. Some there are, that draw out a ſtrong VVater with fire, out of Salt-Peter, Vitriol, Salt-Ammoniac, and Cinaber; wherewith the Hairs dyed, will be preſently yellow: but this is wont to burn the Hair: thoſe that know how to mingle it, will have good effects of it. But theſe are but ordinary; the moſt famous way is

To make the Hairs yellow:

draw Oyl from Honey by the Art of Diſtillation, as we ſhall ſhew: Firſt, there will come forth a clear VVater, then a Saffron-colour, then a Gold-colour: uſe this to anoynt the Hair with a Spunge; but let it touch the Skin: for it will dye it Saffron-colour, and it is not eaſily waſhed off. This is the principal above others, becauſe the Tincture will laſt many dayes: and it will dye Gray-Hairs, which few others will. Or make a Lye of Oak-Aſhes, put in the quantity of a Bean of Rheubarb, as much Tobacco, a handful of Barley-Straw and Fœny-Græc. Shells of Oranges, the Raſpings of Guaiacum, a good deal of wilde Saffron and Liquoriſh: put all theſe in an Earthen-pot, and boyl them, till the water ſink three fingers: the Hairs will be waſht excellently with this. Hold them in the Sun, then caſt Brimſtone on the Coals, and fume the Hairs; and whilſt it burns, receive the ſmoke with a little Tunnel at the bottom, and cover your Head all over with a cloth, that the ſmoke flie not away.

CHAP.

CHAP. II.

How to dye the Hair Red.

BEcauſe there are many men and women that are ruddy Complexions, and have the Hair of their Heads and Bearbs Red; which, ſhould they make yellow-coloured, they would not agree with their Complexions: To help thoſe alſo, I ſend two theſe Remedies: The Ancients uſed the decoction of the Lote-Tree raſpt, which we call Melo Fiocco: and ſo they made their Hair Red Or elſe, by burning the Fœces of the old Wine, as I ſaid, they added Oyl of Maſtick thereto, which they provided thus to the purpoſe. They heaped up the ripe Berries of the Maſtick-Tree for ſome dayes, till they might wither: then they poured on water, and boyled them ſo long in Brazen Kettles until they brake: they put them in Bags, and preſſed out the Oyl with a preſs. With this Oyntment, they kept their Head anoynted all the night, and ſo made them Red. But how we may

Dye the Hair Red

I ſhall teach you. There is a Powder brought to us from Africa, they commonly call Alchena: if we boyl it in a Lye till it be coloured, and anoynt our Hair with it, it will dye them red for many days, that is indelible: but whilſt you handle it, take heed you wet not your Nails therewith: for they will be ſo died, you cannot eaſily make them clean. So alſo we dye the Tails and Mains of white Horſes red. But I can eaſily do it with Oyl of Honey; for when the clear and Saffron-coloured waters are drawn off, increaſe the fire, and the Oyl will come forth, the red. This is excellent to make the Hairs red, and it will dye white Hairs red for many dayes; and when that tincture is worn off, the Hairs will ſhine of a golden colour. But when we anoynt our Heads with a Lye, we take a wet ſponge with nippers, that we may not ſtain our Hands or skin of our Heads.

With Herbs a woman dy'd her hoary Head:
Arts Colours better'd Natures, as 'tis ſaid.

CHAP. III.

How the Hairs are dyed Black.

IT is worth the while, to ſhew ſuch as are aſhamed to ſeem old, how to dye their hoary Hairs black, as if they might grow young again by it. And if we provide for young women, we muſt do as much for aged Matrons; eſpecially, if it fall out that they grow hoary too ſoon. Of old, they made a decoction of Sage-Leaves, the green Husks of Walnuts, Sumacts, Myrtle-berries, Black-berries, Cypreſs-nuts, Rindes of the Roots of Halm-Tree, and ſuch-like: for the Rinde of the Root of Halm-Tree, boyled till it be ſoft, and conſumed, and then ſmeered on all night, blacks the Hair, firſt made clean with Fullers Earth. Learn therefore

How Gray Hairs are dyed Black.

Anoynt your Hair in the Sun with Leeches that have lain to corrupt in the blackeſt Wine ſixty daies, and they will become very black. Or elſe, Let a ſextary of Leeches ſtand in two ſextaries of Vinegar in a Leaden Veſſel to corrupt, for ſixty daies; and as I ſaid, anoynt your Hair. *Pliny* ſaith, It will dye ſo ſtrongly, that unleſs they hold Oyl in their mouths, when they dye the Hair, it will make their Teeth black alſo. But if you would have

Long and Black Hair,

Take a green Lizard, and cutting off the Head and Tail, boyl it in common Oyl, and anoynt your Head with it. You ſhall have alſo

Another.

Yet you may thus dye your Hair and Beard handſomely, if they be grown Gray: Froth of Silver, burnt Braſs, muſt be mingled with four times the quantity of ſtrong Lye: and when it bubbles on an eaſie fire, waſh your Hair with it; and when they are dry, waſh them with hot water. I uſed this as the Ancients taught it: and I made a Lye of Quick-Lime and Oak-Aſhes, that they commonly call the Capitel; in that I boyled Litharge of Silver: then I tried it on white Wool; for if it be dyed black, as I would have it, then I took it from the fire; or elſe, I boyled it longer. If it burnt the Wool, I put water to it; or elſe, dyed with it. Add Lytharge. Waſh your Hair or Beard with this, and it will dye them with a ſhining black colour, and it will not be diſcerned: for the more you waſh it, the better it will ſhine.

CHAP. IV.

To make Hairs part ſmooth.

BEcauſe ſometimes a part is deformed with abundance of Hair, or for lack of Hair, I ſhall ſhew how to make a ſmooth part thick with Hair, and a hairy part ſmooth, by depilatories.

A common Depilatory,

which men uſe commonly in Baths. It conſiſts of Quick-Lime, four parts made into Powder, Orpiment one part: boyl them. Try with a Hens Feather; when that is made bare with it, it is boyl'd: take heed you boyl it not too much, or that it ſtay not too long upon your skin, for it will burn: but if it chance to burn your skin, take Populeum and Oyl of Roſes or Violets, and anoynt the place, and the pain will be gone. This muſt be done in a Bath; but if you cannot have one, let the Woman be covered with cloths very well, and let it be caſt on burning Stones or Tiles, that ſhe may receive the fume of it, and ſweat. After ſhe hath ſweat, let her waſh her ſelf with her water, and wipe it off: then let her anoynt her ſelf all over; for the parts anoynted thus, will preſently grow ſmooth. And thus may all parts be kept free from Hair. The Ancients uſed theſe, as *Saſerna*, as *Varro* reports, teacheth in his Book of Husbandry. If (ſaith he) you would make any one ſmooth from Hair, caſt a pale Frog into water, and boyl it to a third part; and with that anoynt the Body. But by pale Frog we muſt underſtand a Toad: for a Frog hath no ſuch faculty. A Salamander ſoaked in Oyl, will pull out the Hair. *Dioſcorides.* But it will be ſtronger, if you ſteep it long in Oyl, and diſſolve it. The filthy matter that is white as Milk, and is vomited up at the mouth by the Salamander, if it touch any part of the Body, all the Hair will fall off. *Dioſcorides* ſaith, That the Sea-Scolopendra boyled in Oyl, and ſmeered on the part, will pluck off the Hair by the Roots. But

To make Hair grow ſlowly,

If you preſs Oyl out of Henbane-Seed with a Preſs, or do often anoynt the places with the juice of it, they will grow again very ſlowly. The ſame is done with the juice of Hemlock. Or to take off the Hairs, men added to Ants Eggs, red Orpiment, and Ivy-Gum, with Vinegar; and they rubbed the place where the Hair was taken away. In former times, they rubbed the down-parts of children with the Roots of Hyacinthus, and the Hair would never grow there. And therefore it is well known in trimming Medicaments ſold here and there, that being ſmeered on with ſweet Wine, keeps back the Beard, and will not let it break forth. But if you would

That Hair ſhould never grow again,

In which buſineſs I have taken great pains, and tried many things that I found to be falſe; Firſt, foment the part with hot water, and pull out the Hairs one by one with

with womens nippers: then diſſolve Salt-Peter in water, and anoynt the holes where the Hairs grew. It will be better done with Oyl of Brimſtone, or of Vitriol: and ſo they will never grow again; or if they do, after one yeer, they will be very ſoft: do then the ſame again, and the parts will be bare alwayes. So I have made womens Fore-heads longer, and have taken off Hair from parts hotter then the reſt.

CHAP. V.

How Hair may grow again.

BUt for thoſe that would have Hair grow where it ſhould, theſe Remedies will do it: ſometimes womens temples uſe to be deformed for want of Hair. I ſhall teach you how

Hair falling off before old age, may be held faſt.

And if any Hair hath fallen off, to make it grow again, torrifie Gith upon the Coals; when it is torrified, powder it, ſift it, and mingle it with water; and anoynt your Head. The Ancients made their Hair grow again with theſe Remedies: with the Aſhes of a Land Hedge-hog, or of burnt Bees or Flies, or the Powder of them dried; alſo with Man's Dung burnt, and anoynted on with Honey, to which they added well the Aſhes of Small-nuts, Wall-nuts, Cheſ-nuts, and other Bean-like ſubſtances: for by all theſe mingled together, or by them ſingle, Hair will be made to grow. But if you will

That Hair ſhall grow quickly,

I know that by often waſhing the place with that water that firſt diſtils from Honey by the fire, much Hair will ſoon grow; or if you do but moyſten the place with wet cloths, and not wipe it, but let it always continue wet. Alſo Noble Matrons may uſe this

To make the Hairs grow ſofter.

Auguſtus was wont to burn his Legs with a burning Nut, that the Hair might grow ſofter. But

That Hair may grow longer and quickly,

Bruiſe Marſh-Mallow-Roots with Hogs-greaſe, and let them boyl long in Wine: then add Cummin-Seed well bruiſed, Maſtick, and yelks of Eggs well boyled: firſt, mingle them a little, and then boyl them: ſtrain all through a Linen-clout, and let it ſtand and ſettle; then take the fat that ſwims on the top, and anoynt the Head, firſt waſht. But to make them grow quickly, take Barley-Bread with Salt and Bears Greaſe: burn the Bread; and with ſuch a mixture anoynt the place. Some beſmeer a glazed Pot with the fat of a Horſes Neck, and they boyl a River-Eel that is fat, and cut into pieces in it, till it diſſolve into Oyl, and they anoynt the part with it.

CHAP. VI.

To take away Sores and Worms that ſpoil the Hair.

THere is a certain plague of the Hair that befals them, and breaks, cuts, and takes the Hair quite off from the Head. I will add the Remedies preſently, whereby to take them away. It is healthful, in theſe Diſeaſes, to apply bitter things to kill theſe Worms, called Tiners or Syrens: take the Flowers of Myrtle-Trees, Broom-clary: boyl them in Vinegar, till the Vinegar be conſumed, and then rub the ends of the Hair continually with it. Alſo grinde bitter Lupines into fine Meal; boyl them in Vinegar, and then rub the Hairs between your hands: for this will kill theſe Sirens, and drive them away. But I uſed very hot Bread, newly taken forth of the Oven, cut in the middle, and putting the Hair between them till they grow cold.

Chap.

CHAP. VII.
How to make Hair Curl.

CUrl'd Hair ſeems to be no ſmall Grace and Ornament to the Head: and women that uſe painting do all they can to curl the Hair. If you will know how

To Curl the Hair,

Boyl Maidenhair with Smallage-Seed in Wine, adding a good quantity of Oyl: for this will make the Hair curl'd and thick. *Pliny.* Moreover, if you put the Roots of Daffidils into Wine, and pour this often on the Head, being ſhaved, it will make the Hair curl the more, as the ſame Author ſaith: or elſe, bruiſe the Root of Dwarf-elder, with Oyl, and anoynt the Head therewith, and binde the Leaves of the ſame upon the Head. Some ſay that Camels Dung will curl the Hair: or elſe, poun the Aſhes of a Rams Horn, with Oyl; and with that anoynt the Head often, being firſt ſhaved. So alſo, will the Aſhes of Cheſ-nuts or Hedge-hogs do, if you with Honey ſmeer the Head with it.

CHAP. VIII.
Remedies to make the Eye-brows black.

BEfore we leave off to ſpeak of Hair, I ſhall ſhew how to make the Eye-brows black, becauſe women are as deſirous of this as of the reſt. The Greeks call them Calliblephara, that is, Fair Eye-brows: wherefore the Antients uſed

To dye the Eye-brows

with black Earth like Bitume or Sea-Cole: being burnt, it is a very fine black: and it is added to thoſe Remedies that ſerve to dye the Eye-brows and the Hair black: or elſe the Marrow of an Ox-bone taken out of the Right-Leg before, and beaten with Soot, is good to dye the Hair, and faulty Eye-brows, and the corners of the Eyes. Alſo, Soot is tempered for this purpoſe, with the ſmoak of Paper, and Oyl of Seſama, the ſmoot being wiped off of a new Veſſel with a Feather. The Kernels of Dates burnt in a new earthen Pot, and the Aſhes waſhed, ſerve inſtead of Spodium; and they are mingled with Eye-ſalves, and they make Calliblephara; adding Spikenard thereunto. And if they be not well burnt, burn them again. Alſo Roſe-Leaves are fit to burn for the ſame uſe. Alſo, you may amend your Eye brows thus; Take Labdanum, and beat it with Wine, and mingle Oyl of Myrtles with it, and make a very thick Oyntment: or infuſe in Oyl the black Leaves of the Myrtle-Tree, with a double quantity of Galls bruiſed, and uſe that. I uſe this. Galls are fried in Oyl, and they are ground with a little Salt-Ammoniac; and then mingled with Vinegar, wherein the Pills of the Mulberry and Bramble have been boyled: with theſe anoynt the Eyebrows, and let it abide on all night; then waſh it off with water. But if you would

Change the colour of childrens Eyes,

you ſhall do it thus: anoynt the fore part of their Heads with the Aſhes of the ſhells of Hazel-nuts and Oyl, it will make the white eyes of children black, if you do it twice. There are many Experiments to make white and gray Eyes black, and to alter the colours. But I ſhall let them paſs, becauſe thoſe that want them will not ſo lightly endanger their Eyes; nor do they anſwer the expectation, as ſome have tried them.

CHAP.

CHAP. IX
How to make the Face white.

I Taught formerly in my Book of Plants, That with white cleer Silver-coloured Herbs, Shel-Fiſh, and Stones, the Face might be made white, poliſhed and Silver-coloured. I ſhall now ſet down ſome examples, by which you may invent many more. I ſhall firſt ſpeak of Simples, then of Compounds: Simples that are white, make the face white. The Lilly is a complete white colour: the bulbous tops of it, like Onyons boyled in water, or the diſtilled water of them, will make the Faces of Maides white, if they waſh them therewith, morning and evening. Withwind bears a Flower like to the Lilly, without any ſmell; but within like Saffron: it is onely white, and is as it were the Rudiments of Nature, when ſhe goes about to frame a Lilly. The diſtilled water from the flowers will wonderfully make the Face whole. Alſo with the decoction of Ivory, one may make the Face like Ivory. Melanthium makes the Face beautiful. *Dioſcorides.* But it ſhews its excellency when it is thus prepared: Pown it, and ſift out the fineſt of it, take the juice of Lemmons, and let the Meal of Gith lie wet in it twenty four hours; take it out, and let it dry: then break an Egg with the Shell, and mingle it with it: then dry it in the ſhade, and ſift it once more. In the morning, when the woman riſeth out of her bed, let her put this into a white Linen-clout, that is not too fine, and wet it with water or ſpittle; and let her rub her Face with the clout, that the moyſture alone, and not the Meal, may come on the Face. If you will have

Your Face white,

it may be made as white as Milk many ways, and chiefly with theſe that follow: Let Litharge of Silver, half an ounce, boyl in a Glazed Earthen Pot, with ſtrong Vinegar, until the thinner part be evaporated: ſet it up for uſe. Then, in another Pot, let half a pound of clear water boyl: then mingle both theſe waters together, and ſhake them; and it will become like Milk, and ſink to the bottom: when it is ſettled, pour it off; water being plentifully poured in: and leaving it a while to ſettle, pour it off again, and pour on freſh; ſhake it, and leave it to ſettle a ſhort time, and ſo forbear. That which is ſettled, ſet in the Sun; and when it is grown ſtiff, as thick pap, make ſmall balls of it, and lay them up. You may uſe theſe with water to make the Face white. Or elſe powder Litharge of Silver, eight ounces, very fine: pour on the Powder, of the ſtrongeſt Vinegar five pints: diſtil them, and keep them for your uſe. Then take Allome de Plume, Salt Gemma, one drachm; Frankincenſe, one ounce and a half; Camphire, two drachms; Oyl of Tartar, ſix ounces; Roſe-water, one pound: powder what muſt be powdered, and pour it in: diſtil the water in Chymical Veſſels, and ſet it up. When you would uſe them, mingle a little of both waters in the palm of your hand, and it will be like Milk: rub your Face with it, and it will be white. Or elſe take off the Pills of about twenty Citron Lemmons; infuſe the Pills in one pound of the beſt Wine, and one pint and an half of Roſe-water, for ſix days: then add one ounce of white Lilly and Mallow-Roots, and let them ſtay as many days: then add Roſin of Turpentine, four ounces; white Mercury ſublimate, two ounces; Boxan, half an ounce; ten whites of Eggs made hard at the fire: and mingle all theſe together: let them ſtay one night. The next day, put a cap upon the Veſſel, and luting the joynts well, that nothing may breath forth, let the water drop into a Veſſel to receive it: ſet it aſide for uſe. I uſe this, that is eaſie to make, and doth the buſineſs compleetely: Take the white of an Egg, and ſtir it ſo long with an Iron, that it froth well: let it ſtand to turn to water: then take half an ounce of the beſt Honey, and beat with that water, and mingle them until they unite: add to them the quantity of two Corns of Wheat, of Mercury ſublimate, finely powdered: when you go to bed, take ſome of the water in the palm of your hand, and waſh your Face; and ſo let it dry in, that it may not ſtick to the Linen: in the morning, waſh it off with Fountain-water, and you ſhall finde your Face cleer and white.

Chap.

CHAP. X.

How women ſhall make their Faces very clean to receive the Colour.

BEfore any thing be uſed to make the Face beautiful, it muſt be made very clean and fit to receive it: for oft-times women have excellent Waters and Remedies brought them, but they have no operation: wherefore the matter is, that they muſt firſt prepare their Face. This is the beſt

Preparation of the Face.

Bind Barley-Meal-Bran in a Linen-cloth, and let it down into a Pot full of water, and let it boyl till a third part be remaining, and preſs out the juice: with this decoction waſh your face, and let it dry: then bruiſe Myrrh, and mingle it with the white of an Egg, and burn it on hot Fire-ſticks, or red hot Tiles, and receive the fume by a tunnel: let the narrow part of it be toward the Face, and the broad to the fire: cover the head with a Napkin, that the ſmoak flie not away; and when you have received ſufficient of the ſmoak, rub your Face with a Linen-cloth: then uſe your Remedy to anoynt your Face. I ſhall ſhew you

One that is ſtronger.

When the skin muſt be cleanſed or made white, you muſt cleanſe ſome parts of your Face from skins that will not let your painting Oyntments ſtick. Powder an ounce of ſublimate very finely: put it into a Pot that is glazed, and caſt into it ſix whites of Eggs, ſo beaten, that they are turned into water: then boyl them on hot Embers, till they grow thick: put them into a Linnen-cloth that is looſly weaved, and preſs the water out of them with your hands, and waſh your Face with it: then mingle Honey, whites of Eggs, and the aforeſaid water together, equal parts: put ſome in your palm, and rub the place you would make white, with the palms of your hands: then boyl ſpelt; and when it is boyl'd, take the fume of it by a tunnel: then rub your Face with a courſe Linnen-cloth. Others waſh their Face with water, wherein fine flour is boyled.

CHAP. XI.

How the Face may be made very ſoft.

THe next Beauty of the Face and Hands, is Tenderneſs, which is procured by fat things; and chiefly by Milk, and principally of Aſſes: for it takes off wrinkles, and makes the skin white and ſoft. And therefore, it was not for nothing, that *Poppæa Sabina, Nero*'s wife, had always five hundred Aſſes with her: and in a Bath with a fear, ſhe ſoaked all her body with that Milk. Wherefore if you would have

Your Face made ſoft and white,

Steep crums of Bread in Whey or in Milk; then preſs it out, and with that water waſh your Face; for it will wonderfully white your Face, and make the skin fair. Or, take ſix Glaſſes of Milk, ſteep crumbs of Bread in it five hours: take ten Lemmons, make clean the Pills, and cut the Body of them into thin ſlices: then ſhake ten whites of Eggs; bruiſe an ounce of Camphire, Allom Sauharinum, two ounces; mingle them all, and diſtil them, and ſet it in a glazed Veſſel cloſe covered, in the Sun; and then ſet it up for your uſe. Here is one ſtronger

For the ſame purpoſe.

Boyl two Calfs Feet in water; firſt make them clean: then boyl the water till half be conſumed; put it in Rice one pound, and boyl it well: let crums of Bread ſteep in Aſſes Milk or Goats Milk, with ten whites of Eggs bruiſed with their Shells: diſtil all at a gentle fire; add to the water a little Camphire and Borax: put into a glazed veſſel, two yong naked Pigeons, with their guts taken forth, and put in as much Milk as will cover them; and add one ounce of Borax; Turpentine, three ounces; Camphire, one ounce; five whites of Eggs: put on the cover, and diſtil them; for it is fat things that make the Face ſoft. I ſhall ſay more, when I come to ſpeak of making the hands white and ſoft: the reaſon is the ſame for both. Chap.

CHAP. XII.

How to make the face clear and ſhining like ſilver.

THe face is not onely made clear, but white as ſilver, by thoſe things that I ſaid were white as ſilver; yet not exactly as ſilver, but they ſhine as clear as ſilver. There is an herb commonly called Argentaria, or Argentina, or wilde Tanſey, whoſe leaves are green above, but on the backſide they ſhine of a ſilver colour: the diſtilled water of it is drank by women againſt ſpots in their faces, and to make them white as ſilver. The ſnails that are found in moiſt places, and leave behind them, as they creep, a ſilver cord (*Dioſcorides* ſaith, will cure the ſpots in the face) women much deſire them: for they put them in a ſtill and draw out water from them, that poliſheth the skin exceedingly, and makes it contract a ſilver glaſs. And the ſea-ſhell-fiſh, like an ear, whoſe ſhell is of a ſilver colour within, or pearl colour, and many kinds of ſhells; that being ſteeped in vinegar, will grow pure, caſting off the outward cruſt; as the Oyſterſhel doth that brings forth pearl. There are alſo ſhells, we call the Mothers of pearl, that inwardly are ſhining, and of a ſilver colour, like pearls: all which women uſe for their art of beautifying themſelves: for they make the face ſmooth, and to ſhine as white as ſilver. But pearls do it beſt of all things, when they are diſſolved in ſharp juyces, and ſoaked in rotten dung, till they ſend forth a clear oyl, that is the beſt thing to beautifie the face, as I ſhall ſhew elſewhere. For the ſame uſe, is a glaſs-ſtone uſed, that ſhines like ſilver But no better water is prepared, then from Talk, or Quick-ſilver, as I ſhall ſhew in that which follows.

CHAP. XIII.

How to diſſolve Talk for to beautifie women.

THough I ſhall ſpeak in a work, on purpoſe, more at large, how Talk may be diſſolved into water or oyl. We ſhall here onely ſet down, how it may be fitted for womens uſe. Of all ſuch ways as are uſed, I ſhall ſet forth ſuch as I have tried to be good. Beat Talk in a mortar of metal; then put it into a pot of the ſtrongeſt clay, and cover it, and bind it in with ſtrong iron wyer; lute it well all over, and ſtop the joynts that nothing breathe out; and ſet it in the Sun to dry. Then put this ſtone in an oven, that flames ſtrongly, or in ſome other place, where the fire is moſt vehement. When the fire of the oven is out, take it forth and break the veſſel; and if it be well calcined, it is enough: Otherwiſe do the ſame again, until the calx of it be as white as it ought to be. When the calcined body of it, is white, as it muſt be, grind it on a porphyry-ſtone, and put it into a little bag, or upon a marble in a very moiſt place, or deep well, or ciſtern; and let it lie there long, and with much moiſture it will drop forth at laſt: It will more eaſily and perfectly diſſolve into water, if it were burnt long enough, and turned into a calx. For the parts being turn'd to lime, and made exceeding dry by force of fire, they attract moiſture. It is alſo done

Another way

that is good. Calcine the Talk, and put it in an earthen pot, and ſet it in the hotteſt part of a potters oven, to ſtay there ſix days. When the Talk is thus turn'd to a calx, put it into a gourd-glaſs, which you ſhall firſt make clean, and make a hole at the bottom of it: and ſetting a veſſel under it, you ſhall have the moiſture of it drop forth, and the calx will reſolve into water: put this into a glaſs viol, and let the water evaporate in Baines: take the ſediment out for your uſe. I uſe alſo

Another way:

Put ſnails in an earthen veſſel, in the open air, that they may be kept hungry three days, and pine for want of meat, and be purged; then take a ſilver Load-one, of Talk, moſt finely powdred, mingle it with the white of an egge, and make an ointment; anoint the earthen veſſel with it, and put the ſnails into it, for they will eat up all the Talk: When they have eaten all, and voided their excrements, bruiſe

the ſnails with their ſhells; and putting them into a retort, draw out their moiſture with a gentle fire; the humour that drops forth, will exceedingly adorn the face.

CHAP. XIV.

The preparation of Sublimate.

I Said, that there was nothing better than quick-ſilver for womens paints, and to cleanſe their faces, and make them ſhine. Wherefore, I ſhall ſet down many ways to Prepare it, that you may have the uſe of it to your deſire. Take one ounce and half of pure quick-ſilver, not falſified with lead: for if there be lead mingled with it, all Your labour is loſt. How it muſt be purged and known, I taught elſewhere. Mingle this with half a pound of Mercury ſublimate, and put it into a marble mortar, and with a new wooden peſtle, ſtir it well, turning it round about. Firſt, it will be black, in ſix hours it will grow white, if you ceaſe not to beat it. Then adde one ounce and half of white ſalt, always turning it about with the peſtle; for the more you grind it, the perfecter it will be. When it is very well ground, it muſt be waſht. Sprinkle boiling clear water into the mortar, and ſtir it; and then ſtay a while, until the muddy part may ſink down, and the filth that was lighter, and ſwims on the top: laying the veſſel on one ſide, pour out the water gently, and pour in freſh; do this five or ſix times in the ſame manner, until the pure and onely powder remain without dregs: make little cakes of it, and dry it in the ſun. Some whilſt they bruiſe it, ſprinkle water on, leſt the powder by grinding ſhould be made ſo ſmall, that it ſhould fly away into the air. The chief buſineſs is to purge it, and grind it well, that it be not troubled when it is ſtrain'd forth: that which is gone to the bottom, and ſo part of it be loſt; ſome open a hole in the belly of a pot, that when it is ſettled, the hole being opened, the water with the dregs may run forth. Others to ſublimate, adde a third part of quick-ſilver, and grind it in a wooden mortar; and in the mean while they chew four grains of maſtick in their mouths, and they ſpit the clammy ſpittle out of their mouths into the mortar, until it be white, as I ſaid: then they boil it in one pound of the diſtilled water, of Bryony-root, till it be conſumed: then they put a linnen cloth, to receive it at the mouth of the veſſel, and ſo they ſtrain it forth, and ſet it in the ſun: they make troches of it with gum Traganth; others to ſublimate, add a ſixth part of quick-ſilver, bruiſing it round about: then they adde camphir, borax, and ceruſs, half as much, and mingle all together. The principal matter is, it is the beſt way to ſprinkle it with water whilſt you grind it, leſt by grinding it, the powder become ſo light, that it fly away: alſo, when the water is poured on, all the filth will come on the top, and more eaſily be poured off: then when the ſublimate is waſhed, it is left to ſettle down: then again pouring off the former water, they pour on freſh, and they waſh it oft, till they ſee it is enough, and no black ſwims on the top. But there is no better, as we ſaid, than

Water of quick-ſilver.

But ſome will not away with quick-ſilver, by reaſon of the hurt it commonly doth to the teeth: but they uſe other water. Yet there is no better water, then that which is extracted from quick-ſilver; it is ſo clear and tranſparent, and the face anointed with it, ſhines like ſilver: it draws the skin handſome, and makes it ſoft by and by; and I never ſaw a better: the manner was ſhewed before.

CHAP. XV.

How white-lead is prepared for the face.

BEcauſe ſublimate is ſo dangerous, there is a private way to do it with ceruſs, but not the uſual way, that women may have their deſire, without hurting their skin or their teeth. I am now come to the buſineſs of ceruſs. Take of ſwines greaſe well

well waſhed and cleanſed in common water, at leaſt ten times: put it into a lye of ſweet water, and after fifteen days, into a pot, or earthen veſſel, with a broad mouth; pouring in the ſharpeſt vinegar, put in your ſwines greaſe, that the vinegar may ſwim three fingers above it: then faſten a plate of lead on the mouth of the pot, well luting the joynts with linnen cloths, that the vinegar may not evaporate. Every fifteen days take off the cover, and ſee how it is, if the lead be diſſolved, and ſcrape the cover of all that hangs upon it, and put in the cover; anoint it all about, and let it ſtand ſo long, till all the reſt be performed, as I ſaid before, and the whole lead be turned to ceruſs. Ceruſs muſt be waſht thus: Pour water into a veſſel, put the ceruſs into it; ſtir it up and down, that what dregs there is may ſwim on the top: the ceruſs is heavy, and will ſink to the bottom: Pour forth what ſwims above in the veſſel, and pour on freſh water; and do this ſo often, until the pure ceruſs be found without dregs: dry it, and lay it up. If you will do it

Another way,

Take two handfuls of cleanſed barley, let it ſteep all night in fair water; then dry it on a linnen cloth, ſpread abroad in the ſun. When it is dried, poun it in a marble mortar; when it is bruiſed, put it into a glazed veſſel, which is full of vinegar, and caſt upon this four whole eggs, with their ſhells: then ſtop the veſſel with a plate of lead, that is arched, or not very even, and let there be no place that gives vent. Set it half in the ſand, and let it ſtand in the open ſun; after ten days, take off the covering of the veſſel, that you ſtopt it with; ſtrike down the ceruſs that is in it with a feather, and ſcrape it off: then take the eggs out, and put in new, and do as you did; and after ſo many days ſcrape it off, until the whole plate be conſumed. Let down the ceruſs you have ſtricken off, into a veſſel full of water, bound up in a linnen cloth that is clean, and moderately fine; and ſtir it in the water, carrying it about here and there, until the muddy part of it run forth, and the ſediment remain in the cloth: let the water ſettle, and ſtrain it, and pour it forth, changing the water ſo long, until no dregs remain. Laſtly, ſtrain forth the water, and lay up the powder when it is dry. This alone with fountain water, will make the face white, mingled with the white of an egge, and will make it ſhine. Some

Another way

waſh ceruſs, and make it pure. Mingle hards of hemp, with whites of eggs well ſtirr'd: role up the ceruſs in the middle of it: and wrapping a cloth about it, boil it one hour in a new earthen pot, putting water to it: as it boils, take off the ſkum: then take it from the fire; and if any Lead be ſunk down, caſt it forth: afterwards make Troches of it with Gum-Traganth, that it may keep the better. Some bid boyl in water of white Lillies, Ceruſs very finely powdered, tied up in a skin, and faſtned in a Linen-cloth over it to the handle of the Veſſel. The manner of boyling is the ſame as I firſt ſhewed. Then pour it forth into an earthen diſh, and ſtrain it gently from all its moyſture: dry it fifteen days in the Sun, and keep it.

CHAP. XVI.

The beſt Sopes for women.

I Shewed in particulars how you might procure whiteneſs, luſtre, and ſoftneſs to the Face: now ſhall I ſpeak of waters made of theſe, that will at the ſame time make, if it be firſt rub'd clean,

The Face white, clear, ruddy and ſoft.

Theſe I ſpeak of can do it, being compoſed together, and diſtilled. Take Ceruſs ready waſhed, one ounce; half as much Mercury ſublimate; Gum-Traganth as much; Tartar, one ounce: powder all theſe, and put them into a young Pigeon waſhed and unbowelled, and ſow them in: put it into a new Earthen Pot full of water, diſtilled by a Retort: boyl it till the fleſh part from the bones; then diſtil it: when

you go to bed, wash you Face; and in the morning wash it with Fountain-water: so you shall have it white, clear, soft, and well-coloured. Also you may do it

Another way.

Bruise three pound of Bean-Cods, the shells; add two pounds of Honey, and one of Rosin of Turpentine: put them into a Vessel, and close it that nothing vent forth; and let it ferment eight days in dung: then add four pound of Asses milk: and in the Vessel draw forth Oyl at the fire; use this water morning and evening. If you will have

Another way,

do it thus. Distil all these severally; Elder-flowers, and Flowers of wilde Roses, Broom, Honey-suckles, *Solomons*-seal, and Briony-Roots, sowre Grapes, and Sarcocolla: mingle equal parts of each, or distil them again, and set them in the Sun. This will be the best. I shall shew

Another for the same.

Pull off a Hens Feathers without water, take out her Entrals, cut her in pieces, let infuse one night in white-Wine: in the morning wash her in it, and press her between your hands that no Wine remain; and then adding two Cups of white-Wine, distil her in a Chymical Vessel: then distil the Flowers of Bindeweed, Citrons, Oranges together; and keep this water by it self. Then open Lemmons, and press out the juice. And, also take water of Bean-flowers; then distil six cups of Asses milk, and as many of Cows-milk. You shall do the same with water of Gourds, and of Milk well boyled, and of water of Bean flowers, and of Rosin of Turpentine. Then provide a glazed Vessel, put into it, Camphire two drachms, four ounces of Cerusse finely powdered: mingle them with the aforesaid waters, and set it in a soft Vessel in the open Air fifteen days and nights. When you would use it, wet a Linen-rag in it, and wash your Face.

CHAP. XVII.

How to make the Face Rose-coloured.

I Have made the Face white, now I will make it red, that the wife may be made wholly Beautiful for her husband. And first,

To make a pale Face purple-coloured.

And to adorn one that wants colour, use this Remedy. Take Vinegar twice distilled, and cast into it the raspings of red Sanders, as much as you please: boyl it at a gentle fire, adding a little Allom, and you shall have a red colour most perfect to dye the Face. If you would have it sweet-smelling, add a little Musk, Civet, Cloves, or any Spices. Now

Another,

Take Flowers of Clove-Gilliflowers, bruise the ends of the sprigs, and draw forth the juice; if they be so ripe that they are black, add juice of Lemmons, that they may shine with a more clear red. With this paint your Face, and you shall have a pleasant red colour without any stinking smell; or wet the sprigs of Clove-gilliflowers in juice of Lemmons, and set them in the Sun. Take away the old, and put in fresh, until it be as red as you would have it: let the juice dry, and the color will be most glorious. But I draw a quintessence from Clovegillflowers, Roses, Flower-gentle, with Spirit of Wine; then I add Allom, and the juice of a Citron, and I made an excellent colour to beautifie the Face. Take

Another.

If you add to the best Wine one tenth part of Honey, and one ounce of Frankinsence, and then distil it, and steep in it the raspings of red Saunders until it is coloured to your minde; and then wash your Face with it: it will make your Face white and well-coloured. Also,

A Fucus that cannot be detected:

And it is so cunningly made, that it will delude all men; for a cleer water makes the Cheeks purple-coloured, and it will last long; and the cleerer the part will be, the more your wash it with it, and rub it with a cloth of Woolen. You shall draw out a water from the Seeds of Cardamom, (which the Apothecaries call Grains of Paradise) Cubebs, Indian Cloves, raspings of Brasil and Spirit of Wine distilled: when they have been infused some time, draw forth the water with a gentle fire, or corrupt Dung, and wet your Face often with this. There are also Experiments

To colour the Body.

If you boyl Nettles in water, and wash your Body with it, it will make it red-colored, if you continue it long. If you distil Straw-berries, and wash your self with the water, you shall make your Face red as a Rose. But the Ancients dyed their bodies of divers colours; partly, for ornament; partly, for terrour: as *Cæsar* writes of the Britans going to war; for they painted themselves with wood. *Theophrastus* calls it Hatis, and we call it Guado. The Grecian-women painted themselves with wood, as *Zenophon* writes. And in our days the West-Indians crush out in Harvest-time a blood-red juice from the Roots of wilde Bugloss: which the women know well enough, whereby they cover their pale colour with a pleasant red: and so change their over-white colour with this Experiment.

CHAP. XVIII.

To wash away the over-much redness of the Face.

I Have shewed you how to colour the Face, now I shall shew how to uncolour it: when the Face is too red, and women that are very red desire this. The way is:

To wash away the too-much redness of the Face,

Take four ounces of Peach-Kernels, and Gourd-Seed two ounces; pown them, and crush them out strongly, that you may draw forth an oyly Liquor: with this, morning and evening, anoynt the red Carbuncles of your face, and by degrees they will vanish and be gone.

Another.

Take Purple-Violets, Egg-shells, Saunders Camphire mingled with water: set the water in the open Air, and wash the redness therewith. Also, I know that the distilled water of white Lillies will take away the redness.

CHAP. XIX.

How to make a Sun-burnt Face white.

WHen women travel in the open Air, and take journeys in Summer, the Sun in one day will burn them so black, that it is hard to take it off. I found out this

Experiment.

Beat about ten whites of Eggs till they come to water: put them in a glazed Vessel, adding one ounce of Sugar-Candy to them: and when you go to bed, anoynt your Face, and in the morning wash it off with Fountain water. *Pliny* also saith thus.

Ano-

Another.

If the Face be ſmeered with the white of an Egg, it will not be Sun-burnt. With us, women that have to do in the Sun, to defend their Faces from the heat of it, that they may not be black, they defend it with the white of an Egg beaten with a little Starch, and mingled; and when the Voyage is done, they waſh off this covering with Barley-water. Some do it

Another way:

rubbing their foul Skin with Melon-Rindes; and ſo they eaſily rub off Sun-burnings, and all other ſpots outwardly on the Skin. The Seed alſo bruiſed and rubbed on, will do it better. Alſo, a Liquor found in little bladders of the Elm-Tree, when the Buds firſt come forth, makes the Face clear and ſhining, and takes away Sun-burnings.

CHAP. XX.

How Spots may be taken from the Face.

OFt-times fair women are diſgraced by ſpots in their Faces; but the Remedy for it, is this: to uſe Abſtergents and Detergents in whiting of their Faces. Therefore,

To take off ſpots from the Face,

anoynt the Face with Oyl of Tartar, and let it dry on, and waſh it not at all: do this for ten days: then waſh it with a Lixivium, and you ſhall ſee the ſpots no more. If the part be not yet clean enough, do it once more. If this pleaſe you not, take

Another.

Put Quick-Lime into hot water; mingle them, and ſtir them for ten days. After two days, pour forth the clear water into a Brazen Veſſel: then take Salt-Ammoniac between your Finger-tops, and rub it ſo long at the bottom of the Veſſel, until you ſee the water become of a blew-colour; and the more you rub it, the better colour it will have, and it will turn into a Skie-colour or Purple-colour, very pleaſant to behold. Wet Linen-cloths in this water, and lay them on the ſpots, till they be dry; and wet them again, till the ſpots be gone. See

Another.

Take two ounces of Turpentine-Roſin, Ceruſs as much; mingle them with the white of an Egg; and ſtirring them well, beſmeer Linen-cloths with them. And when you go to bed let them ſtick to the ſpots: in the morning waſh the place; and do the ſame again, till all the ſpots be gone. If you pleaſe, here is

Another.

The diſtilled water of Pimpernel, mingled with Camphire and laid to the Face, will make women that deſire to be beautiful have a cleer Skin, very ſightly to behold; and will take off the ſpots. Diſtil the Mulberry-Leaves; let the water ſtand ten dayes in the Sun: add to this, Mercury ſublimate, Verdigreaſe, artificial Chryſocolla, called Borax, and a good quantity of the Powder of Sea-Cockle-ſhells finely beaten. Set it ſo many dayes in the Sun, and then uſe it. If you will

rub off the wan colour of your cheeks,

do thus; eſpecially, for women when they are in their courſes: Anoynt the place with Ceruſs, and Bean-flower mingled with Vinegar; or yelks of Eggs, mingled with Honey. The ſame may be done with Bean-meal and Feny-Greek, ſmeered on with Honey. But we wipe away

Black and blew marks

thus:

thus: If you waſh the black and blew places with the juice of the Leaves and Roots of Thapſia made into Cakes in the Sun, but one night, they will be taken away. *Nero Caeſar* made his Face white from the ſtrokes he had received in his Night-walks, with Wax and Frankincenſe; and the next day his Face was clear againſt all reports. Or Oyl preſſed from the Seeds of Flowers, when it is thick, will do it rarely. Or the Root mingled with equal quantities of Frankincenſe and Wax, (but let it ſtay on but two hours at moſt) then foment the place with Sea-water hot. Alſo, Wal-nuts bruiſed or ſmeered on, will take away black and blew ſpots. Vinegar or Honey anoynted will take away the ſame. So doth Garlick rubbed on: and brings black and blew to the right colour. Or the Aſhes of it burnt, ſmeered on with Honey. The juice of Muſtard-Seed, anoynted on but one night, is good for the ſame: or it is anoynted on with Honey, or Suet, or a Cerate. If a Briony-root be made hollow, and Oyl put into it, and it be boyled in hot Embers; if that be anoynted on, it will blot out black and blew ſpots. Marks that are noted upon Children by Women great with-child, when they long exceedingly, are taken away thus: Let her firſt eat of that Fleſh or Fruit her belly full: then let her binde on that Fleſh alive, or the green Fruit to the part, till it die or corrupt; and they will be gone. Or elſe, let her waſh the place with *Aqua Fortis*, or *Regia*, and the Skin grows very black: ſo it will take the marks away. Do it again

For ſpots and beauty.

I will not omit *Aelian*'s Experiment of a Lion, which is a kinde of Locuſt. For in ſome Membranes, where the Teſtes are bound together, under which there are ſome ſoft Carbuncles, and tender, that are called the Lions fat; This will help people to make ill Faces look comely, mingled with Oyl of Roſes; and made into an Oyntment, it will make the Face look fair and ſhining.

CHAP. XXI.

How we may take off red Pimples.

BEcauſe red Pimples uſe to deform the Face; and ſpecially, the whiteſt: therefore, to take them off, uſe theſe Remedies. I often, to take off

Pimples,

uſed Oyl of Paper; namely, extracting it from burnt Paper. I ſhall ſhew the way elſewhere, becauſe I will not diſturb the Order: where I ſhall ſpeak of the Extraction of Oyls and Waters. Wherefore anoynting that on the red ſpots, will ſoon blot them out.

For the ſame.

Rear Eggs are good, twenty of them boyled hard cut in the middle, and the yelks taken forth: fill up the hollow places in the whites, with Oyl of ſweet Almonds and Turpentine-Roſin: extract the Liquor in a Glaſs Veſſel: uſe it.

Another.

Beat two Eggs well together, add as much juice of Lemmons, and as much Mercury ſublimate: ſet it in the Sun, and uſe it.

Another to poliſh the Face.

Take Sow-bread-Roots, three parts; cleanſed Barley, ſix parts; Tartar calcined, one part; Roots of wilde Cucumers powdered, two parts; Wheat-Bran, two handfuls: let them all boyl in Water, till a third part be conſumed: then waſh your Face with it.

CHAP.

CHAP. XXII.

How Tetters may be taken from the Face, or any other part of the Body.

RIng-worms will ſo deform the Face, that nothing can do it more: ſometimes, they run upon other parts of the Body, as the Arm-pits and Thighs: there drops forth of them, a ſtinking water that will foul the cloths. I found theſe Remedies

Againſt Tetters.

Diſtil water from the Roots of Sowredock, and add to every pound of theſe, of Pompions and Salt-Peter, half an ounce; Tartar of white-Wine, two ounces: let them ſoak for ſome days: then diſtil them, and waſh your Face in the morning therewith; and at night, ſmear it with Oyl of Tartar and of Almonds, mingled. Oyl of Eggs is good alſo to anoynt them with. Yet ſometimes theſe Tetters are ſo fierce, that no Remedies can cure them. I ſhall ſet down

Another,

that I have uſed with admirable ſucceſs, when they were inveterate. In a Glaſs of ſharp red-Wine, boyl a drachm of Mercury ſublimate; then waſh the place with it morning and evening: let it dry of it ſelf. Do this three or four times, and the Tetters will away, and never come again.

Another.

Take Salt-Peter, three ounces; Oyl of bitter Almonds, two pound; of Squils, half a pound; one Lemmon without the Pills: mingle them, and let them ferment three days: then, with Chymical Inſtruments, extract the Oyl, and anoynt your Tetters therewith, and they will be gone, though they ſeem to turn to a Leproſie.

CHAP. XXIII.

How Warts may be taken away.

WArts uſe to poſſeſs the Fore-head, Noſe, Hands, and other open places: ſo doth hard Fleſh, and other foulneſs of the skin: women cannot endure them. I found out Remedies againſt theſe deformities of the skin.

Againſt Warts.

The Ancients uſed the greater Spurge, whoſe juice, anoynted on with Salt, takes them away: and therefore they called it Warts-Herb. There is alſo a kinde of Succony, called Verrucaria from the effect: for if one eat it but once in Sallets, all the Warts will be gone from any part of the Body: or, if you ſwallow one drachm of the Seeds.

Another.

This one, and ſo no more. There is a kinde of Beetle that is Oyly, in Summer you ſhall finde it in Duſt and Sand in the way; if you rub that on the Warts, they will be preſently gone, and not be ſeen. You may finde theſe, and keep them for your uſe.

CHAP. XXIV.

To take away wrinkles from the Body.

MAny parts of the Body uſe to be wrinckled, as the Hands, Face, Belly after Child-bearing; and the like. To contract the Skin therefore do thus:

For a wrinckled Forehead,

the

the Dregs of Linſeed-Oyl is good: or Lees of Oyl of Olives; putting unto it a little Gum-Arabick, Traganth, Maſtick and Champhire: it is good alſo for flagging Breſts.

For a wrinkled Face.

When Eggs are boyled hard in water, cut them in the middle, fill the holes where the yelks were, with Powder of Myrrh: then cover one with the other half, and binde them with a Thread, that they come not aſunder: then take a glazed earthen Veſſel, with a broad mouth, and lay ſticks acroſs it, that the Eggs may lie upon them hanging neer the bottom: let the cleft of the Eggs hang toward the bottom: put the earthen Veſſel into a cheſt of Oſiers, and let it in a Well; let it hang one foot from the water; by the moyſture whereof, the Myrrh will diſſolve into Oyl of water: anoynt your Face with it. The juice of the green Canes of the Pine-Tree, but it is weaker then the diſtilled water, being applied to the Face, with a Linnen-cloth wet therein, will take away all wrinkles from the Face excellently well. You have

Another.

Steep Kidney-Beans in Malmſey, one day; then take away the black whence they ſprout, and diſtil them with Lemmons and Honey. Take a quantity of old Cow-Beef, and diſtil that alſo; mingle the waters, and ſet them in the open Air, in a Glaſs-Veſſel in the Sun for fifteen days, and waſh your Face morning and evening therewith.

Another.

Crop in the morning the Flowers of Mullens, and ſteep them in Greek-Wine, with the Roots of *Solomons*-Seal: then receive the water diſtilled in Glaſs-ſtills: and if a woman, when ſhe riſeth out of her bed, waſh her face with this, ſhe will be very fair: and if you would take off the wrinkles with the ſame water, add diſtilled water of Lemmons thereunto, and it will make you glad to ſee the effect. But this is the beſt

Water to whiten, plain, and beautifie the Face.

Take equal parts of the Root of *Solomons* Seal, greater Dragons and leſſer, Sparagraſs, Bryony, and white Lillies, as much as you pleaſe: bruiſe them a little, and caſt them into an earthen pot with a large mouth; let it be glazed: pour on Greek Wine that may cover all: add to theſe juice of Lemmons a fourth part, ten new Eggs bruiſed with their ſhells, and Land-Snails without ſhells; let them infuſe a while: then diſtil them at a gentle fire, and keep the firſt water a part: then augment the fire, and keep the ſecond; that will be ſtronger: for this wipes all ſpots and red pimples from the Face. Some mingle with this, water of Bean-Flowers, Elder, Poppy, Honey-Suckles, and the like; ſo do they take away all wrinkles and ſpots coming from the Sun, and all the reſt. But you may thus take off

The wrinkles of the Belly after child-birth.

Unripe Services are long boyled in water: with theſe mingle whites of Eggs, and water wherein Gum-Arabick is diſſolved: wet a Linen-cloth in ſuch water, and lay on the Belly; or mingle the Powders of Harts Horn burnt, the Stone Amiantus, Salt-Ammoniac, Myrrh, Frankincenſe, Maſtick, with Honey; and it takes away all wrinkles.

CHAP. XXV.

Of Dentifrices.

DEntifrices are uſed amongſt things to beautifie women: for there is nothing held more ugly then for a woman to laugh or ſpeak, and thereby to ſhew their

fugged, ruſty, and ſpotted Teeth: for they all almoſt, by uſing Mercury ſublimate, have their Teeth black or yellow: and becauſe they ſtand in the Sun when they would make their Hair yellow, their Teeth are hurt thereby, and grow looſe, ready to fall out; and do oft-times. I ſhall ſhew firſt how to make black Teeth white as Pearls; then how to make fleſh grow about ſuch as are weak and bare of Gums, and to make them ſtrong. But of old were made

Dentifrices

of the ſhells of Purples, and others like trumpets burnt. The Arabian-ſtone it is like the ſpotted Ivory; burned, it is good for Dentifrices. Alſo, of Pumex-Stone very profitable Dentifrices were made. *Pliny.* So with the Powder of Ivory rubbed on, the Teeth were made as white as Ivory. *Ovid.*

That Teeth may not grow black forborn,
With Fountain-water waſh them every morn.

I ſhall add

Another

that I uſe. The Crums of Barley-Bread burnt with Salt ſprinkled on, and Honey, will not onely make the Teeth white, but makes the Breath ſweet. Alſo, with red Coral, Cuttle-bone, Harts Horn, and ſuch-like, whereof every one will well poliſh and wipe the Teeth clean: ſo doth alſo the Grains of Cochinele. Alſo, there is made a water of Allom and Salt diſtilled, that whiteneth the Teeth exceedingly, and confirms them; but the Oyl of Sulphur doth it beſt: for it ſmooths them and wipes away all ſpots: and if any one think it is too ſtrong; it may be qualified with the water of Myrtle flowers. Make a Tooth-ſcraper after the faſhion of a Tooth, and pour on Oyl, and rub the ſpots therewith: but be careful it touch not the Gums, for it will whiten and burn them: rub ſo long till the ſpots be gone, and they be very white. I have now deſcribed the moſt perfect Remedy.

CHAP. XXVI.

To hinder the breſts from augmenting.

AMongſt the Ornaments of women, this is the chief, to have after Child-bearing, round, ſmall, ſolid, and not flagging or wrinkled Breſts. So we may

Hinder the augmenting of the Breſts,

if we will. Bruiſe Hemlock, and lay a Cataplaſm thereof with Vinegar to womens Breſts, and it will ſtay them that they ſhall not increaſe; eſpecially, in Virgins: yet this will hinder milk, when it ſhould be ſeaſonable. But if you will

Curb ſoft and looſe Breſts;

Powder white Earth, the white of an Egg, ſowre Galls, Maſtick, Frankincenſe; and mingle them in hot Vinegar, and ſmeer the Breſts therewith: let it ſtay on all night. If it do not effect it, do the ſame again. The Stones of Medlars are good for this alſo; unripe Services, Sloes, Acacia, Pomegranate Pills, Balauſtia, unripe Pine-nuts, Wilde Pears, and Plantain; if they all boil in Vinegar, and be laid to the Breſts, or ſome of them. The Antients commended for this purpoſe a Whet-ſtone of Cypreſs, that we ſharpen Iron upon, to reſtrain Virgins Breſts, and not let them grow big. *Dioſcorides.* But *Galen* ſaith, That it not onely ſtops the encreaſe of the Breſts, but will hinder childrens Teſticles from growing: but I uſe the juice of Ladies Mantle from the Leaves of it, and I wet Linen in it, and lay it on the Breſts, and renew it; for it will not onely hinder Virgins Breſts from increaſing, but will faſten the looſe Breſts of Matrons, and make them firm. It is more effectual to uſe the decoction of the Herb; and if you joyn any of the forementioned things therewith, as Hypociſtis, Pills of Pomegranates, and the like. So water diſtilled from green Pine-Apples, will draw in looſe Breſts, and make them like the round, hard, ſolid Breſts of Virgins.

CHAP. XXVII.

How the Hand may be made white.

THe Hands muſt not be forgotten, but we muſt make them white alſo, ſmooth, and ſoft, that are Ornaments of the Hands to be deſired. But how whiteneſs and moothneſs may be obtained, I have ſhewed already; ſoftneſs remains, which is onely given to fat Hands.

To make the Hands as white as Milk.

Take things that are Milk-White, as Almonds, Pine-Kernels, Melon and Gourd-Seeds, and the like. Therefore bruiſe bitter Almonds, Pine-Kernels, and Crums of Bread: then make Cakes of them with Barley water, wherein Gum Tragath hath been ſoaked. You may uſe this for Sope, when you waſh your Hands; for they ſcowre them, and make them white. I

For the ſame,

uſe oft-times bitter Almonds, half a pound: put them in hot water to blanch them: then beat them in a Marble-Morter. Afterwards, take the leſſer Dragons, two ounces; Deers Suet and Honey, of each as much: mingle them all in an earthen Pot with a large mouth: ſet them at the fire, and let them be ſtirred gently with a wooden-ſtick that they mingle well: put it up in Boxes for your uſe. If you will have

Your hands white,

waſh freſh Butter nine times in ſweet water, and laſt of all, in ſweet-ſented Roſe-water, to take off the ill ſmell; and that it may look as white as Snow, then mingle white wax with it, and a good quantity of Oyl of ſweet Almonds. Then waſh your gloves in Greek-Wine, as the manner is, and ſmeer on the foreſaid mixture: put on theſe when you go to bed, that all night they may grow ſoft by the help of fat things. Then take Peach-Kernels, with the skins picked off, Seeds of Gourds, Melons white Poppy, Barley-meal, of each one ounce and half; the juice of two Lemmons, roſted in the Embers: mingle theſe with as much Honey as will make them thick as an Oyntment: and to make them ſmell well, you may add a little Muſk or Civet, when you go to bed; but in the morning waſh them with Fountain-water: and for Sope, uſe the Lees of Oyl of Nuts well preſſed forth, or Lees of Oyl Olive. Others uſe this Liniment onely. Preſs the Cream out of Lemmon-Seeds; with two ounces of it, mingle one ounce of Oyl of Tartar, and as much Oyl of Almonds. When at night you go to bed, waſh your Hands in Fountain-water; dry them, and anoynt them with this Liniment, and put on your Gloves. Take

Another.

For one weeks-time, infuſe the Marrow of Ox bones in cold water; but change the water four or five times a day; and for every pound of Marrow, take ſix excellent Apples, and cut them in the middle, and caſt forth the Seeds and Core: then beat them ſmall in a Marble-Morter, and put them into a new Morter, that they may ſmell the ſweeter: adding a few Cloves, Cinnamon, Spikenard; let them boyl in Roſe-water. When they are all very ſoft, take them forth and ſtrain them, and again add a ſharp Lixivium, and let them boyl at a gentle fire, until all the water be waſhed. Then ſet them up in a Glaſs-Veſſel for your uſe, or make them into morſels. That which follows is good

For the ſame.

Make a hole in a Lemmon, and put into it Sugar-Candy and Butter, and cover it with

with the Coyer: wet Hards of Hemp, and wrap it up in, and boyl it in hot Embers, and that it grow ſoft by roſting: when you go to Bed, anoynt your hands with it, and put on your Gloves.

CHAP. XXVIII.

How to correct the ill ſent of the Arm-pits.

THe ſtink of the Arm-holes makes ſome women very hateful; eſpecially, thoſe that are fat and fleſhy. To cure this, we may uſe ſuch kinde of Experiments. The Ancients againſt the ſtink of the Arm-pits, uſed liquid Allome with Myrrh to anoynt them: or the Secrets and Arm-holes were ſtrewed with the dry Leaves of Myrtles in powder. The Roots of Artichoaks ſmeered on, doth not onely cure the ill ſent of the Arm-pits, but of the whole Body alſo. But *Zenocrates* promiſeth by Experiment, That the faultineſs of the Arm-pits will paſs forth by urine; if you take one ounce of the pith of the Root boyled in three Lemina's of Muskadel to thirds; and after bathing, faſting, or after meat, drink a cup thereof. But I am content with this. I diſſolve Allome in water, and I waſh the Feet and Arm-pits with it, and let them dry: ſo in ſome days we ſhall correct the ſtrong ſmell of thoſe parts: But it will be done more effectually thus. Pown Lytharge of Gold or Silver, and boyl it in Vinegar; and if you waſh thoſe parts well with it, you ſhall keep them a long time ſweet: and it is a Remedy, that there is none better.

CHAP. XXIX.

How the Matrix over-widened in Child-birth, may be made narrower.

T*Rotula* ſaith, we may honeſtly ſpeak of this, becauſe Conception is ſometimes hindred by it, if the Matrix be too open; and therefore it is fit to lend help for ſuch an impedient. For ſome women have it ſtand wide-open by reaſon of their hard labour in Child-birth; and if their Husbands be not content with it, that the men may not abhor the women, it is thus remedied. Take Dragons Blood, Bole-Armeniac, Pomegranate-ſhells, white of an Egg, Maſtick, Galls, of each one ounce: powder them, and make them all up with hot water. Put ſome of this Confection into the hole that goes into the Matrix. Or, Galls, Sumach, Plantain, great Comfrey, Allome, Chamælæa; take equal parts of them all, and boyl them in Rain-water, and foment the Privities. Or, beat ſowre Galls very finely: mingle a little of the Powder of Cloves with them. Let them boyl in ſharp red Wine: wet a woollen cloth in it, and apply to the part. Or thus may you reſtrain that part of common whores, with Galls, Gums, whites of Eggs, Dragons Blood, Acacia, Plantain, Hypociſtis, Balanſtia, Maſtick, Cypreſs-nuts, Grape-skins, Akorn-cups. Or, in that hollow part where the Glans breaks forth; and gaping, ſhews the Nucleus, with Maſtick and Terra Lemnia. If all theſe be boyled in red Wine or Vinegar, and the Matrix be often wet therewith, it will come very cloſe, and be much ſtraighter. Or elſe powder all theſe, and caſt them in through a Reed, or make a fume under them. Great Comfrey will be excellent for this purpoſe: for fleſh boyl'd with it, will grow together. And the other alſo, if it be boyl'd, will very well glew together freſh Wounds. The Decoction of Ladies Mantle, or the juice, or diſtilled water of it, caſt into the Matrix, will ſo contract it, that Whores can ſcarce be known from Maids: or, if they ſit in the Decoction of it; eſpecially, if we mingle other aſtringent things with it, and wet the Secrets therewith. The diſtilled water of Starwort, being often injected into the Matrix, will make one ſcarce know which is corrupted, and which is not. But if you will have

A woman deflowred made a virgin again,

Make little Pills thus: Of burnt Allome, Maſtick, with a little Vitriol and Orpiment: make them into very fine Powder, that you can ſcarce feel them: when you have made them Pills with Rain-water, preſs them cloſe with your fingers; and let them dry, being preſſed thin, and lay them on the Mouth of the Matrix, where it was firſt broken open: change it every ſix hours, always fomenting the place with Rain or Ciſtern-water, and that for twenty four hours, and it will here and there make little Bladders; which being touched, will bleed much blood, that ſhe can hardly be known from a Maid. Midwives that take care of this, do it another way: They contract the place with the Decoction of the forementioned things, then they ſet a Leech faſt on upon the place, and ſo they make a cruſty matter or ſcab; which being rub'd will bleed. Others when they have ſtraightned the part, inject the dried Blood of a Hare or Pigeon; which being moiſtned by the moyſture of the Matrix, ſhews like liue freſh Blood. I found out this noble way: I powder Litharge very finely, and boyl it in Vinegar, till the Vinegar be thick; I ſtrain out that, and put in more, till that be coloured alſo: then I exhale the Vinegar at an eaſie fire, and reſolve it into ſmoak.

CHAP. XXX.

Some ſports againſt women.

THus far I have ſhewed how to beautifie women, now I ſhall attempt ſome things againſt their decking of themſelves, and make ſome merriment after thoſe things that I ſeriouſly diſcovered to adorn them.

To make a painted Face look pale.

If you would know a painted Face, do thus: Chew Saffron between you Teeth, and ſtand neer to a woman with your mouth: when you talk with her, your breath will foul her Face, and make it yellowiſh; but if ſhe be not painted, the natural colour will continue. Or burn Brimſtone in the room where ſhe is: for if there be Ceruſs or Mercury ſublimate on her Face, the ſmoak will make her brown, or black. The painted Women that walk at Puteoli, in the Mountains of Phlegra, are made ſo black, as Silver-money is, ſhut up in bags. We may alſo know thus,

Whether ſhe be painted with red.

Chew Grains of Cummin, or a Clove of Garlick, and ſpeak cloſe by her; if it be natural, it will remain; but counterfeit with Ceruſs or Quick-ſilver, it preſently decays.

To make a woman full of red pimples.

Of a Stellio is made an ill Medicament: for when he is dead in Wine, all the Faces of thoſe that drink of it, will be red-ſpotted. Wherefore, they that would disfigure Whores, kill him in an Oyntment. The Remedy is, the yelk of an Egg, Honey and Glaſs. *Pliny.*

To make the Face green.

Avicenna ſaith, That the Decoction of Chamæleon, put into a bath, will make him green-coloured that ſtays long in that bath; and then by degrees he will recover his former colour.

To make the Hair fall off the Head and Beard.

Touch any part of mans body with a matter white as milk, that the Salamander vomits up out of its mouth, and the Hairs will fall off; and what is touched is changed into the Leproſie. *Pliny.*

THE

THE

TENTH BOOK

OF

Natural Magick:

Of Distillation.

The Proeme.

NOw I am come to the Arts, and I shall begin from Distillation, an Invention of later times, a wonderful thing, to be praised beyond the power of man; not that which the vulgar and unskilful men use: for they do but corrupt and destroy what is good: but that which is done by skilful Artists. This admirable Art, teacheth how to make Spirits, and sublime gross Bodies; and how to condense, and make Spirits become gross Bodies: and to draw forth of Plants, Minerals, Stones and Jewels, the Strength of them, that are involved and overwhelmed with great bulk, lying hid, as it were, in their Chests: and to make them more pure, and thin, and more noble, as not being content with their common condition, and to left them up as high as Heaven. We can by Chymical Instruments, search out the Vertues of Plants, and better then the Ancients could do by tasting them. What therefore could be thought on that is greater? It is Natures part to produce things, and give them faculties; but Art may ennoble them when they are produced, and give them many several qualities. Let one that loves Learning, and to search Natures Secrets, enter upon this: for a dull Fellow will never attain to this Art of Distilling. First, we shall extract Waters and Oyls: then, the Essences, Tinctures, Elixirs, Salts, and such-like: then we shall shew how to resolve mix'd Bodies into the Elements, and make them all more pure, to separate their divers and contrary qualities, and draw them forth, that we may use them as pleasure: and other things, that will never repent us to know and do.

Chap. I.

What Distillation is, and of how many sorts.

WHether the Art of Distillation were known to the Learned Ancients, or no, I will not undertake to dispute; yet there is another kinde of Art to be read in *Dioscorides*, then what we use. He saith thus: There is an Oyl extracted out of Pitch, by separating the watry part, which swimmeth on the top, like Whey in Milk: and hanging clean flocks of Wool, in the vapor arising from it while the Pitch boyls; and when they are moyst, squeezing them into some Vessel. This must be done as long as it boyleth. *Geber* defineth it thus: Distillation is the Elevation of moist vapors in a proper Vessel: but we will declare the true definition of it elsewhere. He maketh three sorts of it; by Ascent, by Descent, and by Filtration. But I cannot but confess, that Filtration is not properly a species of Distillation. But I say, by Ascent, by Descent, and by Inclination, which is a middle between both, and is very necessary: for when a thing is unwilling to ascend, we teach it by this to rise by degrees, by inclining the Vessel; and raise it by little and little, until it become thinner, and know how to ascend. The Instructions for Distillation shall be these: First, Provide a Glass or Brazen Vessel, with a Belly swelling out like a Cupping-Glass, and sharpened upward like a Top or a Pear: fit it to the under-Vessel like a Cap; so that the neck of that lower Vessel may come into the belly of the upper. A Pipe must run about the Bottom of the Cap, which must send forth a Beak; under which, there must stand another Vessel, called the Receiver, from receiving the distilling water. Stop all the vents close with Straw-mortar, or rags of Linen, that the spirituous Aery matter may not pass out. The fire being put under this Stillatory, the incloſed matter will be dissolved by the heat of the fire into a dewy vapor, and ascendeth to the top; where, meeting with the cold sides of the Head, it sticketh there; being condensed by the cold, swelleth into little bubbles, bedeweth the roof and sides, then gathereth into moyst pearls, runneth down in drops, turneth into water, and by the Pipe and Nose is conveyed into the Receiver. But both the Vessels and the Receiver must be considered, according to the Nature of the things to be distilled. For if they be of a flatulent vaporous Nature, they will require large and low Vessels, and a more capacious Receiver: for when the Heat shall have raised up the flatulent matter, and that finde it self straitned in the narrow cavities, it will seek some other vent, and so tear the Vessels in pieces, (which will flie about with a great bounce and crack, not without endamaging the standers by) and being at liberty, will save it self from further harm. But if the things be hot and thin, you must have Vessels with a long and small neck. Things of a middle temper, require Vessels of a middle size: All which the industrious Artificer may easily learn by the imitation of Nature, who hath given angry and furious Creatures, as the Lion and Bear, thick bodies, but short necks; to shew, that flatulent humours would pass out of Vessels of a larger bulk, and the thicker part settle to the bottom: but then, the Stag, the Estrich, the Camil-Panther, gentle Creatures, and of thin Spirits, have slender bodies and long necks; to shew that thin, subtile Spirits, must be drawn through a much longer and narrower passage, and be elevated higher to purifie them. There is one thing which I must especially inform you of, which is, that there may be a threefold moysture extracted out of Plants: The Nutritive, whereby they live, and all dried Herbs want; it differeth little from Fountain or Ditch-water: The Substantial, whereby the parts are joyned together; and this is of a more solid Nature: And the third is the Radical humor, fat and oyly, wherein the strength and vertue lieth. There is another thing, which I cannot pass over in silence, it being one of the Principles of the Art, which I have observed in divers Experiments; which is, that some mixt bodies do exhale thin and hot vapors first, and afterwards moyst and thick: on the contrary, others exhale earthy and phlegmatick parts first, and then the hot and fiery; which being fixed in the inmost parts, are expelled at last by the force of the fire. But because there can be no constant and certain Rule given for them, some I will mark unto you; others, your own more quick ingenuity must take the pains to observe.

Chap. II.

Of the Extraction of Waters.

THe Extraction of Waters, because it is common, I will dispatch in a few words. If you would extract sweet Waters out of hot Plants, and such as are earthy, and retain a sweet savour in their very substance; these being cast into a Stillatory, without any Art, and a fire made under them, yield their odors: as you may draw sweet Waters out of

Roses, Orange-flowers, Myrtle and Lavender, and such-like,

either with Cinders, or in Balneo Mariæ; but onely, observe to kindle the fire by degrees, lest they burn. There are also in some Plants, sweet Leaves, as in Myrtle, Lavender, Citron, and such-like; which, if you mix with the Flowers, will no way hinder the savour of them, but add a pleasantness to the Waters: and in places where Flowers cannot be gotten, I have seen very sweet Waters extracted out of the Tendrils of them: especially, when they have been set abroad a sunning in a close Vessel for some dayes before. There is a Water, of no contemptible sent, drawn

drawn out of the Leaves of Basil gentle, (especially, being aromatized with Citron or Cloves) by the heat of a gentle Bath, heightened by degrees, and then exposing it to the Sun for some time. There is an odoriferous Water extracted out of the Flowers of Azadaret, or bastard Sicamore, very thin and full of savor. The way to finde out whether the odor be settled in the substance of a Plant, or else in the superficies or outward parts, is this: Rub the Leaves of Flowers with your fingers; if they retain the same sent, or cast a more fragrant breath, then the odour lieth in the whole substance. But on the contrary, if after your rubbing, they do not onely lose their natural sent, but begin to stink, it sheweth that their odour resideth onely in their superficies, which being mixed with other ill savoured parts, are not onely abated, but become imperceptible. In distilling of these, we must use another Art. As for example,

To extract sweet Water out of Gilliflowers, Musk, Roses, Violets, and Jasmine, and Lillies.

First draw the juice out of some wilde Musk Roses, with a gentle heat in Balneo; then remove them, and add others: for if you let them stand too long, the sent which resideth in the superficies is not onely consumed, but the dull stinking vapour which lieth in the inward parts is drawn forth. In this water, let other Roses be infused for some hours, and then taken out and fresh put in, which the oftner you do, the sweeter it will smell: but stop the Vessel close, lest the thin sent flie out and be dispersed in the Air; and so you will have a most odoriferous Water of Musk-Roses. The same I advise to be done with Jasmine, Gilliflowers, Lillies, and Violets, and Crows-toes, and the like. But if you are not willing to macerate them in their own waters, the same may be done in Rose-water. By this Art, I have made Waters out of Flowers of a most fragrant smell, to the admiration of Artists of no small account. But because it happeneth sometimes by the negligence of the Operator, that it is infected with a stink of burning, I will teach you

How to correct the stink of burning.

Because that part which lieth at the bottom feeleth more heat then the top, whence it cometh to pass, that before the one be warm, the other is burnt, and oftentimes stinketh of the fire, and offendeth the nose; Therefore distil your Waters in Balneo with a gentle fire, that the pure clear Water may ascend, and the dregs settle in the bottom with the Oyl, a great cause of the ill savour.

How to draw a great quantity of Water by Distillation.

Fasten some Plates of Iron or Tin round the top of the Stillatory; set them upright, and let them be of the same height with it, and in the bottom fasten a Spigget. When the Stillatory waxeth hot, and the elevated vapors are gathered into the Cap, if that be hot, they fall down again into the bottom, and are hardly condensed into drops: but if it be cold, it presently turneth them into Water. Therefore pour cold Water between those plates, which by condensing the vapours, may drive down larger currents into the Receiver. When the Cap, and the Water upon it begin to be hot, pull out the Spigget, that the hot Water may run out, and fresh cold Water be put in. Thus the Water being often changed, that it may always be cold, and the warm drawn out by the Spigget, you will much augment the quantity of your Water.

CHAP. III.
Of extracting Aqua Vitæ.

IT is thus done: Take strong rich Wine growing in dry places, as on Visenvius, commonly called Greek-wine, or the tears or first running of the Grape. Distil this in a Glass-Retort with Cinders, or in Balneo, or else in a long necked Still. Draw out the third part of it, and reserve the rest; for it is turned into a perfect sharp

sharp Vinegar; there remaining onely the carcase of the Wine: for the life and tenuous part is taken out. Then distil the same again, and the third time; alwayes drawing off but a third part. Then prepare a Vessel with a longer and straighter neck, of three cubits, and distil it again in this: at last, put it into the mouth of the Vessel, cover it with Parchment, and set on the Cap of the Stillatory, and kindle the fire: the thin spirits of the Wine, will pass through all, and fall down into the Receiver; and the phlegm, which cannot get passage, will settle to the bottom. The note of perfect depuration from phlegm, will be, if a rag being dipt in it, and set on fire, do burn quite away: or, if some of it, being drope on a plain board, be kindled into flame, doth leave no moysture or mark of it. But all the work dependeth on this, that the mouth of the Vessel be exactly stopped and closed; so that the least Spirit may not finde vent and flie into Air. The fittest thing to stop them with, is an Ox's Bladder, or some other Beasts; for being cut into broad fillets, and while they be wet, rolled and tied about where the mouths of the Vessels meet; it will alone keep in the expiring vapors. You may observe this in the Distillation of it. The Coals being hot, the Vessel boyleth, and a most burning Spirit of the Wine, ascendeth through the neck of the Vessel: it is hot below, and cold on the top, till it getteth up into the Cap, then, encountring with cold, it turneth into water, and runneth down by the nose into the Receiver: and what was a long time ascending, then, in a small interval of time, flows down again to the under-placed Glass. Then, the Cap being cold, sendeth down that quality through the neck into the very belly of the Stillatory, until the Spirit, being separated from the phlegm, worketh the same effect again. I use to suffer the Wine to ascend, so long as the Spirit runneth inviable into the Receiver: for when the phlegm ascendeth, there will appear bubbles in the Cap, and streams, which will run into the water through the nose. Then I take away that dead carcase of the Wine, and pour in fresh VVine, and extract the Spirit out of that the same way.

To do the same a more compendious way.

Those who desire to do this in a shorter time, must make a Brass Vessel, of the bigness of an ordinary Barrel, in the form of a Gourd; but the nose of the Cap must be made of Glass, or Brass of fifteen or twenty foot, winding about with circling Revolutions, or mutual crossings, or as it were with the circling of Snakes, which they must set in wooden Vessels, full of cold water, that passing through, it may be received into the Receiver. For when it hath distilled the third part of the VVine in three hours, they must cast out the residue, and put that which is distilled into the Stillatory again; and the second time distill out a third part: so also the third time in the same day. At length, they put it into a Stillatory with a longer neck, and separate the phlegm from it. Some make the Cap with three or four heads, setting one upon another, all being pervious but the uppermost: and every one having his nose, and his particular Receiver. They fit them to the Vessel with a long neck, set them on, binde them and lute them, that they have no vent: the water which distilleth out of the uppermost head, is cleerest and most perfect: that out of the lowest, more imperfect, and must be reserved asunder; for they will be of different estimation: the highest will be cleere from all phlegm, the lower full of it, the middle in a mean between both.

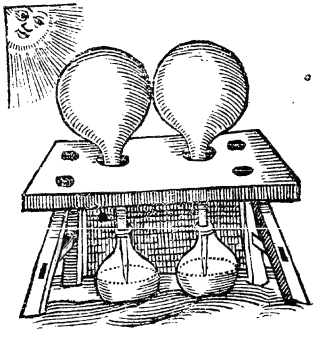
How to make Aqua Vitæ *of new Wine.*

It may be done without the charge of Coals and VVood: for it may worthily be called *ἀνεργὸν ἔργον*. neither doth it require the attendance of a learned Artist, but of an ignorant Clown, or a woman: for this Spirit is drawn out meerly by the vehement working of Nature, to free her self without any other help whatever. When the VVine is run out of the press into the Hogshead, and other Vessels, and beginneth to purge, place an earthen neck, or one of wood, being two cubits in length, upon the bung-hole of the Vessel: set the Cap upon the neck, and lute the joynts very close, that there may be no vent: set the Receiver under the nose to take the Water which floweth down. Thus thine exhalations being elevated by the working

Spirits of the Wine, are converted into Water, meerly for the work of Nature, without the help of fire, which therefore hath his particular vertues, which we will paſs over now, and mention them in another place.

CHAP IV.
How to diſtil with the heat of the Sun.

WE may diſtil not onely with fire, but with the Sun and Dung. But the laſt tainteth the diſtilled Waters with a ſcurvy ſent. The Sun extracteth the beſt Water, and very uſeful for many Medicines. The heat of the fire changeth the Nature of things, and cauſeth hot and fiery qualities in them. Wherefore in all Medicines for the eyes, we muſt uſe Waters extracted from the Sun: for others do fret and corrode the eye, theſe are more gentle and ſoft. The Sun extracteth more Water then the fire, becauſe the vapours do preſently condenſe and drop down; which they do not over the fire, becauſe they are driven up with a force, and ſtick to the ſides of the Stillatory, and fall down again into the bottom. There are other advantages which ſhall be explicated in their proper places. Beſides, it is good Husbandry: for the work is done without wood, or coals, or labour. It is but filling the Veſſels with the Ingredients, and ſetting them in the Sun, and all the pains is paſt. Therefore to explain the manner in a few words: Prepare a Form of three foot in height, two in breadth, and of a length proportionable to the number of the Veſſels you intend to ſet to work: if many, make it longer; if a few, let it be ſhorter. Board up that ſide of the Form next the Sun, leſt the heat do warm the Receivers, and make the Water aſcend again. In the middle of the upper plank of the Form, make ſeveral holes for the necks of the Glaſſes to paſs down through. When the Sun hath paſſed Gemini, (for this muſt be performed in the heat of Summer only) ſet your form abroad in the Sun. Gather your Herbs before Sun-riſe, pick them and cleanſe them from duſt and durt of mens feet, from the urine and ordure of Worms and other Creatures, and ſuch kind of filth and pollutions. Then, leſt they ſhould foul and ſoil the Water, ſhake them, and wipe them with clothes; and laſtly, waſh your hands, and then, them, and dry them in the ſhade: when they are dried, put them into the Glaſſes, take ſome wire-Citrern ſtrings, and winde them into round clues; ſo that being let go, they may untwine themſelves again: put one of theſe, into the mouth of each Glaſs, to hinder the Herbs from falling out, when the Glaſſes are turned downwards. Then thruſt the necks through the holes of the Form into the Receivers, which are placed underneath, and admit them into their bellies: faſten them together with linen bands, that there may be no vent: and place the Receivers in diſhes of water, that the vapor may the ſooner be condenſed. All things being thus provided, expoſe them to moſt violent heat of Sun-beams; they will preſently diſſolve them into vapors, and ſlide down into the Receivers. In the evening, after Sun-ſet, remove them, and fill them with freſh Herbs. The Herb Polygonum, or Sparrows-tongue, bruiſed, and thus diſtilled, is excellent for the inflammation of the eyes, and other diſeaſes. Out of S. *Johns*-wort, is drawn a water good againſt cramps, if you waſh the part affected with it: and others alſo there are, too long to rehearſe. The manner of Diſtilling, this Figure expreſſeth.



CHAP.

CHAP. V.
How to draw Oyl by Expreſſion.

WE have treated of Waters, now we will ſpeak of Oyls, and next of Eſſences. Theſe require the induſtry of a moſt ingenious Artificer: for many the moſt excellent Eſſences of things, do remain in the Oyl, as in the radical moyſture, ſo cloſe, that without the greateſt Art, wit, cunning, and pains, they cannot be brought to light: ſo that the whole Art of Diſtillation dependeth on this. The cheifeſt means is by Expreſſion; which, though it be different from the Art of Diſtillation, yet becauſe it is very neceſſary to it, it will not be unneceſſary to mention here. The general way of it, is this: Take the Seeds out of which you would draw Oyl, blanch them, and ſtrip them of their upper Coats, either by rubbing them with your hands, or picking them off with your nails. When they are cleanſed, caſt them into a Marble-Morter, and beat them with a wooden Peſtle: then ſprinkle them with Wine, and change them into a Leaden-Morter: ſet them on the fire, and ſtir them with a wooden-Spoon. When they begin to yield forth a little Oylineſs, take them from the fire, and prepare in readineſs two plates of Iron of a fingers thickneſs, and a foot-ſquare: let them be ſmooth and plain on one ſide, and heated ſo, that you can ſcarce lay your finger on them; or, if you had rather, that they may hiſs a little when water is caſt upon them, wrap the Almonds in a linen-cloth being wetted, ſqueeze them between theſe plates in a preſs: ſave the Expreſſion, and then ſprinkle more Wine on the preſſed Almonds or Seeds: allow them ſome time to inbibe it: then ſet them on the fire, ſtir them, and ſqueeze them again, as before, until all their Oyl be drawn out. Others put the Seeds when they are bruiſed and warmed, into a bag that will not let the Oyl ſtrain thorow; and by twining two ſticks about, preſs them very hard and cloſe: then they draw the Oyl out of them, when they are a little ſettled.

To draw Oyl out of Nutmegs.

Beat the Nutmegs very carefully in a Morter, put them into a Skillet, and warm them, and then preſs out the Oyl which will preſently congeal. Wherefore, to make it fluide and apter to penetrate, diſtil it five or ſix times in a Retort, and it will be as you deſire: or elſe, caſt ſome burning Sand into it, and mix it, and make it into Rolls; which, being put into the neck of a Retort, and a fire kindled, will the firſt time remain liquid.

To extract Oyl out of Citron-ſeed

we muſt uſe the ſame means. Blanch and cleanſe them: an Oyl of a Gold-colour will flow out: they yield a fourth part; and it is powerful Antidote againſt Poyſon and Witchcraft; and it is the beſt Menſtruum to extract the ſent out of Musk, Civet and Amber, and to make ſweet Oyntments of, becauſe it not quickly grow rank.

Oyl of Poppy-Seed

is extracted the ſame way, and yields a third part of a Golden-colour, and uſeful in dormitive Medicines. Alſo, thus is made

Oyl of Coloquintida-Seeds.

The faireſt yield a ſixth part of a Golden-colour: it killeth Worms, and expelleth them from Children, being rubbed on the mouth of their Stomach. Alſo,

Oyl of Nettle-Seed.

An ounce and a half may be extracted out of a pound and a half of Seeds, being picked and blanched: it is very good to dye womens Hair of a Gold-colour.

Oyl of Eggs

is made by another Art. Take fifty or ſixty Eggs; boyl them till they be hard: then peal them, and take out the yelk, and ſet them over warm Coals in a tinned Poſnet, till all their moyſture be conſumed; ſtill ſtirring them with a wooden-ſpattle: then encreaſe the fire, but ſtir them inceſſantly leſt they burn. You will ſee the Oyl ſwet out, when it is all come forth, take away the fire, and skim off the Oyl. Or, when the Oyl beginneth to ſwet out, as I ſaid, put the Eggs into a preſs, and ſqueeze them very hard: they will yield more Oyl, but not ſo good.

CHAP. VI.

How to extract Oyl with Water.

NOw I will declare how to extract Oyl without Expreſſion: and firſt, out of Spices, Seeds, Leaves, Sticks, or any thing elſe. Oyl being to be drawn out onely by the violence of fire, and very unapt to aſcend, becauſe it is denſe: conſidering alſo, That Aromatick Seeds are very ſubtile and delicate: ſo that if they be uſed too roughly in the fire, they will ſtink of ſmoak, and burning: therefore, that they may endure a ſtronger fire, and be ſecure from burning, we muſt take the aſſiſtance of water. Thoſe kinde of Seeds, as I ſaid, are endued with an Airy, thin, volatile Eſſence; and by the propriety of their Nature, elevated on high; ſo, that in Diſtillation, they are eaſily carried upward, accompanied with water; and being condenſed in the Cap of the Stillatory, the oyly and the wateriſh vapours, run down together into the Receiver. Chuſe your Seeds of a full ripeneſs: neither too new, nor too old; but of a mature age: beat them and macerate them in four times their weight of water; or ſo, that the water may ariſe the breadth of four fingers above them: then put them into a Braſs-pot, that they may endure the greater fire; and kindle your Coals unto a vehement heat, that the Water and Oyl may promiſcuouſly aſcend and flow down: ſeparate the Oyl from the Water, as you may eaſily do. As for example,

How to draw Oyl out of Cinnamon.

If you firſt diſtil Fountain-water twice or thrice, you may extract a greater quantity of Oyl with it: for being made more ſubtile, and apt to penetrate, it pierceth the Cinnamon, and draweth the Oyl more forcibly out of its Retirements. Therefore take CXXXV pound of Fountain-water, diſtil it in a Glaſs-Alembick: when forty pound is drawn, diſtil that until fifteen flow out: then caſt away the reſt, and draw five out of thoſe fifteen. This being done, macerate one pound of Cinnamon in five of Water, and diſtil them in a Retort or Alembick. Firſt, a Milky water will flow out with Oyl, next cleer Water: caſt the Water in over the Oyl, and ſeparate them as we ſhall teach you. Of a pound of Cinnamon, you will ſcarce receive a drachm of Oyl.

How to draw a greater quantity of Oyl out of Cinnamon.

I do uſe to do it in this manner, to the wonder of the beſt and ſubtilleſt Artiſts: Provide a Deſcendatory out of the Bath, (the making of which, I will ſhew hereafter) and put your Cinnamon, being groſsly beaten into a Glaſs-Retort: ſet it in its proper place, and put water into the Bath; the heat of the fire by degrees, will draw a little water in many days: receive it careful, and pour it again into the Cinnamon that it may re-imbibe its own water; ſo let it remain a while: afterwards, kindle the fire, and you ſhall receive a little Water and Oyl. Do this third and fourth time, and you will gain an incredible quanity. You may try the ſame in other things.

Oyl of Cloves

may be extracted in the ſame manner: To every pound of Cloves, you muſt add ten of Water; diſtil them as before: ſo ſhall you have both Water and Oyl. It will yield a twelfth part. The Oyl is good for Medicines, and the VVater for Sawces. So alſo is made

Li-

Liquid Oyl of Nutmegs.

If you bruiſe them, and put them with the VVater into a Veſſel, and diſtil them as before, they will yield a ſixth part.

Oyl of Mace and Pepper

is drawn in the ſame manner, much ſtronger, but in leſs quantity.

Oyl of Aniſeed

may be thus extracted; an ounce out of a pound. It congealeth in VVinter like Camphire or Snow: in the Summer it diſſolveth. Let the Seeds be macerated in the VVater for ten days at leaſt: for the longer they lie there, the more Oyl they will yield.

Oyl of Fennel

is extracted in the ſame quantity: when the Seeds are ripe and freſh, they have moſt Oyl; for they yield as much more.

Oyl of Coriander

yieldeth but a ſmall quantity, and is of very hard extraction: there is ſcarce one drachm drawn out of a pound: new Seeds yield moſt. And to be ſhort; in the ſame manner are extracted the Oyls out of the Seeds of Carrot, Angelica, Marjoram, Rue, Roſemary, Parſely, Smallage and Dill, and ſuch-like.

Oyl of Roſemary and Lavender-flowers, and

ſuch-others, which being dried, afford no Oyl, may be thus extracted: Put the Flowers into a Receiver, and ſet it cloſe ſtopt in the hot Sun for a month: there will they diſſolve into Liquor, and flie up to the ſides of the Glaſs: then being condenſed again, fall down and macerate in themſelves: at a fit time, add VVater to them and diſtil them, as the former: ſo ſhall you draw forth with the VVater a moſt excellent ſweet Oyl.

Oyl of Juniper and Cypreſs-Wood

may de drawn out by the ſame Art, if you macerate the duſt of them in their own or in Fountain-water for a month, and diſtil them in the ſame manner: the Oyl will come out by drops with the water, of a ſtrong ſent, and excellent vertue. Theſe I have tried, the reſt I leave to thee.

CHAP. VII.

How to ſeparate Oyl from Water.

VVHen we extract Oyls, they run down into the Receiver together with the VVater: wherefore they muſt be ſeparated, leſt the flegm, being mixed with the Oyl do weaken the vertue of it: that it may obtain its full vigour, it muſt be purified by Diſtillation and Separation: for being put into a Retort or broad Still, over a gentle fire, the VVater will run out, & the remaining Liquor will be clear Oyl. This work of Separation is very laborious: yet there are very artificial Veſſels invented, by the help of which, all the VVater may be drawn off, and the flegm; onely pure Oyl will remain. Prepare a Glaſs-Veſſel: let it be broad and grow narrower by degrees downwards, until it come to a point, like unto a Tunnel. Put the diſtilled VVater, which conſiſteth of the flegmatick VVater and Oyl into this Veſſel; let it ſtand a while: the Oyl will ſwim on the top, and the VVater will ſink down to the bottom. But ſtop the mouth of it with your finger; ſo that removing it away, the VVater may firſt run out, and the Oyl ſink down by degrees. VVhen it is deſcended into the narrow part, ſo that the Oyl becometh next to your finger; ſtop the hole, and let the Orifice be but half open for the VVater to paſs out: when

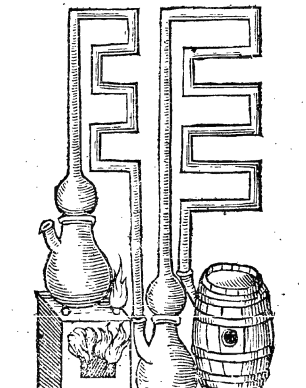
it

it is all run out, empty the Oyl into another ſmall Veſſel. There is another very ingenious Inſtrument found out for to ſeparate Oyl, with a great belly and a narrow neck, which a little noſe in the middle. Pour the Oyl mixed with Water into the Veſſel, the Water will poſſeſs the bottom, the Oyl the neck. Drop Water gently into it, until the Oyl aſcend up unto the noſe: then encline the Veſſel downward, and the Oyl will run out pure and unmix'd. When you have emptied out ſome, drop in more Water, until the Oyl be raiſed again unto the noſe: then ſtop it down, and pour out the reſt of the Oyl. But if the Oyl ſettle to the bottom, and the Water ſwim on the top, as it often happeneth, filtrate it into a broad diſh, or any other Veſſel with a cotten-cloth: the Water will run out, and the Oyl will remain in the bottom very pure.

CHAP. VIII.

How to make an Inſtrument to extract Oyl in a greater quantity and without danger of burning.

WE may with ſeveral ſorts of Inſtruments, uſe ſeveral kindes of Extractions: among the reſt, I found out one, whereby you may draw Oyl with any the moſt vehement fire, without any danger of burning; and a greater quantity, then by any other: and it is fit for many other uſes alſo. Prepare a Veſſel in the form of an Egg, of the capacity of half an ordinary Barrel: let the mouth of it, be of a convenient bigneſs to receive in your arm, when there ſhall occaſion to waſh it, or to fill it with ſeveral ſorts and degrees of things to be diſtilled. Let it be tinned within; then ſet a braſs head upon it of a foot high, with a hole in the bottom fit to receive the neck of the lower Veſſel, and ſtop the mouth of it exactly. Out of the top of the head, there muſt ariſe a pipe of Braſs, fifteen or twenty foot long, bended into ſeveral angles, that it may take up leſs room, and be more convenient to be carried. The other end of this Pipe, muſt be faſtened into the belly of another Veſſel, which muſt be of leſs capacity then the former, but of the ſame figure. Fix a head upon this alſo, with a Pipe of the ſame length, and bended like the former; whoſe lower end ſhall be received into another ſtraight Pipe, which paſſing through the middle of a Barrel, at laſt falls into the Receiver. The manner of uſing it is this: Put your Leaves, Stalks, or Seeds, being beaten ſmall, into the Braſs-pot, and pour as much Fountain-water on as will cover them a handful or five large fingers over; then ſet on the head, and ſtop the joynts very cloſe. Put the other end of the Pipe into the other Pot, and joynt them exactly: then ſet on the other head, and faſten the lower end of its crooked Pipe into that ſtraight one; which paſſing through the Barrel, runneth into the Receiver. If the joynts be anywhere faulty, ſtop them with Flax, and paſte them with Wheat-flour, and the white of an Egg; then rowl them about and tie them cloſe with Fillers, cut out of a Bladder: for when the vapors are forced by the heat of the fire, they are ſo attenuated, that they will break forth through the leaſt rime or chink, in ſpite of all your endeavors. Fill the Barrel with cold water, and when it beginneth to grow hot, draw it out through a Cock at bottom, and ſupply freſh water, that the Pipe may always be kept cool. At length, make the Pot boyl, at firſt with a gentle fire; then en-



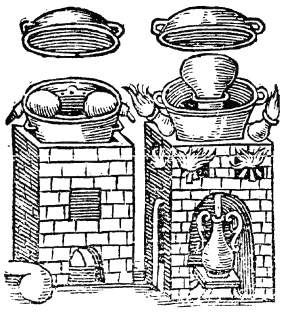
creaſe it by degrees, until the vehemency of the heat, doth make the vapor riſe, as it were ready to break the Pipes, as they run thorow them. ſo they will be elevated thorow the retorted Pipes, and leave the philoſophick water in the lower Veſſel; till paſſing through the cold Pipe, they be condenſed into Liquor, and all down into the Receiver. If the water do conſume away in the boyling, pour in more being firſt warmed, thorow a little Pipe which the Pot muſt have on one ſide with a Spigget to it, for this purpoſe: but be ſure to ſtop the Spigget in very cloſe, that there may be no vent. Afterwards, ſeparate the Oyl from the Water, ſublime and purifie it in another Veſſel. Of all the Inſtruments that ever I ſaw, not any one extracteth a greater quantity of Oyl, and with leſs labour and induſtry then this. Thus you may without any fear of burning, draw Oyl out of Flowers, Leaves, Fruits, Gums, and Wood with the vehementeſt fires; as alſo out of Juniper and Laurel-Berries.

CHAP. IX.

The Deſcription of a Deſcendatory, whereby Oyl is extracted by Deſcent.

I Cannot refrain from diſcovering here an Inſtrument found out by my own private experience, which I hope will be of no ſmall profit to the Ingenious, by which they may draw Oyl out of any the leaſt things without any fear of burning. For there are many tenuous, oyly Flowers, as of Roſemary and Juniper, and other things, as Muſk, Amber, Civet, Gum, and ſuch-like: out of which may be drawn Oyls very ſweet and medicinable: but they are of ſo thin a ſubſtance, that there is a great hazard of burning them, when they are forced by the heat of the fire, without which, neither fat things will be elevated, nor Oyl extracted. Therefore to remedy theſe inconveniences, I have invented an Inſtrument, by which Oyl ſhall deſcend without any labour or danger of burning. Let a Veſſel be made of Braſs, in the form of an Egg, two foot high, and of the ſame breadth: let it be divided towards the top, of which the upper part muſt ſerve for a cover, and be ſo fitted to be received into the lower part, that the joynts may cloſely fall in one another, and be exactly ſtopt. In the lower part, towards the middle, about half a foot from the mouth; let there be a Copper-plate fitted, as it were the midriff; ſo that it may eaſily be put and taken out: in which muſt be made three hollow places to receive the bottom of three retorted Veſſels, the reſt of the plate muſt be pervious, that the boyling Water and hot Spirits may have paſſage to riſe upwards. Out of the ſides of the Veſſel there muſt be three holes, through the which the necks of the Retorts may paſs, being glued and faſtned to their Pipes with Flax, and tied with Fillets of Bladders: ſo that not the leaſt Air, much leſs any Water may flie out. When you prepare to work, fill the Glaſs-Retorts with the things you intend to diſtil, thruſt the necks thorow the holes outward, and lay their bodies in the prepared hollowneſs of the croſs-plate, ſomewhat elevated. If there remain any void ſpace between the necks, and the ſides of the holes they paſs through, ſtop it with Flax, and tie it about with Fillets of Bladder, and fill the Veſſel with with water, within three fingers up to the croſs-plate. The Veſſel, being covered, and the joynts well ſtopt and glued, and bound about; ſo that the force of the vapours ariſing, may not burſt it open, and ſcald the Faces of the by-ſtanders, kindle the fire by degrees, until it become very vehement: then will the vapors make a great noſe, almoſt ſufficient to terrifie one, and firſt Water, then Water and Oyl will diſtil out. I cannot contain my ſelf from relating alſo another Inſtrument invented for the ſame purpoſe. Make an oval Braſs-Veſſel, as I adviſed before, with a hole bored thorow the bottom: to which faſten a pipe that may ariſe up to the mouth of the Veſſel, let the mouth of it be wide, like a trumpet or tunnel; ſo that the long neck of a Gourd-Glaſs may paſs through the Pipe of it, and the wide mouth of the Veſſel under, may by degrees receive the ſwelling parts of the neck. Adapt a cover to this Veſſel that it may be cloſe ſtopt and lured as we ſaid before. You muſt make a Furnace on purpoſe for this uſe: for the fire muſt not be made in the bottom, but about the Veſſel.

The



The uſe is this: Fill the Glaſs with Flowers or other things; put in ſome wire Lute-ſtrings after them, that they may not fall out again when the Glaſs is inverted. Thruſt the neck thorow the Brass-Pipe: ſet the Veſſel on the Furnace, and fill it with Water round about the ariſing Pipe: put on the Cover, and plaiſter it about: ſet the Receiver under the Furnace that it may catch the dropping Water and Oyl: then kindle the fire about the ſides of the Pot, the violence of which, will elevate vapors of burning water; which, beating againſt the concave part of the Cover, will be reverberate upon the bottom of the Gourd-Glaſs, whoſe fervent heat, will turn the Water and Oyl into vapor, and drive it down into the Receiver. I will ſet down ſome examples of thoſe things which I made trial of my ſelf. As,

How to extract Oyl out of Roſemary Flowers.

Fill the Retorts with the Leaves and Flowers of Roſmary, and ſet them in the Brass-Furnace: the fire being kindled will force out firſt a Water, and afterward a yellow Oyl, of a very ſtrong and fervent odor; a few drops of which, I have made uſe of in great ſickneſſes, and driving away cruel pains. You may extract it eaſier, if you macerate the Flowers or Leaves in their own, or Fountain-water, for a week. In the ſame manner

Oyl of Citron-Pill

is extracted. When Citrons are come to perfect ripeneſs, ſhave off the peal with a groſs Steal-File: put the Filings into a Pot, and ſet them to macerate ten days in dung, being cloſe ſtopt up: then accomodate them to the Furnace, and kindle fire; an Oyl mixt with water diſtils out, of a moſt pleaſant ſent. The ſame may be done with Orange and Lemmon-peal. In places where Flowers and Fruits are not to be had, they cut off the tops of the Branches and Tindrils, and ſlice them into four-inch-pieces, and ſo diſtil them.

Oyl of Roſes, and Citron-Flowers

is drawn after the ſame ſort; a moſt excellent Oyl, and of an admirable ſavour. But becauſe the Oyl is very hardly diſtinguiſhed from the Water, pour the Water into a long Glaſs with a narrow neck, and expoſe it to the Sun being cloſe ſtopt: the Oyl will by little and little, aſcend to the top, which you muſt gather off with a Feather or pour out by inclining the Glaſs.

Sweet Oyl of Benjamin

is to be made, by putting Benjamin into a Glaſs-Retort, and fitting it to the Furnace: then encreate the fire without any fear of combuſtion, and you will obtain a fragrant Oyl, to be uſed in precious Oyntments. So Oyl of Storax, Calamite, and Labdanum, and other Gums. So alſo,

Oyl of Muſk, Amber, and Civet

cannot be extracted more comodiouſly by any Inſtrument, Art, or Labour, then by the aforeſaid; for they are of ſo thin a ſubſtance, that they can hardly endure any the leaſt heat, without contracting a ſcurvy baſe ſtink of burning; yet by this Artifice, it may be drawn out very ſafely. I ſee nothing to the contrary, but that we may extract Oyl out of Spices alſo, very ſecurely by the ſame Artifice.

CHAP.

CHAP. X.

How to extract Oyl out of Gums.

THere is a peculiar Extraction of Oyl out of Gums; which, although they require the ſame means almoſt as the former, that is, the mixing them with Waters, and macerating them for many days, then putting them into a Brass-pot, and by a vehement fire, forcing out the Oyl with the Water; yet doth it come out but in a ſmall quantity of an excellent odor, and free from the ſtink of the fire; as thus they uſually deal with Opoponax, Galbanum, Storax, and others. But they are diſtilled alſo another way, by Aſhes; which doth require the diligent attendance of the Work-man, and a ſingular judgement and provident dexterity in him: for it is rather an ingenious then painful Operation. I will ſet down an example,

How to extract Oyl out of Benjamin.

Macerate the Benjamin in Roſe-water; or omitting that, put it into a Retort: ſet the Retort into a Pot full of Sand, ſo that it may fill up the ſpace between the ſides of the Pot, and bottom of the Retort: put the neck of it into a Receiver with a wide belly: kindle the fire by little and little; and without any haſte or violence of heat, let the Water diſtil: by and by increaſe the fire, that the Oyl may flow out; yet not too intenſely, for fear of burning; but moderately between both: the oyly vapors will ſtraight fill all the Receiver; then will they be condenſed and turn into flakes, like Wool; and ſticking to the ſides and middle of the Glaſs, preſent you with a pleaſant ſpectacle: by and by they are turned into little bubbles, ſo into Oyl, and fall down to the bottom: keep the fire in the ſame temper, until all the Feces are dried; then remove it, for fear of uſtion.

Oyl of Storax

is drawn in the ſame manner; but if the Storax be liquified, it will run with a gentle fire: it is of a ſtrong and quick odor. *Calamites* requires a more lively fire, ſuch as was uſed in Benjamin, and a diligent attendance: for too much fire will cauſe aduſtion in it.

Oyl of Ladanum.

Beat the Ladanum, and macerate it fifteen days in *Aqua Vitæ*, or Greek-Wine; at leaſt ten: for the longer it infuſeth, the ſooner it will run into Oyl: draw it with a gentle fire, it will diſtil out by drops after the Water.

Oyl of Turpentine

is extracted eaſily; for it floweth with a gentle fire: but beware in the operation, that no ſmoak do evaporate out of it; for it preſently will take fire, and with a magnetick vertue attract the flame, and carry it into the Retort, where it will hardly be extinguiſhed again: which will happen in the extraction of

Oyl of Olives, and Linſeed Oyl.

If you diſtil common Oyl, it will hardly run; yet encreaſing the fire, it will come out in ſix hours: you muſt be very careful, that the Aſhes and Pot do not wax too hot: for if the Oyl within take fire, it will break the Veſſels, and flie up, that it can hardly be quenched, and reach the very cieling; ſo that it is beſt to operate upon Oyls in arched Rooms. From hence Artificers of Fire-works, learned to put Oyl in their Compoſitions, becauſe it quickly taketh fire, and is hardly extinguiſhed.

CHAP. XI.
Several Arts how to draw Oyl out of other things.

THe Nature of things being diverſe, do require divers ways of diſtilling Oyl out of them: for ſome being urged by fire, are ſublimed, and will not diſſolve into Liquor; others cannot endure the fire, but are preſently burned. From which variety of tempers, there muſt ariſe alſo a variety in the manner of Extraction. I will ſet down ſome examples of theſe, that ingenious Artiſts may not deſpair to draw Oyls out of any thing whatever.

Oyl out of Honey

is hard enough to be extracted: for it ſwells up with the leaſt heat, and riſeth in bubbles; ſo that it will climbe up thorow the neck of the Retort, though it be never ſo long, into the Head, and fall down into the Receiver before it can be diſſolved into Liquor or Oyl. There are divers remedies found out to help this: Take a Glaſs with a ſhort wide neck, put your Honey into it, and ſtop it in with Flax quite over-laid two fingers thick. This will repreſs the Honey when it ſwelleth and froaths, and make it ſink down again. Clear Water will drop out at firſt: but when it beginneth to be coloured, take away the Receiver, and ſet another in the place; ſo keep the Waters ſeverally. Or put Honey into any Veſſel, ſo that it may fill it up four large fingers above the bottom, and cover it cloſe, as the manner is: then dig a hole in the ground, and ſet the Veſſel in, as far as the Honey ariſeth: then lute it, and plaiſter it about four fingers above the Ground, and drie it well; kindle your Coals round about it; then will the Honey grow hot, and by degrees ſtick to the Pot: but becauſe the heat is above it, it cannot ſwell up, but very eaſily diſtilleth Water and Oyl; firſt, yellow, next reddiſh, until the Honey be turned into a very Coal. There is another way, which may be performed by any Woman: Pour the Honey into a new Pipkin, and cover it; dig a hole, and bury it abroad about a cubit under Ground; there let it putrifie for ten days: then take it up, and there will ſwim on the top of the Honey a Chryſtal Liquor, which you muſt ſtrain out, and ſtop the Pipkin again, and bury it as before. About a week after, view it again, and ſtrain out the over-flowing water; ſo the third and fourth time, until all the Honey be converted into water, which you may ſee by uncovering the Pipkin: diſtil the Water according to Art, and it will yield Water and Oyl eaſily enough.

Oyl of Camphire.

Beat Champhire very ſmall, and put it into common *Aqua Fortis*, made of Salt-Peter, and Coppreſs diſtilled and clarified: ſet the Pot in a Bath or Stove for half a day, and you will ſee a cleer bright Oyl ſwim on the top of the Water: incline the Pot gently, and pour it off, and clarifie it in a Retort; ſo ſhall you have a beautiful, thin and ſweet Oyl.

Oyl of Paper and Rags.

Rowl up your Paper like a Pyramide, as Grocers do, when they lap up any thing to lay by, or ſend abroad: clip the edges even; and taking hold of the top of it with a pair of Pincers; ſet it on fire with a Candle; and while it flameth, hold it downward over a broad diſh half a finger diſtant from the bottom, ſo that the ſmoak may hardly ſtie out: and ſtill as the fire conſumes the Paper, let your hand ſink, that may always keep the ſame diſtance from the Diſh. When it is quite burnt, you will finde a yellow Oyl, ſtinking of burning, upon the bottom of the diſh. Gather it up, and reſerve it: it is excellent to drive away freckles and pimples in womens faces, being applied. Almoſt in the ſame manner

Oyl of Wheat.

Lay your Wheat plain upon a Marble-Morter, being turned with the bottom upwards, and cover it with a plate of Iron, almoſt red hot, and preſs it hard: out of the ſides there will be expreſſed an Oyl of a yellow colour, and ſtinking of burning, which is good for the ſame purpoſes; that which is good to refreſh decayed ſpirits, is prepared another way.

CHAP. XII.
How to extract Oyl by Deſcent.

THe way is common and vulgar to all; for it is done by Uſtulation: but the Oyls are of a moſt offenſive ſavor, and can be uſed only in outward Medicines; for they are not to be taken inwardly. Prepare a Pipkin made of tough Clay, and able to endure fire, well verniſhed within, that there may be no ſuſpicion of running out: let the bottom be full of holes, ſet upon another earthen Pipkin, whoſe mouth is large enough to receive the bottom of the upper Pipkin; lute them cloſe together. Fill the Pipkin with ſlices of your VVood: cover it, and lute it. Then dig a hole, and ſet the Pipkins into it, and fling in the Earth about it, and tread it down cloſe, and throw Sand over it two inches thick: make a gentle fire juſt over the Pipkin; which you muſt encreaſe by degrees, until the Pipkin have ſtood there a whole day. After this, remove the fire: and when the heat is ſpent, dig up the Pipkins, and you will finde the Oyl ſtrained down into the lower; which you muſt diſtil again in a Retort, to purifie it from filth. To add ſomething to the former invention, I always do thus: I make a Treſſel with Legs of two foot in length. There muſt a hole be bored in the Plank of it, to receive the neck of the Limbeck. Upon the Treſſel faſten an Iron-plate to keep the VVod from burning. Underneath, about the middle of the Feet, faſten a Board, upon which the Receiver may ſtand, and meet with the neck of the inverſed Veſſel; which being filled with the materials to be diſtilled, kindle a fire about it. Therefore if you would extract

Oyl out of Lignum Guaiacum,

fill it with the Duſt of Lignum Guaiacum, and lute it cloſe with Straw-Mortar, twice or thrice double: when it is dried in the Sun, put into the neck, wire Strings, and thruſt it through the hole of the Treſſel into the mouth of the Receiver, and mortar them together. Then kindle the fire on the Plate about the body of the Limbeck, at ſome diſtance at firſt, and by degrees nigher and hotter: but let it not be red hot, until you think it be all burned: then remove the fire, and let it reſt a while, until it be cold, and you ſhall finde in the lower Veſſel a black ſtinking burnt Oyl. In this manner is Oyl drawn out of Juniper, Cypreſs, and Lignum Aloes: but in this laſt, you muſt uſe more Art and diligence, and a gentle fire, becauſe it is mixed in Oyntments.

[CHAP. XIII.
Of the Extraction of Eſſences.

VVE have delivered the ſeveral kindes of Extraction of Oyls, now we are come to Quinteſſences, the Extraction of which, we will here declare. The Paracelſians define a Quinteſſence to be the Form, or Spirit, or Vertue, or Life, ſeparated from the groſs and elementary impurities of the Body. I call it the Life, becauſe it cannot be extracted out of the Bones, Fleſh, Marrow, Blood, and other Members: for wanting Life, they want alſo the Quinteſſence. I ſay, Separated from elementary impurities, becauſe when the Quinteſſence is extracted, there remaineth only a maſs of Elements void of all power: for the Power, Vertue, and Medicinable qualities, are not the Elements, but in their Eſſences, which yet are Elements, and contain the vertue of the Elements in them, in the higheſt degree: for being ſeparated from the groſneſs of their bodies, they become ſpirituall, and put forth their power more effectually and ſtrongly when they are freed from

them, then they could while they were clogged with the Elements. They are ſmall in bulk, but great in operation. The ſtrength of Quinteſſences, is not to be judged by the degrees of their qualities, but of their operation: for thoſe which ſooneſt and clearlieſt root out a diſeaſe, are reckoned in the firſt degree. So the eſſence of Juniper, is reckoned the firſt degree of operation, becauſe it cureth the Leproſie by purging the Blood onely. The eſſence of Ambar in the ſecond, becauſe it expelleth poyſon, by purging the Heart, Lungs and Members. Antimony in the third, becauſe (beſide the former vertues) it alſo purgeth the Body. But Gold of it ſelf alone, hath all thoſe vertues, and reneweth the Body. Wherefore the fourth degree and greateſt power, is attributed to it. But how to extract theſe Eſſences is a very difficult work; for they may be either Oyl, or Salt, or Water, or of Extraction: ſome, by Sublimation; others, by Calcination; others, by Vinegar, Wine, Corroſive Waters, and ſuch-like. So that ſeveral kinde of menſtruums are to be provided according to the nature and temper of things. I will ſet down ſome Rules for the chuſing of proper menſtruums. Let the menſtrum be made of thoſe things which are moſt agreeable to the things to be extracted, and as ſimple as may but: for Eſſences ought not to be compounded, mixed, or polluted with any thing; be pure, ſimple and immaculate. But if there be a neceſſity of adding ſome thing let them be ſeparated after extraction. If the Eſſence of any Metal be to be extracted by Corroſives, ſeparate the Salt from the Waters, after the work is done, and uſe thoſe Salts only, which will eaſily be taken out again: Vitriol and Allom are very difficult to be ſeparated, by reaſon of their earthy ſubſtance. Moreover, uſe not a watry menſtruum, for a watry Eſſence; nor an oyly menſtruum, for an oyly Eſſence; becauſe being of like natures, they are not eaſily ſeparated: but watry Menſtruums for oyly Eſſences: and ſo on the contrary. I will ſet before you ſome examples in Herbs, fat of Fleſh, and other things; by which you may learn of your ſelf how to perform it in the reſt. There are an infinite number of Eſſences, and almoſt many ways of Extraction: of them, ſome I ſhall ſhew unto you, whereof the firſt ſhall be

How to extract the Eſſence out of Civet, Muſk, Ambar, and other Spices.

Take Oyl of Ben, or of Almonds, mix Muſk, Ambar, Cinnamon, and Zedoary, well beaten in it: put it in a Glaſs-bottle, and ſet it in the Sun, or in Balneo, ten dayes: then ſtrain from it the Dregs, and the Eſſence will be imbibed into the Oyl; from which you may ſeparate it in this manner: Take *Aqua Vitæ*, and if it be an odoriferous Body, Fountain-water, three or four times diſtilled, mix with the aforeſaid Oyl, and ſtir it about, and ſo let it digeſt for ſix dayes: then diſtil it over Cinders: the hot Water and the Eſſence will aſcend, and the Oyl remain in the bottom without any ſent. Afterwards, diſtil the *Aqua Vitæ*, and the Eſſence in Balneo, until the VVater be evaporated, and the Eſſence ſettle to the bottom in the form of an Oyl. If you will do it with *Aqua Vitæ* alone, ſlice the Roots of Zedoary, beat them and infuſe them in ſo much *Aqua Vitæ* as will cover them three fingers over in a Glaſs Bottle: let them ferment for ten dayes according to Art; then diſtil them over Cinders, or in Sand, until nothing but VVater run out; yet have a care of burning it. Take the diſtilled Liquor, ſet it in Balneo; and with a gentle fire, let the *Aqua Vitæ* evaporate, and the Quinteſſence of Zedoary will ſettle in the bottom, in a liquid form. Next

To extract Eſſence out of Fleſh.

Out of three Capons, I have oftentimes extracted an Eſſence in a ſmall quantity, but of great ſtrength and nutriment, wherewith I have recovered life and ſtrength to ſick perſons, whoſe Stomacks were quite decayed, and they almoſt dead for want of nouriſhment, having not been able to eat any things in three dayes. Take Chickens, or Hens, or Capons; pluck them, and draw their Guts out; beat them very well, and let them boyl a whole day in a Glaſs-Veſſel, cloſe ſtopt, over warm Embers, until the bones, and fleſh, and all the ſubſtance be diſſolved into Liquor: then ſtrain it into another Veſſel, through a Linen-cloth, and fling away the Dregs: for the remaining Bones are ſo bereft of Fleſh, ſent, or any other quality, that a Dog will not ſo much as ſmell to them; which is an aſſured Argument that their goodneſs is boyled out. Pour the ſtrained Liquor into a Glaſs-bottle, and diſſolve it into vapor in a gentle Bath; the Eſſence will remain in the bottom, either hard, or ſoft, like an Oyntment, as you pleaſe, of a moſt admirable vertue, and never ſufficiently to be commended.

To extract Eſſences out of Salts.

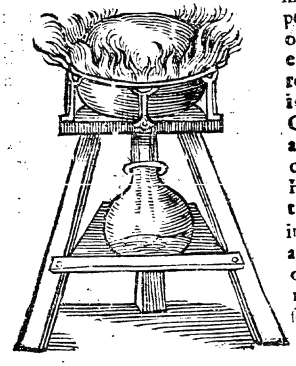
Take Salt and calcine it according to Art: if it be volatile, burn it, and grinde it very ſmall: lay the Powder upon a Marble in a moyſt Cellar, and ſet a Pan under it to receive it as it diſſolveth: let it ferment in that pan for a month; then ſet it in Balneo, and with a gentle fire let it diſtil: caſt away the ſweet Water, that comes from it, and ſet that which remains in the bottom, to ferment another month, then diſtil out the ſweet Water, as before: and do this, while any ſweet VVater will run from it: keep it over the fire until the moyſture be all conſumed; and then what remains ſettled in the bottom, is the Quinteſſence of Salt; which will ſcarcely ariſe to two ounces out of a pound.

To extract Eſſences out of Herbs.

Beat the Herbs, and ſet them to ferment in dung for a month, in a convenient Glaſs-Bottle: then diſtil them in Balneo. Again, ſet them in dung for a week, and diſtil them in Balneo again; and thus macerate them ſo long as they will yield any Liquor: then pour the diſtilled Water upon the Herbs again, and diſtil them in this Circulation for ſix dayes, which will make it of a more lively colour: draw of the VVater by Balneum, and the Eſſence muſt then be expreſſed out in a preſs: ferment it in dung for five days, and it will yield you the ſent, colour and vertues of the Herbs in perfection. A way to extract

The Eſſence of Aqua Vitæ.

It is a thing bragged of by thouſands; but not effected by any. I will not omit the deſcription of it, which I have found out, together with a Friend of mine very knowing in Experiments, by the aſſiſtance of *Lullius*. Provide ſome rich, generous, old VVine, bury it in dung for two months, in large Bottles cloſe ſtopt and luted, that they may not have the leaſt vent. The whole buſineſs dependeth on this: for if this be not carefully look to, you will loſe both your coſt, and your labour: the month being paſt, diſtil it in an ordinary Stillatory, reſerve the Spirits by themſelves. The Dregs and Fæces of the Wine muſt be buried again, and the Spirits be diſtilled out as before, and reſerved by themſelves. Diſtil the Fæces until they ſettle like Honey or Pitch: then pour on the phlegm upon them, waſh them, and lay them to dry: then put them into a Porters, or Glaſs-makers, Furnace, and with a vehement fire burn them into white Aſhes: wet them with a little VVater, and ſet them in the mouth of the Furnace, that they may be converted into Salt. There is no better mark to know the perfection of your work, then by caſting ſome of it on a red hot Plate of Iron: if it melt and evaporate, it is well done; otherwiſe, you muſt rectifie it. Mix the Salt with water, and put it into a Glaſs bottle with a long neck, ſtop it with Cork and Parchment: then ſet on the Head, and kindle the fire; the force of which, will carry it up thorow all the ſtoppage into the Head, and there it ſticks to the ſides like dust; the VVater will remain quiet in the bottom, in which you muſt again mingle the Salt; and ſo by a continual Circulation, draw it out of it ſelf, until it be diveſted of all its Groſneſs, and obtain a more thin and ſubtile Eſſence.



Chap.

CHAP. XIV.

What Magisteries are, and the Extraction of them.

I Said, That Quintessences do participate of the Nature of mixt Bodies; on the contrary, a Magistery taketh the temper of the Elements: so, that it neither extracteth the Spirits nor the Tincture, but a certain mean between both. A Magistery therefore, is what can be extracted out of things without separation of the Elements. Essences do oftentimes keep the colour of the Bodies out of which they are extracted: Tinctures always do it, Magisteries never. The means of extracting Magisteries, is various, according to the diversity of Natures in things. I will set down for an example and pattern

How to extract a Magistery of Gems, Coral and Pearl.

Beat the Gems, and set them in *igne reverberationis*, till they be calcined; mix them with an equal quantity of Salt-Peter, and dissolve them in *Aqua Vitæ*: pour out that which is liquified, and let the remainder of the Powder be calcined better; then lay it in *Aqua Vitæ* again, and do this till it be all dissolved. Set this water in a hot Furnace, until the moysture be all evaporated; and what shall remain in the bottom, is the Magistery of Gems. Pearls must be dissolved in Vinegar; and if possible, in juice of Lemmons. You may augment the strength of the Vinegar by those things, which, as I shewed you in *Aqua Vitæ*, do quicken the Vertue of it, that is, its own Salt, being dissolved and macerated in Balneo, or in Fimo, for a month: then distil the Menstruum, and in the bottom will remain the Magistery of Pearls.

Of Charabe.

I will deliver to you the way that I use; for the Paracelsians do either conceal it, or not know it. Beat your Gum very small, and dissolve it in *Aqua Vitæ*: when it is liquified, pour that out, and put in fresh: let them macerate for a month; and when all is dissolved, mix the waters all together, and let it evaporate over a fire; so in the bottom will remain the Magistery of Charabe. It will take away scars in the Face, and cure the Vertigo.

The Magistery of Guaiacum

is an excellent Remedy against the Pox, and is thus extracted. Take the shavings of Lignum Guaiacum, or the dust of it, which Turners work off: for the File, by continual Frication, heats it, and exhausteth the best Spirits. Lay it in clarified *Aqua Vitæ* a whole day: when the water hath contracted a red colour, which will be when it hath sucked out the oyliness and substance of it, strain it out, and pour in fresh. Then stir it about, until the water become coloured again; strain that out also, and put in as much more, until the water do not alter its colour any more. Then strain it in a press, and distil the juice through Linen-cloth; and then boyl it till the moysture be consumed: the Oyl, or Gum, or Magistery will remain of a bright colour, and most sweet scent, which you would think impossible to reside in such Wood. You may extract the same in a shorter time; but it will not be of the same value: for if you lay the dust of Guaiacum in distilled Fountain-water, boyl it for half a day, strain it, distil it thorow a cloth, and let the moisture evaporate over a fire: the same Gum will settle in the bottom. You must chuse the most Gummy Wood, which being held neer a Candle, will sweat out a kinde of Oyl.

The Magistery of Lignum Aloes.

Take the shavings of the Wood worked off, as the former, with a Turners wheel; lay it in *Aqua Vitæ* till it colour it; then strain it out, and let the moysture evaporate over a fire; and in the bottom of the Glass, you will finde a most odoriferous Oyl, excellent to be used in sweet Oyntments.

The Magistery of Wine, commonly called the Spirit of Wine.

I will first set down the Paracelsian way of extracting it, and afterwards my own; because we cannot use that in our Countries. Pour some strong generous good Wine into a Glass-Bottle: so that it may fill two parts of it; stop the mouth of it very exactly, either with *Hermitis* Sigillum, or a strong Glue, which I shall hereafter describe unto you; and so set it in Fimo three or four months, with an unintermitted fire. In the Winter set it out in the Frost for a month, and let it freeze: the Spirit or Magistery will retire into the Centre, because its fiery Essence maketh it uncapable of congladiation. Break the Vessel, cast away the congealed part, and reserve the liquid; which being circulated in a Pelican for a month, will yield you what you seek for. My way is, to put the aforesaid Wine into a round Glass-Vessel: let it ferment in Fimo, congladiate it, as I shall shew you; and then breaking the Vessel to reserve the unfrozen liquor, in which you will finde a great deal of vertue: but if you desire to have it better, you may perfect it by Circulation.

CHAP. XV.

How to extract Tinctures.

A Tincture is the purest and most active part of a coloured body extracted; the noblest Essence in a Compound. It is extracted out of Gems, Flowers, Roots, Seeds, and such-like. It differeth from a Quintessence in this, that it especially draweth the colour of the Body from whence it is extracted; and requireth Art, and Cunning, and diligent Attendance, more then labour. It is separated by Distillation, clear from any oyliness or matter; free from the commission of other Elements, or any impure substance; it imitateth the clearness and perspicuity of the Air: and in that brightness represents the colour of the Gem or Flower, from whence it was drawn; of so pure a substance, that in many yeers it will not have any dregs in it, but will continue in a perpetual clearness, subtilty, and strength. After the extraction, the matter remaineth discoloured, and useless for any thing. I will present some examples to you how to extract the Tincture out of Metals and Flowers, *&c.*

How to draw out the Tincture of Gold.

If the Vertues of this never-sufficiently-praised Metal, were known, as well for the health of the Body, as the conveniency of mens living, it would be adored with a greater devotion then it is already. The Apes of wise Nature, cunning Inquirers in Experiments, perceiving a certain Glory and Brightness in Gold, and an attractive or magnetick Vertue, (if I may so say) which at first sight draws every mans eye to look upon its Majesty and Beauty, and tempts our hands to touch and handle it, and even our mindes to desire it, so that even Infants do rejoyce, and laugh at the sight of it, and reach their arms out after it, and catch it, and will by no means part from it; presently conjectured, that there was some extraordinary Vertue in it for the health of man. Astrologers, seeing it contend with the Sun in Beams, Brightness and Glory, and to have a Prærogative of Majesty among Metals, like the Sun among the Stars, do therefore set it down for a Cordial, and a Destroyer of Melancholy, and all the ill Companions of it. Refiners say, That the Elements are so proportionably mixt in the Compositon of it, so pure and compacted, that they account it a most exactly tempered body, and free from corruption: in which there is nothing deficient nor superfluous; so compact and close, that it will not onely endure the fire without consumption, but will become more bright and refined by it. It will also lie under Ground thousands of yeers without contracting any rust: neither will it foul the hands like other Metals, or hath any ill sent or taste in it. Wherefore, say they, being taken into our Bodies, it must needs reduce the Ele-

Elements and humors into a right temper, allay the exceſſive, and ſupply the defective, take away all putrefaction, refreſh the natural heat, purge the blood, and encreaſe it; and not onely cure all ſickneſſes, but make us healthy, long lived, and almoſt immortal. *Rainoldus*, *Raimundus*, and other Phyſitians of the beſt eſteem, do attribute to Gold, a power to corroborate and ſtrengthen the Heart, to dry up ſuperfluities and ill humors, to exhilarate and enliven the Spirits with its Splendor and Beauty, to ſtrengthen them with its Solidity, temper them with its Equality, and preſerve them from all diſeaſes, and expel Excrements by its Weight: by which it confirmeth Youth, reſtoreth Strength, retardeth old Age, corroborateth the principal Parts, openeth the Urinary Veſſels, and all other paſſages, being ſtopt: cureth the Falling-ſickneſs, Madneſs, and Leproſie, (for which cauſe, *Oſiander* the Divine, wore a Chain of Gold about his neck) and alſo Melancholy, and is moſt excellent againſt Poyſon and Infections of the Plague. We will now examine whether the old or new Phyſitians knew the way to prepare it aright, to perform theſe admirable Effects. *Nicander* doth mightily cry up for an Antidote againſt Poyſon, Fountain-water in which Gold hath been quenched; ſuppoſing, that it impartech ſome of its Vertue to the Water in the extinction. *Dioſcorides*, *Paulus Æginetæ*, and *Aëtius*, affirm the ſame. *Avicenna* ſaith, That the filings of it helpeth Melancholy, and is uſed alſo in Medicines for the ſhedding of the Hair, in liquid Medicines, or reduced into very fine Powder; it is uſed in Collyriums, or Medicines for the Eyes, for the pain and trembling of the Heart, and other paſſions of the Minde. *Pliny* uſeth it burnt in an earthen Pipkin, with a treble quantity of Salt; whereby it will communicate its Vertue, but remain entire and untouched it ſelf. He alſo makes a Decoction of it with Honey. *Marſilius Ficinus* ſaith, It is of a ſolid ſubſtance, and therefore muſt be attenuated, that it may penetrate the Body. But he is ignorant of the way of it, onely he adviſeth to give it in Cordial-waters, being beaten out into thin Leaves; for ſo the Water will ſuck out the Vertue of it: or elſe by extinguiſhing it in Wine. There are ſome of *Pliny*'s Scholars, who would have the parts of a Hen laid in melted Gold, until it conſume it ſelf; for the parts of a Hen are Poyſon to Gold. Wherefore *Ficinus* mixeth Leaf-Gold in Capon-broath. Thus far the Grecians, Latines, and Arabians, have diſcourſed concerning the Extraction of the Tincture of Gold; but they have erred far from the Truth: for what a vanity is it to imagine, that quenching it in Water, can extract the Vertue of it? or, that the heat of Man's Body, though it be liquified and be made potable, can draw any thing from it, when the force of the moſt vehement fire is ineffectual, and cannot work upon it? I have made trial of it in a moſt violent fire for the ſpace of three months, and at laſt I found it nothing abated in weight, but much meliorated in colour and goodneſs; ſo that the fire, which conſumeth other things, doth make this more perfect. How then can it be concocted by the heat of Man's Body, which is ſcarce able to concoct Bread? And how can it impart its Vertue by Extinction, when neither *Aqua Vitæ*, nor any ſtrong Waters can alter the colour or taſte of it? I will ſet down what I have ſeen. The later learned Men, and curious Inquirers into Nature, affirm, That the Magiſtery, Secret and Quinteſſence of Gold, conſiſteth in the Tincture: ſo that the Vertue, Power, Life and Efficacy of it, reſideth in the Colour. Wherefore it will be no ſmall Secret to know how to extract the Tincture; no ſmall labor and pains: for thoſe who pretend to ſpeak of it, do it ſo intricately and obſcurely, that they rather ſeem to obſcure it, or not to underſtand it, then to diſcover or teach it. Know therefore, that the Tincture cannot be extracted, but by perfectly diſſolving it in Strong Waters; and that it cannot be diſſolved, as the work requireth, in common *Aqua Fortis*, or Royal Waters; becauſe the corroſive Salts in them, are not perfectly and abſolutely diſſolved into Water. Wherefore you muſt learn by continual ſolution and immiſtion, ſo to diſtil them, that the whole ſubſtance of the Salt may be melted; which muſt be done by reiterating the Operation. I have informed you, what Salts are eaſie to be ſeparated, the which muſt onely be uſed in this Work. After perfect ſolution, caſt in that Menſtruum or Water, which I have often mentioned for the Extraction of Eſſences or Colors. I have with great joy beheld it attract to it ſelf the Golden, Yellow, or

Red-colour, and a white duſt ſettle down to the bottom. We muſt then ſeparate the Salt from the Menſtruum: diſſolve it, and let the liquor evaporate away, and there will remain true potable Gold, the right Tincture, and that great Arcanum of Philoſophers, diſguiſed with ſo many Riddles; ſo thin, that it will eaſily penetrate the Body, and perform thoſe wonders, which Antiquity could only promiſe.

Tincture of Roſes.

Cut Red-Roſe-Leaves with a pair of Shears into ſmall pieces, lay them in *Aqua Vitæ*; and they will preſently dye it with a ſanguine color. After three hours, change thoſe Leaves, and put in freſh ones, until the water become very much coloured: then ſtrain it out, and let the Liquor evaporate quite away, and in the bottom will remain the Tincture of Roſes. The ſame may be done with Clove-Gilliflowers. We may alſo do it another more perfect way, without *Aqua Vitæ*. Fill a wide-mouthed Glaſs, with Red-Roſe-Leaves: ſet it into a Leaden-Limbeck, and fill it with other Roſes: then ſet on the Head, and kindle the fire; whereupon the vapours will ariſe, and fall into the Glaſs, of a ſanguine-colour. This is a new way of extracting Tinctures, which may be uſed in any coloured Flowers. So the

Tinctures of Marigolds, Violets, Bugloſs, and Succory-Flowers.

If you extract them the former way, the Tincture of Marygolds will be yellow; of Bugloſs, Violets, and Succory-Flowers, Red; becauſe the colours of thoſe Flowers, is but thin and ſuperficiary: ſo that it expireth with a little heat, and is red underneath.

Tincture of Orange-Flowers of an excellent ſent.

Cut the Orange-Flowers into ſmall pieces, macerate them in *Aqua Vitæ*; and when the Water is turned yellow, and Flowers have loſt their ſent, change them, and put in freſh, until the Water become very ſweet, and well-coloured, and ſomewhat thick: then ſtrain it, and let it evaporate: it will leave behinde it a Tincture, enriched with the ſent and vertues of the Flowers.

Tincture of Coral.

Beat the Coral to Powder, and with a vehement fire turn it into Salt; add an equal quantity of Salt-Peter to it: then extract the Salt with *Aqua Vitæ*, and it will bring out with it, the Tincture of a wonderful vertue.

CHAP. XVI.

How to extract Salts.

SAlts do retain the greateſt part of the Vertue of thoſe things, from whence they are extracted; and therefore are uſed to ſeaſon the ſick perſons meat: and otherways, becauſe they have a penetrative quality. It was a great Queſtion among the Ancients, Whether Salts retained the vertue of the things; or, whether they loſt ſome in the fire, and acquired others: but it is now manifeſted by a thouſand Experiments, that the vertues do not onely remain in them, but are made quicker and more efficacious.

Salt of Lemmons.

Diſtill the Lemmons with their Peels and Juice: reſerve the Water, and dry the reſt in the Sun, if the ſeaſon permit it; or in an Oven. Put them in a Pot cloſe luted, and calcine it in *igne reverberationis*. Then diſſolve the Powder in the Water, and boyl them in a perfect Lye: cleanſe it with a Feather, that the Dregs may ſettle to the bottom: purifie it, and let the Liquor evaporate: ſo the Salt will remain in the bottom; which is moſt excellent to break the Stone in the Bladder.

Salt of Pellitory of Spain.

Dry the Roots, and burn it in a close luted pot, for three dayes, until it be reduced into white Ashes: pour on its own Menstruum: distil it, and calcine it again; so the third time: then cleanse it with a Feather, boyl it in an earthen vernished Pipkin, with the white of an Egg to clarifie the Salt: at length, a white grained Salt will appear.

Salt of Cumine.

Put the Roots, Leaves, and Flowers in a close luted Vessel, and dry them, and put them into a Potters Furnace, till they be burned to Ashes. In the mean while, distil the Roots, Leaves and Flowers; or, if you please, make a decoction of them; and of that decoction, a sharp Lye: which, being strained very clean through a Linen-cloth three or four times, must be boyled to a Salt in a Glass-Vessel. If you desire it very fine and white, strow the Salt upon a Marble, and set it in a moist place with a pan underneath to receive it as it dissolveth: cleanse the filth still away; and do this three times, until it become of a Chrystal colour; so reserve. In this manner *Sal Alchali* is made.

Of Saxifrage.

It is made like the former: if you season your meat with it, it protecteth from all danger of poysoned bread or meat; conserveth from the contagion of pestilential and infectious Air. The same may be extracted out of other Alexipharmacal Bodies, which Princes may use at meals, instead of ordinary Salt; for they scarce differ in taste. A Salt may be made of Thapsia, very good to remove the Stone in the Bladder or Kidneys, and to dissolve the Tartar, or viscous Concrescency; to kill the Worms, and purge the Blood; to provoke sweat by being often taken, and is admirable in Venereal Diseases. The Salt of Pimpernel, being taken three days, and the third month, for a mans whole life-time, secureth him from the Dropsie, Pthisick, and Apoplexy. It also preserveth from Infection and pestiferous Air, and helpeth digestion in a weak Stomack. But it is to be observed, That these Salts must not be eaten every day, lest they become too familiar to the Stomack, and be taken for food. There may be a Salt also extracted out of the filings of Lignum Guaiacum, which is excellent in the French Pox, being taken as the former. By these you may learn to make other Salts.

CHAP. XVII.

Of Elixirs.

ELixirs are the Conservators of Bodies in the same condition wherein they finde them: for their Vertue is to preserve from corruption, not by meliorating their state, but by continuing it; and if by accident, they cure any Diseases, it is by reason of their tenuity. They have a double Vertue to preserve from sickness, and continue health, not onely in Men, but to preserve Plants also. They imitate the qualities of Balsam, and resort chiefly to the Heart, Brain, and principal Parts, where the Spirits reside. There are three kinds of Elixirs; of Metals, of Gems, and of Plants; as of Roots, Herbs, Flowers, Seeds, Woods, Gums, and such-like. An Elixir differeth from Essences, Tinctures, and the rest; because it is compounded of many things void of fatness: therefore it cannot be an Oyl, because it wanteth perspicuity and clearness; not an Essence, because it is a Compound; not a Tincture, but a mean between all, and of a consistence most like to Water: whence it had its name *ab eliquesco*, to be dissolved or liquified.

To make Elixir of Pimpernel.

Dig up the Roots in a convenient time, and macerate them in their Water, putting some weight on them to depress them under Water: when the Flowers are blown, gather them, and macerate them in the same manner, in a peculiar Vessel: the same must be done with the Seeds: Then put them in an Alimbeck, and draw out the Water and Oyl, until the Fœces remain dry: then separate the Oyl from the Water, and circulate it in a Pelican for two months: then take it out, and reserve it for your use.

An Elixir of many things.

Many Compositions of Elixir, are carried about, which are erroneous and false to my knowledge, and of so hard a work to extract the Oyl and Water, that you will more probably lose your time and cost, then gain any good by them: for they are made for pomp and magnificence, rather then for the benefit of man. Besides, I have found them often fail in the performance of what was promised from them, and cannot be made according to those descriptions: But here I will deliver one to you which will perform far more then is promised. Take the Flowers of Sage, Origanum, Mugwort, Savory, Elder, Sage-Leaves, white Mint, Rosemary, Basil, Marjoram, Peniroyal, Rose-buds, the Roots of Betony, Pellitory, Snake-weed, white Thistle, Aristolochy, Elder, Cretan Ditany, Currants, Pine-Apples, Dates, Citron-Pill, of each an ounce and a half; Ginger, Cloves, Nutmegs, Zedoary, Galangal, white and long Pepper, Juniper-berries, Spikenard, Mace, Cubebs, Parsley-seed, Cardomoms, Cinnamon, Stœchados, Germander, Granes, Rose of Jerusalem, Doronicum, Ammoniac, Opoponax, Spodium, Schœnanthus, Bdellium, Mummy, Sagapenum, Champhire, Mastick, Frankincense, Aloes, Powder of Ebony, Bole-Armenick, Treacle, Musk, Galls, Mithridate, Lignum Aloes and Saffron, of each three drachms; of clarified Sugar, thirteen pounds; of Honey two. I exclude Pearl, Rubies, Jacinths, Saphires, Emeraulds and Leaf-Gold, from the Composition; because, as I have proved before, they have no operation; especially, thus exhibited: and therefore are used in Medicines by none but ignorant Physitians. Reduce all these into Powder, and put them into a Pelican or blinde Alimbeck, with twelve pound of *Aqua Vitæ*, very well clarified, as though the whole work depended on it: let it circulate in Balneo a whole month: take off the yellow Oyl or Quintessence of all, with a Silver-Spoon, and add to it a drachm of Musk and Amber, and set it by for your use in a Glass-bottle close stopt. Distil the remainder, and it will afford a yellow cleer water: but you cannot extract the Oyl without a stink of burning. I have very exactly extracted Oyl of Gums, Roots and Seeds of the forementioned: and mixing them together, have effected strange things with them. Most of their operations are against Poysons, and Pestilential Contagions; especially, those that are apt to seize on the Spirits; for a drop of it, being anoynted on the Lips or Nostrils, reviveth the Soul, and keepeth it in perfect Senses at least six hours.

CHAP. XVIII.

Of a Clyssus, and how it is made.

THat there may nothing be omitted, I will now shew what a Clyssus is, and how it may be made. A Clyssus is the Extraction of the Spirits of every part of a Plant, united in one common entity. There are in a Plant, the Root, Leaf, Flower, Fruit and Seed, and in every one of these parts, there is a peculiar Nature. The Operation is thus: Dig the Roots when they are full of juice, the Leaves when they are fresh and green, the Flowers when they are blown, the Fruit and Seeds in their due time. Extract the Spirits or Essences out of all these by Distillation, Maceration or Calcination, or any other of the former wayes. But when they are all extracted severally, one in the form of Oyl, another of Salt or Liquor; then mix them all together, so that they may be conjoyned and united in one body, which is called a Clyssus. Some mix them in Distillation in Vessels made for the purpose in this manner: They put the Water, Salt and Oyl in three several Curbicles of equal height and bigness; and tying their three necks together, and put them into one common Head, which may be fit to receive them all, close them, lute them, and kindle the fire under. The heat will elevate the thinnest substance in all of them,

which will meet and mix in the Head, and run down by the Noſe, or Spout, into the Receiver: ſo ſet them by for uſe. This Congregation of Eſſences, doth penetrate and ſearch all the remote paſſages of the Body, and is very uſeful in Phyſick.

CHAP. XIX.

How to get Oyl out of Salts.

I Have declared many ways of extracting Oyl, now I will ſhew how to draw it out of Salts, that they may be more penetrative, and work more powerfully, which can be done no other way. They ſeem to have ſome kinde of fat in them, yet will not burn; ſo that it cannot be called a perfect Oyl.

How to extract Oyl of Tartar.

Burn the Tartar, and reduce it into a Salt, as I ſhewed before: then lay it on a Marble in a moyſt place, and in a few days it will turn to Oyl, and run down into a diſh, which you muſt ſet underneath to receive it. Thus you may eaſily make it into Salt: Beat the Tartar into Powder, and mix an equal quantity of Salt-Peter with it: when they are mixt in Iron-Mortar, ſet them in the fire, until they be quite burned: grind the remaining Fœces, and diſſolve them in a Lye, ſtrain it, and let the Lye evaporate away, and the Salt will ſettle to the bottom: then boyl ſome Eggs hard, take out the yelks, and fill up their place with Salt, and in a little time it will diſſolve into Oyl.

Oyl of Sal Sodæ.

Diſſolve the Salt in Water, and ſtrain it through a cloth, then dry it, lay it on a Marble, and ſet it in a moyſt place, and it will run down in an Oyl. So

The famous Oyl of Talk

is extracted onely by the vehement heat of fire: yet I knew not at firſt what it was uſeful for. But I perceive it is much accounted of by women in their Fucus. Beat it into fine Powder in an Iron-Morter, and put it into a very ſtrong thick Pot, faſten the cover on with wire, plaiſter it with Potters Clay, and ſet it in the Sun for three days: then thruſt it into a Potters Furnace where the flames are moſt violent. After three or four days, take it out, break open the Pot; and if you finde it not ſufficiently calcined, make it up, and ſet it in again. When it is burned perfectly white, lay it on a Marble, and place it in a moyſt room, or in a hole dug in the earth: and there let it ſtand for a good while, until it diſſolve into Oyl; then reſerve it in a Glaſs-bottle. So alſo is made

Red Oyl of Sulphur.

Grinde live Sulphur into a ſmall Powder, and mix it with an equal quantity of the former Oyl of Tartar: boyl it three hours in a Glaſs-bottle, and when it is diſſolved, ſtrain it through a Linnen-cloth into another Glaſs, and ſet it over a Gentle fire, till it thicken like clotted blood, and ſo dry. Then powder it, and lay it on a Marble in a moiſt Cellar; there it will diſſolve, and run down into the under-placed diſh. Set this Liquor, being firſt ſtrained thorow a cloth in a Glaſs-bottle over warm Aſhes, until the moyſture be conſumed, and there will remain a red Oyl of Sulphur.

Oyl of Myrrh.

Boyl ſome Eggs hard, cut them in the middle, take out the yelks, and fill their places with Myrrh, powdered and ſeirced: lay them in an earthen Pan upon long croſs-ſticks, that the Eggs may not imbibe the Oyl again, and ſhut them in a moiſt Cellar; ſo the Oyl will drop down into the Pan.

CHAP.

CHAP. XX.

Of Aqua Fortis.

NOw I will recite thoſe Diſtillations, which draw out neither Water nor Oyl, but a middle between both: for the terrene parts are forced up, turned into Water by the vehemency of the fire: from whence they do acquire ſo great a heat, that corrode and burn moſt violently. They are extracted onely in *igne reverberationis*, and with great care and labour.

How to draw Aqua Fortis, *or Oyl, out of Salt.*

It is a piece of Art diſcovered to very few. Take Pit-Salt, put into a Glaſs-Retort, treble luted over, and dried: ſet it in *igne reverberationis*, where the flames do ſtruggle moſt violently: the firſt time you will get but little moyſture. Break the Retort, and remove the Fœces into another, and pour the extracted Water into them, and diſtill them again: the ſecond time thou wilt get more. Do the ſame a third time, and ſo to the tenth, until the Salt be all turned into Liquor, which is a moſt precious Jewel and worth thy labor. Some quench hot Bricks in the liquified Salt, and then diſtil them with a moſt intenſe fire, as in Oyl of Bricks.

A Water for the Separation of Silver.

Take Salt-Peter and Alom in equal quantity, beat them in a Morter, and put them into a Glaſs-Retort luted over three double: when it is well dried, ſet it in the circulating fire, that is, which is reverberated on the top and below too. Stop it cloſe, and ſet a large Receiver under it: for if it be too narrow, the ſtrong Spirits will break out with a great bounce, crack the Veſſel, and fruſtrate your labour. Diſtil it ſix hours: if you calcine the Alome-fire, the VVater will be ſtronger.

A Water for Separation of Gold.

Mix with the equal parts of Salt-Peter and Alom, as much Vitriol, and diſtil it, as before: there will proceed a VVater ſo ſtrong, that it will even corrode the Subſtance of Gold. Wherefore, if this ſeem too violent, take nine pounds of the former Salts, being diſſolved in VVater, and two ounces of *Sal ammoniacum*: when they are melted, ſet them two days in *Fimo*, and with hot Aſhes you may diſtil a VVater that will corrode Gold. If you refund the VVater upon the Fœces, let them macerate and diſtil it again, the VVater will be much ſtronger.

How to purge the phlegm from theſe Waters,

without which they are of no force: caſt a little Silver into a little of this VVater; which, being overcharged with phlegm, will not corrode it. But ſet it to heat over the fire, and it will preſently do it: pour all this VVater into another Pot, and leave the Fœces behinde in the former: ſo the VVater will be clarified.

Oyl of Vitriol.

Diſſolve Vitriol in an earthen Pan with a wide mouth; let the phlegm evaporate, then encreaſe the fire and burn it, till it be all red, and the fourth part be conſumed. Put it into a Glaſs-Retort, luted all over thrice double, and well dried, and ſet in *igne reverberationis*, continually augmenting the fire, and continuing it for three days, until the Veſſel melt, and an Oyl drop out without any VVater. Every three pounds will yield one ounce of Oyl. Put it into a Glaſs-bottle, and ſet it in hot Embers that the VVater, if any be in the Oyl, may evaporate; for ſo it will be of greater ſtrength. The ſign of a perfect extraction, is, if it make a piece of VVood, being caſt into it, ſmoak, as if it burned it.

Oyl of Sulphur.

This

This is the proper way to extract Oyl of Sulphur: Take a Glass with a large mouth in the form of a Bell, and hang it up by a wire: place a large Receiver under it, that it may catch the Oyl, as it droppeth out of the Bell. In the middle between these, hang an earthen Vessel full of Sulphur: kindle the fire, and make the Sulphur burn; the smoak of which, ascendeth up into the Bell, condenseth it self, and falls down in an oyly substance. When the Sulphur is consumed, put in more, until you have the quantity of Oyl which you desire. There is also another way to extract it in a greater quantity: Prepare a great Glass-Receiver, such as I described in the Extraction of Oyl of Tartar, and *Aqua Fortis*: cut a hole thorow it with an Emerauld, and indent the edges of it, that the smoak may pass out: set this upon an earthen Pan, in which you burn the Sulphur. Above this, set another Vessel of a larger size, so that it may be about a handful distant from the first: cut the edges of the hole in deeper notches, that the vapor ascending thorow the first, and circulating about the second, may distil out of both; so you may add a third and fourth. Pour this Oyl into another Glass, and let the phlegm evaporate over hot Embers; it will become of that strength, that it will dissolve Silver: and I may say, Gold also, if it be rightly made. The fume of Sulphur is congealed in *Sal Ammoniacum*: for I have gathered it in the Mountains of Campania, and condensed it into Salt, nothing at all differing from that which is brought out of the Eastern Countries. Thus *Sal Ammoniacus*, which hath so long lain unknown, is discovered in our own Country, and is nothing but Salt of Sulphur; and this Oyl is the Water of *Sal Ammoniac*, or Salt of Sulphur. I would fain know how Learned Men do approve this my Invention. I take the Earth, thorow which the smoak of Sulphur hath arisen, and dissolve it in warm Water, and purge it thorow a hanging Receptacle described before: then I make the Water evaporate; and so finde a Salt nothing different, as I hope, from Ammoniacum.

CHAP. XXI.

Of the Separation of the Elements.

IN every Compound, there are four Elements; but for the most part, one is predominant, the rest are dull and unprofitable. Hence, when we speak of separating the Elements of a Compound, we mean the separating that predominant one. In the Water-Lilly, the Element of Water is chief; Air, Earth and Fire are in it, but in a small proportion. Hence there is but a small quantity of heat and driness in it, because VVater overwhelms them all. The same must be understood in other things also. But do not think, that we intend by the separation of the Elements, to divide them absolutely, the Air from the VVater, and the VVater from the Fire and Earth; but onely by a certain similitude, as what is hotter then the rest, we call Fire; the moister, VVater. Stones participate more of Earth; VVoods, of Fire; Herbs, of VVater. VVe account those Airy, which fill the Vessels and Receivers, and easily burst them, and so flie out. VVhen the Elements are thus separated, they may afterwards be purified and attenuated. The manner of extracting them, is various according to the diversity of natural things; for some must be calcined: some sublimated, others distilled. I will set down some examples.

How to separate the Elements of Metals.

Lay your Metal in *Aqua Fortis*, as I shewed before, till it be dissolved: then draw out the *Aqua Fortis* by a Bath, and pour it on again, and so again, until it be turned into an Oyl of a light Red, or Ruby-colour. Pour two parts of *Aqua Fortis* unto the Oyl, and macerate them in a Glass in *Fimo* for a month: then distil them on Embers till the VVater be all drawn out, which you must take and still again in Balneo, until it ascend; so will you have two Elements. By the Bath the Air

Air is elevated, the VVater and Earth remain in the bottom: the Fire continueth in the bottom of the former Vessel: for it is of a fiery substance: this, Nature, and the Affusion of Water, and the Distillation in Balneo will reduce into an Oyl again: in which you must correct the Fire, and it will be perfect. You may lay Metal in Embers, then by degrees encrease the fire: the VVater will first gently ascend, next the Earth. In Silver, the first Oyl is blewish, and in perfect separation, settleth to the bottom, and the VVater ascendeth; but in Balneo, the Elements of Fire and Earth: for the substance of it is cold and moist: in Balneo the Elements of Fire and Earth remain; first the Earth will come out, afterwards the Fire. So of Tin, the first Oyl is yellow; in Balneo, the Air will remain in the bottom, the Fire, Earth and VVater will ascend: which is proper onely to Tin; for in no other Metal, the Air remaineth last; but in Tin, the VVater is first elevated; next the Fire; last of all, the Earth. Of Iron is made a dark ruddish Oyl; Of Quicksilver, a white Oyl: the Fire settleth to the bottom: the Earth and Water are elevated: and so of the rest.

How to separate the Elements in Herbs.

In Herbs there is alwayes one Element which reigneth in chief. Take the Leaves of Sage, bruise them, macerate them in *Fimo*, and then distil them: the Fire will first ascend, until the colours be changed; next the VVater; then a part of the Earth: the other part will remain in the bottom, not being volatile, but fixed. Set the VVater in the Sun six dayes, then put it in Balneo: the VVater will ascend first, then the colour will alter: and the Fire ascendeth next, till the taste be changed: at length, a part of the Earth, the rest being mix'd with the Air, tarrieth behinde in the Bottom. In VVater-Plants, the Air ariseth first; next the VVater and Fire.

How to finde out the Vertues of Plants.

There are no surer Searchers out of the Vertues of the Plants, then our Hands and Eyes; the Taste is more fallible: for, if in Distillation, the hottest parts evaporate first, we may conclude, that it consisteth of hot and thin parts: and so of the rest. You may easily know by the separation of the Elements, whether a Plant have more of Fire, or VVater, or Earth, by weighing the Plant first: then afterward, when the VVater and Oyl are extracted, weighing the Feces, and by their proportion you may judge of the degrees of each Element in the Composition of it, and from thence of their Qualities. But the narrow limits of this Book will not give me leave to expatiate farther on this Subject. Wherefore I will leave the Discourse of it to a particular Treatise, which I intend to set out at large on this matter.

How to extract Gum out of Plants.

There are some Plants out of which we may extract Gum: some Plants, I say, because many have none in them, and nothing can give more then it hath. Fennel, and all other kinds of it, Opoponax, and such-like Herbs are full of it. Nature is the best Director in extracting them: for when the Sun shines very hot, and the Stalks of these Plants are swelled with sap, by reason of the continual encrease of their juice; they open themselves in little clefts, like a Woman when her labour approacheth; and thence doth the Plant bring forth, as it were in travel, that Noble Liquor, which partly by the heat of the Sun, partly by a natural Inclination grows clammy, and is condensed into a hard Body. Hence we may learn

How to extract Gum out of Opoponax.

In the Summer Solstice gather the Roots in the night-time, that the heat of the Sun may not exhaust the moysture; slice it long wayes, and put it into a well-varnished earthen Pipkin: then set it upside down in a descending Furnace with a Receiver under-

underneath, to catch the falling-Liquor: make a Fire about the upper part of the Veſſel, which will drive down a Noble Gum, which muſt be purged in other Veſſels, and may be meliorated by Diſtillation. The ſame may be effected on Sagapene, whoſe Roots muſt be gathered at the ſame time, and ſliced; and being put into a Veſſel with a gentle fire, will drop out a glutinous Liquor into the Receiver; which, being clarified, will harden like Gum, and is kept for Medicinal uſes.

How to extract Gum out of Fennel.

Gather the ſtalks of Fennel, when it is in its vigor, and the Flowers begin to blow, about the full of the Moon; for then they are more ſucculent: ſlice them into pieces of a hand-long, and put them into a Glaſs-Tub of a hand in wideneſs, and a handful and a half in length: fill it full, and ſet the bottom of it, being full of little holes, into a Tunnel fit to receive it, and the lower part of the Tunnel into a Receiver. Then make a gentle fire about the Tub at a handful diſtance, which may beat upon the ſtalkes on every ſide with its heat, like the Sun-beams. The Tub thus growing hot, will exclude ſome drops; which, flying from the violence of the heat, ſlide down thorow the holes of the bottom into the Tunnel, and from thence into the Receiver, where they will condenſe into Gum, participating of the Nature of Fennel, of no contemptible vertues.

THE

THE ELEVENTH BOOK OF Natural Magick:

Of Perfuming.

THE PROEMS.

After Diſtillation, we proceed to Unguents and ſweet ſmells: it is an Art next of kin to the other; for it provides odors of the ſame things, compounds and mingles Unguents, that they may ſend forth pleaſant ſents every way, very far. This Art is Noble, and much ſet by, by Kings and great Men. For it teacheth to make Waters, Oyls, Powders, Marchpanes, Fumes; and to make ſweet Skins that ſhall hold their ſent a long time; and may be bought for little money: not the common and ordinary way, but ſuch as are rare, and known to very few.

CHAP. I.

Of perfuming Waters.

Have in the former Book ſhewed how ſweet Waters may be diſtilled out of Flowers and other things, as the place dedicated to Diſtillation did require: here now I will teach how to compound ſweet Waters and Flowers, that may caſt forth odoriferous ſents: as firſt,

To make a moſt ſweet perfumed Water.

Take three pound of Damaſk Roſes, as much of Muſk and Red Roſes, two of the Flowers of Orange, as many of Myrtle, half a pound of Garden-Claver, an ounce and a half of Cloves, three Nutmegs, ten Lillies: put all theſe in an Alimbeck, in the nose of which you muſt faſten of Muſk three parts, of Amber one, of Civet half a one, tied up together in a clout: and put the Noſe into the Receiver, and tie them cloſe with a cloth dip'd in Bran and the white of an Egg mixed: ſet a gentle fire under it, until it be all diſtilled.

Another.

Take two pound of Roſe-water, of Lavender half one, of Cretan-Wine thirteen drachms; of the Flowers of Gilliflowers, Roſes, Roſemary, Jaſmine, the Leaves of Marjoram, wilde Betony, Savory, Fennel, and Baſil gentle, half a pound; an ounce of Lemmon-peel, a drachm of Cinnamon, Benjamin, Storax and Nutmegs: mix them, and put them in a Glaſs, and ſet them out in the Sun for four dayes; then diſtil them with a gentle fire: and unleſs you put Muſk in the Noſe of the Alimbeck, tie it up in a rag, hang it by a thread in the Water, whilſt it ſtandeth ſunning for a month. Set it in the Sun, to take away the ſcurvy favor of the diſtilling, if by chance it conceive any.

Aqua Nanſa.

Take four pound of Roſe-water, two of Orange-Flowers, one of Myrtle, three

ounces of ſweet Triſoil, one of Lavender: add to theſe, two ounces of Benjamin, one of Storax, the quantity of a Bean of Labdanum, as much Mace and Cloves, a drachm of Cinnamon, Sanders, and Lignum Aloes, an ounce of Spikenard: let theſe all be groſsly beaten, and boyled in a verniſhed earthen Pipkin over a gentle fire, for the ſpace of an hour; then let them cool. Strain them through a Linen-cloth, and ſet it up in a Glaſs cloſe ſtopt. But tye up the Cinnamon, Cloves, Lignum Aloes and Sanders in a thin Linen-cloth; and ſo put them into the pot, and boyl them, as I ſaid before, and afterwards take out the bundle: for after the boyling of the water, the remaining duſt may be formed into Pills, and made into Cakes, which may be uſed in perfuming, as I ſhall teach hereafter. This Water is made divers ways, but I have ſet down the beſt: yet in the boyling, it will turn coloured, and become red, ſo that Hankerchiefs or white Linen, if they be wetted in it, are ſtained, although they are made wonderfully ſweet: which maketh many forbear the uſe of it. Wherefore, if we would have

Aqua Nanſa clarified,

Take the former Water, and put it into a Glaſs-Retort, and ſet it in Balneo, over a gentle fire: the VVater will become clear, and almoſt of the ſame ſent: onely a little weaker: keep the Water, and lay aſide the reſt of the Feeces for ſweet Cakes.

CHAP. II.

To make ſweet Water by Infuſion.

NOw I will teach how to make perfumed Liquors, and what Liquors they are, which will receive odors beſt; for VVater is unapt to keep ſent, Oyl is better, and VVine, (we may aſſign the reaſon out of *Theophraſtus*: for VVater is thin, void of taſte or ſent, and ſo fine, that it can gather no ſent) and thoſe Liquors which are thick, ſavory, and have a ſtrong ſent. VVine, although it be not ſweet of it ſelf, yet being placed nigh any odour, it will draw it, becauſe it is full of heat, which doth attract. VVater, being cold by Nature, can neither attract, nor receive, nor keep any ſent: for it is ſo fine, ſlender and thin, that the odour flieth out again, and vaniſheth away, as if there were no foundation whereon it could fix and ſettle, as there is in VVine and Oyl, who are more tenacious of ſent, becauſe they are of a denſer and callous Body. Oyl is the beſt preſerver and keeper of ſent, becauſe it is not changeable: wherefore Perfumers ſteep their perfumes in Oyl, that it may ſuck out their ſweetneſs. We uſe Wine to extract the ſent of Flowers, and eſpecially, *Aqua Vitæ*; for Wine, unleſs diſtilled, infecteth the Water too much with his own ſent.

Muſk Water.

This VVater ſetteth off all others, and maketh them richer; wherefore it is firſt to be made. Take the beſt *Aqua Vitæ*, and put into it ſome Grains of Muſk, Amber and Civet, and ſet them in the hot Sun for ſome dayes: but ſtop the Veſſel very cloſe, and lute it; for that will very much add to the frangrancy of it. A drop of this put into any other water, will preſently make it ſmell moſt pleaſantly of Muſk. You may do the ſame with Roſe-water and Fountain-water often diſtilled, that it may obtain a thinneſs and heat, which is very neceſſary for the extraction of Eſſences.

Water of Jaſmine, Muſk-Roſes, Gilliflowers, Violets and Lillies,

is extracted the ſame way: for theſe Flowers ſend forth but a thin odour, which dwelleth not in the ſubſtance of them, but onely lieth ſcattered on the ſuperficies; ſo that if they remain too long on the fire, or in their Menſtruum, their ſweetneſs degenerateth from its former pleaſantneſs, and is waſhed off by the mixture of the ſtinking ill-ſavoured part of their ſubſtance. VVherefore we muſt lay their Leaves onely

onely in the beſt *Aqua Vitæ*, that is, the Leaves of Lillies, Jaſmine, Muſk-Roſes, and the reſt; hanging them on a threed, that when the VVater hath ſucked out their odour, we may pluck them out, becauſe their odour lieth onely on their ſuperficies; ſo that if they ſhould remain long in the *Aqua Vitæ*, it would penetrate too deep into them, and draw out a ſent, which would not onely deſtroy their former ſweetneſs, but taint them with an ill ſavour, which accompanieth thoſe inward parts. After theſe Leaves are taken out, ſupply them with freſh, until you perceive their ſent is alſo extracted. But take out the Violets and the Gilliflowers ſooner then the reſt, leſt they colour the VVater. This VVater, being mixt with others, taketh away the ſcurvy ſent of the VVine.

A ſweet compounded Water.

Take a great Glaſs-Receiver, and fill the third part almoſt of it with *Aqua Vitæ*: put into it Lavender-Flowers, Jaſmine, Roſes, Orange and Lemmon-Flowers. Then add Roots of Iris, Cypreſs Sanders, Cinnamon, Storax, Labdanum, Cloves, Nutmegs, Calamus Aromaticus, with a little Muſk, Amber, and Civet. Fill the Glaſs, and ſtop it well. But after you have filled the Glaſs with the Flowers, they will wither and ſink down: wherefore fill it up with more. Set it in a very hot Sun or in Balneo, until their ſweetneſs be all extracted. Then ſtrain out the Water; and one drop of it in Roſe-water, or of Myrtle-Flowers, will perfume it all with a moſt fragrant ſmell.

CHAP. III.

How to make ſweet Oyls.

HOw to extract Oyl out of Spices and ſweet things, is declared before: now I will ſhew how to draw ſents out of other things with Oyl: or, as I ſaid before, to make Oyl the ground in which odours may be kept and preſerved a long time; which is done either by imbibing the Oyl with odors, or the Almonds out of which we afterwards expreſs the Oyl.

How to make Oyl of Ben,

which is the ſweeteſt Oyl of all, uſed by the Genois: take an ounce of Ben, a drachm of Amber, as much Muſk, half a drachm of Civet: put them in a Glaſs-bottle well ſtopt, and ſet it in the Sun for twenty days; then you may uſe it. But be ſure that it be cloſe ſtopt: for the Nature of odors being volatile and fugitive, it quickly decayeth, loſeth his fragrancy, and ſmelleth dully.

A way to make odoriferous Oyl of Flowers:

it is a common thing, but very commodious for Perfumers, and may be uſed for other things: he that knoweth how to uſe it rightly and properly, will finde it an Oyl very profitable to him. Blanch your Almonds, and bruiſe them, and lay them between two rows of Flowers. When the Flowers have loſt their ſent, and fade, remove them, and add freſh ones. Do this ſo long as the Flowers are in ſeaſon: when they are paſt, ſqueeze out the Oyl with a preſs, and it will be moſt odoriferous. You may draw a ſent with this way, out of thoſe Flowers, from whom you cannot draw ſweet Water. Oyl of Jaſmine, Violets, Muſk-Roſes, Lillies, Crows-foot, Gilliflowers, Roſes, and Orange-Flowers, and of others, being made this way, ſmelleth moſt fragrantly. Oyl of Amber, Muſk, and Civet, may be thus made alſo: Cut the Almonds, being blanched from the top to the bottom, into ſeven or eight ſlices, and encloſe them in a Leaden Box with theſe perfumes for ſix days, until they have imbibed the ſent: then preſs them, and they will yield a moſt ſweet Oyl; and yet perhaps not make the Muſk much worſe.

CHAP. IV.

How to extract Water and Oyl out of ſweet Gums by Infuſion.

WE may extract ſweet VVaters by another Art that we ſpoke of before, out of Gums, by Infuſion and Expreſſion: as for example.

A ſweet Water of Storax, Benjamin, and Labdanum,

which affordeth a moſt ſweet ſavour, and is thus extracted. Infuſe Storax or Benjamin being bruiſed, in as much Roſe-water as will cover them two fingers over: ſet them in Balneo, or a warm place for a week: then diſtil them in Balneo, and you will have a very pleaſant Water from them, which you muſt expoſe to the hot Sun, that if there ſhould remain any ſtink of the ſmoak in it, it may be taken away. We may alſo put Gums into Glaſs-Veſſels, and make a ſlow fire under it: there will ſweat out a very little water, but of ſweet ſavour, and the Gum will ſettle to the bottom, which will be uſeful for other things.

To extract Oyl of Benjamin, Storax, and other things.

We may do this, by beating and mixing theſe Gums with Oyl of Almonds or of Ben, and macerating them in Balneo for a month: then draw out the Oyl either by a Retort or by Expreſſion, which is better; it will yield a moſt fragrant odour, that you can hardly perceive whether it were drawn out of the Gums themſelves by a Retort. Ben, called in Latine *Glans Unguentaria*, is uſed in precious Oyntments in ſtead of Oyl. *Pliny* calleth it Morobolane. So alſo *Martial*,

What not in Virgil *nor in* Homer's *found,*
Is of ſweet Oyl and Acorn the compound.

It is without any ſent, and therefore fitter to receive them; and when it doth receive them, to reſerve them, for it never groweth rank.

CHAP. V.

How to perfume Skins.

NOw we will diſcourſe of the perfuming of Skins, which is performed ſeveral ways, either by ſweet Waters, or rubbing them with Oyls, or laying them in Flowers, ſo that they may attract their odor. And firſt,

How to waſh Skins,

that they may loſe the ſent of the Beaſts and of Fleſh. The manner is this: Firſt waſh them in Greek-Wine, and let them lie wet for ſome hours: then dry them, and if the ſent continueth in them ſtill, waſh them again: that being taken away, waſh them in ſweet Waters. Take four parts of Roſe-water, three of Myrtle, of Orange-Flowers two, of ſweet Triſoli one, of Lavender half one: mix them, and put them into a wide mouthed earthen Veſſel, and ſteep the Skins in them for a day. Then take them out, and hang them up in the ſhade to dry: but when they are almoſt dry, ſtretch and ſmooth them with your hands, that they may not be wrinkled. Do this thrice over, till they favour of the ſweet Waters, and loſe their own ſtink. Next

How to perfume Skins with Flowers.

They muſt firſt be rub'd over with Oyl; for, as I have told you, that is the foundation of all ſents, both to attract them, and retain them in a greaſie body. It may be done with common Oyl, but better with Oyl of Ben, becauſe it is without any ſent of his own: beſt of all with the Oyl of Eggs, which I have taught before how to make. The manner is thus: Anoynt your Gloves or Skins with a Spunge on the inward ſide, and eſpecially, in the Seams: when that is done, you may thus make them attract the ſents of any Flowers. Violets and Gilliflowers blow moſt in the ſpring; gather them in the morning, and lay them on both ſides of your Skins for a day. When they grow dry ſooner or later, fling them away, and lay on new; ſtirring or moving them thrice or four times in a day, leſt they make the Skins damp, and grow muſty. When theſe Flowers are paſt, lay on Orange-flowers and Roſes in the ſame manner: and laſt of all, Jaſmine, which will continue until Winter: I mean, Garden-jaſmine, for it flouriſheth two or three months. Thus your Skins or Gloves will become very ſweet in a yeers ſpace. The odour will quickly fade and die but if you do the ſame the ſecond time, it will continue much longer, and preſerve their pleaſantneſs. It very much preſerveth their fragrancy, to keep them in a cloſe place, in either a Wooden or Leaden Box: but if you lay them among Linen, it will ſuck out their odour, and dull their ſent.

How to perfume Skins.

If you add Musk, Amber, and Civet to the aforeſaid Skins, they will ſmell much more ſweet and gratefully. Or take four parts of Weſtern Balſam, one of Muſk, as much Amber, and rub it on your Gloves with a Spunge, and they will ſmell very ſweet. I will add one more excellent Compoſition: Take eight parts of Iris, one of Sander, two of Benjamin, four of Roſe-Powder, one and a half of Lignum Aloes, half a one of Cinnamon, or rather leſs; ſoften them all with Roſe-water and Gum-Tragacanth, and grinde them on a Porphyretick Marble: then anoynt your Gloves with it in a Spunge, and take three Grains of Musk, two of Amber, one of Civet: mingle them, and rub them alſo on.

How to take the ſent out of Gloves.

If you repent your ſelf of perfuming them, or would make ſport with any one, boyl a little Roſe-water or *Aqua Vitæ*; and while they be hot, put the Gloves in, and let them remain there awhile. This will take away their ſent: and if you ſteep other Gloves in it, and dry them, they will imbibe it.

CHAP. VI.

How to make ſweet Powders.

NOw we come to making ſweet Powders, which are either Simple or Compound: they are uſed in ſtuffing ſweet Bags, in perfuming Skins and Compoſitions. Learn therefore

How to make Cyprian Powder.

Take Moſs of the Oak, which ſmelleth like Musk; gather it clean in December, January, or February: waſh it five or ſix times in ſweet Water, that it may be very clean: then lay it in the Sun, and dry it. Afterwards, Steep it in Roſe-water for two dayes, and dry it in the Sun again. This you muſt iterate oftentimes; for the more you waſh it, the ſweeter it will ſmell. When it is dried, grinde it into Powder in a Braſs-Morter, and ſeirce it: then put it into the ceive, and cover it: make a fire, and ſet ſome ſweet waters to boyl over it; or caſt on ſome perfumed Cakes, and let the ſume ariſe up into the ceive. The more often you do this, the ſtronger and more laſting ſent will be imbibed by the Powder. When you perceive it to have attained a ſufficient odour, take one pound of the Powder, a little Muſk and Civet powdered, and a ſufficient quantity of Sanders and Roſes: beat them in a Braſs-Morter; firſt putting in the Musk, and then by degrees caſting in the Powder; ſo mingle them well. At laſt, put the Powders into a Glaſs cloſe ſtopt, that the ſent may not tranſpire and grow dull. There are ſeveral Compoſitions of this Powder, which would be too tedious to recount. It may be made, either white, or black, or brown. The white is made of Crude Parget waſhed in Roſe-water, or other ſweet Water; and adding Musk, Amber, Civet, and ſuch-like, it will ſmell at a good diſtance.

Chap.

CHAP. VII.

How to make ſweet Compounds.

THere may be made divers kindes of ſweet Compounds; of which are made Beads, which ſome uſe to reckon their Prayers by, and others to trim their clothes with: alſo waſh-Balls to cleanſe and ſweeten the hands. And firſt,

How to make ſweet Balls

with ſmall charge, which yet ſhall ſeem to be very coſtly and ſweet. Take one ounce of Cyprian Powder, and Benjamin of the beſt mixture, which is brought out of Turky; half an ounce of Cloves, a ſufficient quantity of Illyrian Iris. Firſt, melt ſome Gum Tragacantha in Roſe water: then with the former powder make it into a Maſs, and rowl it up in little Balls: bore them thorow, and fix every one on a ſeveral tent upon the Table: then take four Grains of Musk, diſſolve it in Roſe-water, and waſh the outſide of the Balls with it: then let them dry: afterwards wet them again, for three or four times; ſo will they caſt forth a moſt pleaſant ſent round about, which they will not quickly loſe. But if you would beſtow more coſt, and have a greater ſent, I will ſhew

How to make them another way.

Take one ounce of Storax, of Amber half one, a fourth part of Labdanum cleanſed, one drachm of Lignum aloes and Cinnamon, an eighth part of Musk. Beat the Gum, Storax and Amber in a Braſs Morter with an Iron Peſtle, being both hot: when theſe are well mixed, caſt in the other powders, and mix them all together: at laſt add the Musk; and before they grow cold, form what you pleaſe of them. I will add alſo

Another Compound,

very neceſſary in a time of Plague, which will not onely refreſh the Brains with its ſweet odour, but will preſerve it againſt Infection: Take three ounces of Labdanum, as much Storax, one of Benjamin, an ounce and a half of Cloves, an ounce of Sanders, three of Champhire, one of Lignum Aloes, Calamus Aromaticus, and juice of Valerian, a drachm of Amber: mix all theſe in the juice of Balm, Roſe-water, and Storax diſſolved. But to waſh the Face and Hands, I will ſet down a moſt Noble Compoſition.

Of waſhing Balls or Musk-Balls.

Take the fat of a Goat, and purifie it in this manner: Boyl a Lye with the Pills of Citron in a Braſs Kettle; let the fat remain in it for an hour: then ſtrain it thorow a Liren cloth into cold water, and it will be purified. Make the Lye of two parts of the Aſhes of the Ceruſs-Tree, one of Lime, and half a Porringer of Alom; mingle them, and put them in a wooden Bowl, with two holes in the bottom, ſtopt with Straw: then pour in water, that it may cover them three fingers over, and ſtrain it out thorow the holes; when the firſt is run out, add another quantity of water, and ſo the third time, whilſt the water doth receive any ſaltneſs. Keep theſe ſeveral runnings aſunder, and add ſome of the ſecond & third unto the firſt, while a new Egg will ſwim in it: for if it ſink and go to the bottom, it will be too weak; therefore add ſome of the firſt running. If it ſwim on the top, and lie upon the ſurface of the Water, put in ſome of the ſecond and third running, until it deſcend, ſo that ſcarce any part of it be ſeen above the Water. Heat twenty pound of this Water in a Braſs Kettle, and put into it two of the fat: then ſtrain it out into broad Platters, and expoſe it to the hot Sun, mixing it often every day. When it is grown hard, make Pomanders of it, and reſerve them. You may thus perfume them: Put two pound of the Pomanders into a Bowl, and with a VVooden Spoon, mix it with Roſe-water, till it be very ſoft: when it hath ſtood ſtill a while, and is grown hard, add more water, and ſet it in the Sun: do this for ten days. Then take half a drachm of Muſk, ſomewhat leſs Civet, and as much of Cinnamon well beaten: mix them, and if you add a little Roſe-powder, it will ſmell much ſweeter: then judge of it by your noſe. If the ſent be too weak, add more of the Perfumes; if too ſtrong, more of the Soap.

How to make Soap, and multiply it.

Since we are fallen upon the diſcourſe of Soap, we will not paſs it over this: Take Soap Geta, and reduce it into a ſmall Powder: ſet it on the fire in a Braſs Kettle full of Lye of a moderate ſtrength; ſo that in three hundred pound of Lye, you may put fourſcore of Soap. When the Water beginneth to boyl up in bubbles, ſtir it with a wooden Ladle; and if the Lye do fail in the boyling, add new. When the Water is evaporated, take the Kettle from the fire, and caſt in ſix pound of ordinary Salt well beaten; and with an Iron Ladle empty it out, and let it cool all night. In the mean time, prepare a brine, ſo ſharp that it will bear an Egg. In the morning, cut the Soap into ſlices, and put it into a broad Veſſel, and pour the brine on it: there let it ſtand one quarter of a day, and it will become very hard. If you put ſome *Sal Alchali* into the brine, it will make it much harder.

CHAP. VIII.

How to make ſweet Perfumes.

IT remaineth, that we ſpeak of Perfumes; for they are very neceſſary for the ſenting of Skins, Clothes, and Powders, and to enrich Noble mens Chambers, with ſweet odors in Winter: they are made either of Waters or Powders.

How to make Perfumes of Waters.

Take four parts of Storax, three of Benjamin; of Labdanum, Lignum Aloes, and Cinnamon, one; an eighth part of Cloves, a little Musk and Amber. Beat them all groſsly, and put them in a Braſs Pot with an ounce and a half of Roſe-water. Set the Pot over the fire, or hot Aſhes, that it may be hot, but not boyl; it will caſt forth a pleaſant odor: when the Water is conſumed, put in more. You may alſo add what you have reſerved in the making *Aqua Nanſa*: for it will ſend out a very ſweet fume.

Another way.

Take three parts of Cloves, two of Benjamin, one of Lignum Aloes, as much Cinnamon, Orange-Pill and Sanders, an eighth part of Nutmeg. Beat them, and put them into a pot, and pour into them ſome Orange-flower-water, Lavender, and Myrtle-water, and ſo heat it.

Another way.

Expreſs and ſtrain the juice of Lemmon, into which put Storax, Camphire Lignum Aloes, and empty Musk-Cods: macerate them all in Balneo for a week in a Glaſs-Bottle cloſe ſtopt. When you would perfume your Chamber, caſt a drop of this Liquor into a Braſs Pot full of Roſe-water; and let it heat over warm Aſhes, it will ſmell moſt pleaſantly.

Excellent Pomanders for perfuming.

Take out of the Decoction for *Aqua Nanſa*, Lignum Aloes, Sanders, Cinnamon and Cloves; and of the remaining Powders make a maſs, which you may form into cakes, which being burnt on hot Aſhes, ſmell very ſweetly. Take out the Cinnamon and the Woods, becauſe in burning they caſt forth a ſtink of ſmoak.

Another way.

Take one pound and a half of the Coals of Willow, ground into duſt, and ſeirced; four ounces of Labdanum, three drachms of Storax, two of Benjamin, one of Lignum

Lignum Aloes: mix the Storax, Benjamin, and Labdanum in a Brass Morter with an Iron Pestle heated, and put to them the Coal and Lignum Aloes powdered. Add to these half an ounce of liquid Storax: then dissolve Gum Tragacantha in Rose-water, and drop it by degrees into the Morter. When the powders are mixed into the form of an Unguent, you may make it up into the shape of Birds, or any other things, and dry them in the shade. You may wash them over with a little Musk and Amber upon a Pencil; and when you burn them, you will receive a most sweet fume from them.

Another Perfume.

Anoynt the Pill of Citron or Lemmon with a little Civet; stick it with Cloves and Races of Cinnamon: boyl it in Rose-water, and it will fill your chamber with an odoriferous fume.

CHAP. IX.

How to adulterate Musk.

THese Perfumes are often counterfeited by Impostors; wherefore I will declare how you may discern and beware of these Cheats: for you must not trust whole Musk-Cods of it, there being cunning Impostors, who fill them with other things, and onely mix Musk enough to give its sent to them. Black Musk inclining to a dark red, is counterfeited with Goats blood a little rosted, or toasted bread; so that three or four parts of them beaten with one of Musk, will hardly be discovered. The Imposture may be discerned onely thus: The Bread is easie to be crumb'd, and the Goats blood looketh clear and bright within when it is broken. It is counterfeited by others in this manner: Beat Nutmegs, Mace, Cinnamon, Cloves, Spikenard, of each one handful, and seirce them carefully: then mix them with the warm blood of Pigeons, and dry them in the Sun. Afterward beat them again, and wet them with Musk-water and Rose-water: dry them, beat them, and moysten them very many times; at length, add a fourth part of pure Musk, and mix them well, and wet them again with Rose-water and Musk-water: divide the Mass into several parts, and rowl them in the hair of a Goat which groweth under his Tail. Others do it

Another way, and

mingle Storax, Labdanum, and Powder of Lignum Aloes: add to the Composition, Musk and Civet, and mingle all together with Rose-water. The Imposture is discovered by the easie dissolving of it in water; and it differeth in colour and sent. Others augment Musk by adding Roots of Angelica, which doth in some sort imitate the sent of Musk. So also they endeavour

To adulterate Civet

with the Gall of an Ox and Storax liquified and washed, or Cretan Honey. But if your Musk or Amber have lost their sent, thus you must do,

To make Musk recover its sent,

hang it in a Jakes and among stinks: for by striving against those ill savours, it exciteth its own vertue, reviveth, and recovereth its lost sent.

THE

THE

TWELFTH BOOK

OF

Natural Magick:

Of Artificial Fires.

THE PROEME.

BEfore I leave off to write of Fire, I shall treat of that dangerous Fire that works wonderful things, which the vulgar call Artificial Fire, which the Commanders of Armies and Generals, use lamentably in divers Artifices and monstrous Designs, to break open Walls and Cities, and totally to subvert them; and in Sea-fights, to the infinite ruine of mortal men; and whereby they oft-times frustrate the malicious enterprizes of their Enemies. The matter is very useful and wonderful, and there is nothing in the world that more frights and terrifies the mindes of men. God is coming to judge the world by Fire. I shall describe the mighty hot Fires of our Ancestors, which they used to besiege places with; and I shall add those that are of later Invention, that far exceed them: and lastly, I shall speak of those of our days. You have here the Compositions of terrible Gun-powder that makes a noise, and then of that which makes no noise: of Pipes that vomit forth deadly Fires, and of Fires that cannot be quenched, and that will rage under Water at the very bottom of it; Whereby the Seas rend asunder, as if they were undermined by the great violence of the flames striving against them, and are lifted up into the Air, that Ships are drawn by the monstrous Gulphs. Of Fire-Balls that flie with glittering Fire, and terrifie Troops of Horse-men, and overthrow them. So that we are come almost to eternal Fires.

CHAP. I.

How divers ways to procure Fire may be prepared.

VItruvius saith, That it fell out by accident, that sundry Trees, frequently moved with Windes and Tempests, the Bows of them rubbing one against another, and the parts smiting each other, and so being ratified, caused heat, and took fire, and flamed exceedingly. Wilde people that saw this, ran away. When the Fire was out, and they durst come neerer, and found it to be a great commodity for the Body of man, they preserved the Fire; and so they perceived that it afforded causes of civility, of conversing and talking together. *Pliny* saith, It was found out by Souldiers and Shepherds. In the Camp, those that keep watch, found this out for necessity; and so did Shepherds, because there is not always a Flint ready. *Theophrastus* teacheth what kindes of Wood are good for this purpose: and though the Auger and the handle are sometimes both made of one sort of Wood, yet it is so that one part acts and the other suffers; so that he thinks the one part should be of hard Wood, and the other of soft. Example:

Wood that by rubbing together will take Fire.

They are such as are very hot, as the Bay-Tree, the Buck-thorn, the Holm, the Piel-Tree: But *Menestor* adds the Mulberry-Tree; and men conjecture so, because they

will presently blunt the Ax. Of all these they make the Auger, that by rubbing they may resist the more, and do the busin ss more firmly; but the handle to receive them, is to be made of soft Wood, as the Ivy, the wilde Vine, and the like, being dried, and all moisture taken from them. The Olive is not fit, because it is full of fat matter, and too much moysture. But those are worst of all to make Fires, that grow in shady places. *Pliny* from him. One Wood is rub'd against another, and by rubbing takes Fire; some dry fuel, as Mushroomes or Leaves, easily receiving the Fire from them. But there is nothing better then the Ivy, that may be rubbed with the Bay-Tree, or this with that. Also the wilde Vine is good, which is another kinde of wilde Vine, and runs upon Trees as the Ivy doth. But I do it more conveniently thus: Rub one Bay-Tree against another, and rub lustily, for it will presently smoak, adding a little Brimstone: put your fuel neerer, or dry matter made of dry Toad-stools, or Leaves that are very fine, found about the Roots of Colts-foot; for they will soon take fire, and retain it. I have done the same with Ivy-wood cleansed from the Bark, and dried; and by rubbing one Reed against another; or, which is better, drawing a cord swiftly upon it. The West-Indians binde two dry sticks together, and they put a stick between them, which they turn about with their hands moved from them, and so they kindle fire. But since the minde of Man is seldom rests in the thing once invented, but seeks for new Inventions, by mans industry there is found out

A stone that will raise Fire with any moysture.

The way to make it is thus: Take quick Brimstone, Salt-Peter refined, of each a like weight; Camphire the double weight to quick Lime; and beat them all in a Morter, till they be so fine that they will flie into the Air: binde them all fast together, wrapt in a Linen cloth, and put them into an earthen pot; let it be well stopt: lute it well with clay and straw, and let it dry in the Sun: then put them into a Potters Oven; and when the earthen Vessel is perfectly baked, they will grow together, and be hard as a Stone: take them out, and lay them up in a dry place for use. I went to try this in haste, and my experience failed me. I know certainly, that some of my Friends have done it: but the pot must not have any vent, for it will all burn away. Yet I have seen water cast upon quick Lime, and by putting Brimstone to it, it took Fire, and fired Gun-powder. This I can maintain.

CHAP. II.

Of the Compositions for Fire, that our Ancestors used.

BEfore I come to our Compositions for Fire-works, I shall set down those that our fore-Fathers used in Sea-fights, and in taking or defending of Cities. *Thucidides* saith, That those that besieged Platæenses, when Engines would do no good, they fell to Fire-works: for casting about the Walls bundles of fluff, and throwing in Fire, Brimstone and Pitch, they burnt the wall: whence arose such a flame, that until that time no man ever saw the like. *Heron* teacheth, That in burning of Walls, after you have made a hole thorow, you must put wood of the Pine-Tree under, and anoynt them with dry pitch, and powdered Brimstone together, with Tar or Oyl, and set this on fire. And elsewhere he teacheth to burn with a pot: Take an earthen Pitcher, and binde it about with plates of Iron on the outside, and let it be full of small coal: let there be a hole about the bottom to put in the Bellows: for when the coals take fire, by sprinkling on of vinegar, piss, or any other sharp matter, the Walls are broken. *Vegetius* teacheth what combustible matter must be used: and he useth burning Oyl, Hards, Brimstone, Bitumen. Burning Arrows are shot in Cross-bows into the Enemies Ships; and these, being smeered over with Wax, Pitch and Rosin, they quickly fire the Decks, with so many things that afford fuell to the Fire. I shall add

The Fire-Darts the Ancients used.

Ammianus Marcellinus described Fire-Darts, a kinde of Weapon made after such a fashion:

fhion: It is an Arrow of Cane, joyned with many Irons between the Shaft and the Head, and they are made hollow after the fashion of a womans Distaff, wherewith Linen-threed is spun, in the midst of it, it hath many small holes, and in the very hollow of it, is put fire with some combustible matter, and so is it easily shot forth of a weak Bow: for a Bow that is strong, puts out the Fire; and there is no means to put it out, but by casting on Dust or Lees of Oyl. *Livy.* Some came with burning Torches, others carrying Tow, Pitch, and Fire-Darts; and the whole Army shined as if it were all in flames: but in the concave part of this Dart there was Glue and Fuel, for Fire not to be extinguished, of Colophonia, Brimstone, Salt-Peter, all mingled with Oyl of Bays. Others say, with Oyl of Peter, Ducks-grease, the Pith of the Reed of Ferula, Brimstone; and, as others think, with Oyl, Tallow, Colophonia, Camphire, Rosin, Tow. The old Warriors called this an incendiary composition. *Lucan* speaks of burning of Ships:

This plague to water is not consonant,
For burning Torches, Oyl and Brimstone joyn'd,
Are cast abroad, and fuel was not scant:
The Ships do burn with Pitch or Wax combin'd.

And elsewhere,

He bids them shoot their Shafts into the Sails,
Besmeer'd with Pitch, and so he soon prevails:
The Fire straight doth burn what's made of Flax,
And so their Decks were fir'd by melting Wax;
And tops of Masts were burnt, and Seamens packs.

But in compositions for Arrows and Darts, that they might burn the more vehemently, they put melted Vernish, Printers Oyl, Petroleum, Turpentine, made up with the sharpest Vinegar, pressed close, and dried at the Sun, and wrap'd over with Tow, and with sharp Irons to defend it, wrought together like to a bottom of yarn: all which at last, only passing over one hole, are smeered over with Colophonia and Brimstone, after the manner that follows. But by the subtilty of the Greeks, there was invented

A Fire, called the Greek Fire.

To overcome the Ship presently, they boyl'd Willow-coals, Salt, Spirit of VVine, Brimstone, Pitch, with the yarn of the soft VVooll of Ethiopia, and Camphire; which, it is wonderful to speak, will burn alone in the water, consuming all matter. *Callimachus* the Architect, flying from Heliopolis, taught the Romans that thing first, and many of their Emperors did use that against their Enemies afterwards. *Leo* the Emperor, burnt with this kinde of Fire those of the East, that sail'd against Constantinople with 1800 Carvels. The same Emperor, shortly after, burnt with the same Fire 4000 Ships of the Enemy, and 350 in like manner. *Prometheus* found out, that Fire would keep a yeer in the Cane Ferula: wherefore *Martial* speaks of them thus:

Canes that the Masters love, but Boys do hate,
Are by Prometheus *gift held at great rate.*

CHAP. III.

Of the divers Compositions of Gun-powder.

WE should be ill spoken of, if, that treating of fiery Compositions, we should not first say something of that wonderful Gun-powder, that is the Author of so many wonderful things; for it is an ingredient in all mixtures, and all depends upon it: not that I have any minde to speak of it, because it is so common; but of such things that have some new or hidden secret in them. It is made of four parts of Salt-

Peter, Brimſtone and VVillow-coals, of each one part. But the Salt-Peter muſt be refined from common Salt, the fat and earthly parts: for that is the Foundation and Baſis of the reſt. All of theſe muſt be well powdered and finely ſeirced, and perfectly mingled together. Therefore if you would have

Gun-powder that ſhall make a great noiſe, and do much ſervice,

Put in more parts of Salt-Peter; namely, to one part of Brimſtone, and one of Willow-coal, put in ſix or eight parts of Salt-Peter, but excellent well refined and mingled. For four parts of Salt-Peter well refined and mingled, will do more then ten parts of that which is fæculent, and ill mingled. From the Salt-Peter comes the force, the noiſe of the flame; for Brimſtone it takes fire, and the ſooner for the coal. But if one would have

Gun-powder that will ſhoot a Bullet without noiſe,

he muſt make weak the Salt-Peter, but with ſome fat ſubſtance; which is done by the Glew and Butter of Gold, by mingling them according to a certain and due proportion; and ſo it will ſhoot a Ball with very little or no noiſe; for you ſhall ſcarce hear it: and though the force be not ſo ſtrong, yet it is but little leſs. I will not teach the way, leſt wicked men ſhould take occaſion to do miſchief by it.

CHAP. IV.

How Pipes may be made to caſt out Fire.

THe ſame *Heron* bids the Souldiers when they ſcale the VValls, that they ſhould ſet againſt the faces of their enemies that defend the Cities, ſuch hand-Guns that they can turn, and that will throw fire a great way: for ſo they ſhall ſo terrifie thoſe that defend the VValls, by theſe monſtrous Engines that caſt Fire-Balls at ſuch great diſtance, and with ſuch furious flames, that they will never endure to behold them, nor yet the Souldiers that mount up the VValls; but will quickly run away. Moreover, in fights at Sea, and amongſt Horſe-men, men of this later age make great uſe of them: for Horſes are terrified with Fire, as Elephants were; and will eaſily run away, and break the ranks. VVhen *Antipater* beſieged the Megarenſes, and the Macedonians did fiercely lie upon them, the Megarenſes firſt anoynted their Hogs with pitch, and ſet them on Fire, and ſo ſent them out amongſt their Enemies. The Hogs were mad at it, and ran furiouſly among the Troops of Elephants, and cried as they burned with the Fire; and, as ſo many Furies, they extreamly diſordered the Elephants. But I ſhall deſcribe

Rockets that caſt Fire a great way.

Make a ſtick of three foot long, round on the outſide, and with a Turners Inſtrument make it hollow within: let the hole in the middle be four fingers diameter, and the VVood a finger thick; but within let it be fenced with a thin Iron plate, and without with Iron hoops, at the mouth, in the middle, and on the end; and let the Spaces between be faſtned and joyned together with Iron-wires, leſt by the violence of the flames, ſtriving within, the Engine ſhould break in pieces, and hurt our Friends. Fill the hollow hole with this compoſition: Gun-powder three parts, Colophonia, Tutia, Brimſtone, half a part: but you muſt bruiſe your Brimſtone and Colophonia very well, and ſprinkle them with Linſeed Oyl, and work them in your hands. Then try if your mixture will burn gently or fiercely: fill the ſpace between the joynts in a Reed with powder; put Fire to it: if it burn vehemently, that it break the Cane, add to it Colophonia and Brimſtone; but if mildly, then put more Powder into your Rocker, preſſing it again with a ſharp ſtick: then ſtop the mouth of it, being full, with a Linen-clout, wax and pitch, and cover it, that the Powder fall not out: and making a hole in the clout, faſten a Cotton-match to the mixture, that when neceſſity is, it may take fire. You ſhall learn ſhortly after to make the Match. This is called a ſimple Rocket.

How

How to make a Rocket armed.

This by a continual ſending forth of Fire-balls and Leaden Bullets, and by the ſhooting off of Iron-guns, will ſtrike thorow the faces of thoſe that ſtand by. It is made of Turpentine-Roſin, liquid Pitch, Vermiſh, Frankincenſe and Campnire, equal parts; quick Brimſtone a third part and half; two parts of Salt-Peter refined, three parts of *Aqua Fortis*, as much of Oyl of Peter and Gun-powder: pown them together, and make Fire-balls: put them into the hollow of the Pipe, that is broad enough to receive them. Put into the hollow part the firſt mixture, three fingers deep, and preſs it down: then put in the little Ball of Gun-powder onely, weighing one ounce, ready made: then put in again the firſt Powder: and do this by courſe one after another, till it be full; and ſtop the mouth, as I ſaid. Some do not thruſt down a Ball, but Hards wrap'd up in ſquare pieces of Iron; and that is ſo pliable, that the firſt mixture can kindle the Gun-powder. Some put in with the Tow, Glaſs groſly powdered. Others, Salt and powder of Lead: for if the Lumps ſtick to Armour or Garments, you cannot put them out with water or any thing elſe till they be conſumed. Some there are alſo that compaſs in the Rocket with Braſs or Iron-Guns, and at the open paſſage of the Rocket, they put in Gun-powder; when fire comes at it, with terrible and frequent noiſes, they caſt Leaden Bullets forth upon the ſtanders by. I ſaw a Rocket of extraordinary largeneſs; it was ten foot long, and as wide as a mans head might go in: it was full of Fire-balls, Stones, and other matters, and put into a Gun, and bound to the lower part of the Croſs-yard of a Ship, which was tranſported every way with cords, as the Souldiers would have it; and in Sea-fights was levelled againſt the Enemies Gallies, and deſtroyed them all almoſt. Yet I will not omit to relate how

A Braſs-Gun once fired, may diſcharge ten times.

It is a new Invention, that a great Braſs-Gun, or a hand-Gun, may diſcharge ten or more Bullets one after another without intermiſſion. Make a dark Powder, ſuch as I uſed in the precedent part, and fill it thus: Firſt, put in a certain meaſure of Gun-powder, that being put in, may diſcharge the Ball: then put in the Ball, but a ſmall one, that it may go in looſely, and that the powder put in upon it, may come to touch the Gun-powder: then pour in this dark powder two or three fingers depth: then put in your Gun-powder, and your Bullet: and thus in order, one after the other, until the Gun ſeems to be full to the very mouth. Laſtly, pour in ſome of your dark clammy powder: and when you have levelled your Gun to the place appointed, put Fire to the mouth of it; for it will caſt out the Bullets, and then Fire for ſo long time as a man may diſcharge a hand-Gun at divers ſhoots. And thus with one Braſs-Gun you may diſcharge many times.

CHAP. V.

How Fire-Balls are made that are ſhot off in Braſs-Guns.

NOw I will ſhew how to make ſome Pot-compoſitions of Fire-balls that are ſhot out of Braſs-Guns; for divers uſes: either to burn ſhips, or to give light to ſome men in the night, or at Solemnities to caſt up into the Air, that they may ſeem to ſtream along like falling Stars.

Fire-balls flying in the Air,

that are made at Feſtival times. Grind one pound of Gun-powder, one third part of Salt-Peter, two ounces of Brimſtone, and as much Colophonia: mingle all theſe; ſow them up in Coffins made of thick Cloth in faſhion of Balls, and put them into hollow half circles made in Wood, and ſtrike them with a wooden Hammer that they may be hard as ſtones; then binde them about with cords, and dip them in Tar three or four times, they that may be well fenced about, leſt being diſcharged by the violence of a Braſs-Gun, they ſhould break in pieces. Laſtly, pierce them thrice thorow with a ſharp ſtick in the centre, and fill them with Gun-powder, and dry them

to

to be ſent aloft. When you would uſe them, raiſe your Braſs-Guns, or more conveniently the but end of your Guns, and take the Ball in a pair of Iron Pincers, and give Fire to the holes, that it may take: when your are certain that it is lighted, with your right hand caſt it into the hollow of the Gun; and with your left, give fire to the loweſt touch-hole of the Gun: when it is fired, it rebounds; and being carried up by force of the Fire, it ſeems to run up and down in the Air, as I often ſaw it at Rome, and prepared it. They are made alſo

Another way.

Take Sea-pitch three parts, Turpentine-Roſin two parts, as much Brimſtone, one part Goats ſuet: powder what muſt be powdered; and melt in a Braſs Veſſel what will melt: put them together, and ſtir them with a wooden ſtick. Then caſt in Hards of Hemp or Flax, ſo much as will drink up all the mixture: then take the Braſs Kettle from the fire, and with your hands make Balls as big as you will, that they may be ſhot forth of Braſs-guns; and before they grow hard, thruſt them through with wooden ſticks, making ſmall holes: then put in Gun-powder broken with Brimſtone, and rowl them about upon a Table ſtrewed with Gun-powder, and through the holes faſten cotton Matches rolled in the Powder, as I ſhall ſhew: let theſe dry and grow hard in the Sun. The way to diſcharge them from a Braſs Gun is this: Chuſe ſuch as are commonly called Petrils, that are fitteſt for this uſe. The weight of the Gun-powder to be put into the Veſſel, muſt be one fifth part of the Ball, or a little more or leſs: for if you put in much, they are either caſt down by the too great violence of the Fire, or elſe they are put out as they flie, and do not anſwer our expectation. The Powder being put into the Veſſel, lay neither Hards nor Hemp upon it; but fit the Ball upon the Powder, that as that fires, it may fire the Ball, and ſend it forth. Here is a more noble Compoſition

Another way.

Take five parts of Gun-powder, three of Salt-Peter refined, Brimſtone two, Colophonia one half part, beaten Glaſs, common Salt, of Oyl of Peter, and of Linſeed Oyl, and refined *Aqua Vitæ* as much: powder what muſt be powdered, and paſs it through a fine Cieve: then melt it in a new earthen pot with burning coals, without flame: let them not ſparkle; for ſo the Compoſition may take fire. Then caſt in the Powders, that they may incorporate well together: then make round Coffins of Linen cloth as I ſaid, and fill them with the Gun-powder alone, and binde them with cords about: then wrap your Tow in the Compoſition, and make a Ball of the bigneſs you would have it; and if you will ſhoot it out of a Braſs Gun, binde it the thicker with little cords: then pierce your Ball through in many places with wooden pricks, that they may come at the powder that lieth in the middle: then put cotton Match through, that when it flies in the Air ſo violently, they may preſerve the fire. In another earthen Pot, melt Pine-Tree-Gum, Gun-powder and Brimſtone, and dip in your Ball into that liquor, that it may be all over-caſt with it. When you take it out, lift up your cotton Matches with a ſtick, and ſtrew them with Gun-powder. This Ball will ſorely puniſh the Enemies with a great noiſe, cracking and breaking aſunder: the Fire cannot be put out: it will burn all kinde of Furniture, Garments and what elſe, till it be all conſumed; for it will burn Armour ſo mightily, that unleſs they be taken off, they will burn the man.

CHAP. VI.

Of Compoſitions with burning Waters.

PHiloſophers ſeeking the Reaſon of Waters that lie hid above and under the earth, and are always hot, they ſay, Bitumen is the cauſe thereof, which being once on fire, hath this property, that it will not only not be put out, but if you caſt on water it will burn the more. The Mountain Chimæra burns always in Phaſelis, both night and day. *Gnidius Cteſias* ſaith, The fire of it is kindled by water, and is put out with Earth

Earth or Hay. In the ſame Lycia, *Vulcan's* Mountains, touched with a burning Torch, will ſo burn, that the very ſtones and ſand in Rivers are conſumed by them, and will burn in the midſt of the waters; and that fire is maintained by water. The hollow Cave in Nymphæum foreſhews terrible things to the men Apollonia: as *Theopompus* writes; it encreaſeth by ſhowres, and it caſts forth Bitumen, that muſt be tempered with that Fountain that cannot be taſted, otherwiſe it is more weak then any Bitumen is. Now I ſhall ſearch out the kindes of Bitumen. The firſt kinde is liquid, called Naphtha, we call it Oyl of Peter, which remains in ſtones and Kitram. This hath great affinity with Fire, and the fire will take hold of it every way at a great diſtance. So ſome ſay, That *Medea* burnt a whore, who, when ſhe came to ſacrifice at the Altar, the fire laid hold on her Garland. Another kinde is, that men call Maltha; for in the City of Comagenes Samoſata, there is a Lake ſends forth burning mud: when any ſolid thing toucheth it, it will ſtick to it; and being touch'd, it will follow him that runs from it. So they defended the Walls, when *Lucullus* beſieged them, and the Soldier burned in his Armor. Waters do kindle it, and only Earth can quench it, as experience ſhews. Camphire is a kinde of it: as Bitumen, it draws fire to it and burns. Piſſaphaltum is harder then Bitumen: both Amber and Jet are of this ſort; but theſe burn more gently, and not ſo much in the waters. Moreover, in regard it burns in the Water, it is Brimſtone; for no fatter thing is dug forth of the Earth. To maintain this fire, it ſelf is ſufficient: it neither burns in the waters, nor is it put out with water, nor doth it laſt long; but, joyn'd with Bitumen, the fire will laſt always, as we ſee in the Phlegrean Mountains at Puteoli: and as fire, if Oyl be caſt in, burns the more; ſo when Bitumen is kindled, water caſt on, makes the flame the greater. Wherefore I ſhall make uſe of thoſe fires that burn in and above the waters. But I ſhall bring ſome examples how is made

A Ball that will burn under Water.

Firſt prepare your Gun-Powder; for this muſt be one Ingredient in all Compoſitions, and gives force to the reſt to burn vehemently. If it be in great corns, pown it well, and ſeirce it fine: to ſeven parts of this, add two parts of Colophonia, three of Salt-Peter, one of Brimſtone: pown them all together, and mingle them; ſprinkling on of Naphtha, or of liquid pitch Kitram; moyſtning them ſo long, until the powder preſſed in your hand will ſtay together. When theſe are well mingled, make trial by them: if it burn too vehemently, add more Colophonia, Salt-Peter and Brimſtone; but if but weakly, more Gun-powder. This mixture muſt be wrapt in ſtraw or linen-rags, or put into coffins made of the ſame things; and binde it as cloſe as you can with ſtraw, or little cords round about: then dip it into ſcalding pitch, and ſo let it dry: then wrap it again with ſtraw, and ſmeer it over with pitch, to keep it ſafe from water, and that it may not break aſunder by the violence of the fire. When it is well dried, and a little hole made in it, put in Gun-powder, and put fire to it: and when it begins to burn, ſtay but very little, and caſt it into the water. It will by its weight fall to the bottom, and the flames will ſtrive with the water, and drive them far from it: ſo it will appear to burn above, and is obſcured with a black ſmoak, that you will think you ſee the ſulphureous waters at Puteoli burning there. Being then made lighter by many turnings and windings, it will ſeem to aſcend to the ſuperficies of the water; which is a moſt pleaſant ſight: for you will think that the water burns; and you ſhall ſee two contrary Elements fighting together, yet to unite friendly until the matter be ſpent. Others wrap in cloth nothing but Gun-powder a whole handful; and this they binde in with cords: then they dip it in melted ſcalding pitch, and bound very faſt, and wrapt in many linen rags; they make a ſmall hole through it, and they place this in the Centre of the Ball we even now ſpake of, that when it comes to the ſuperficies of the water, the fire taking hold on the Powder within, breaks the Ball in pieces; and with a mighty noiſe, wounds all thoſe that ſtand neer it. Some make it

Otherwiſe.

They make a Compoſition of Brimſtone, Colophonia, Salt-Peter, Verniſh; and to this they add a fourth part of Gun-powder; and they add Venice-Tur-

Turpentine-Rosin, Oyl of liquid Vernish, Petroleum, Linseed Oyl, and the best refined *Aqua Vitæ*: with these they wet and sprinkle the dry Powders. I have seen this take fire more vehemently, and to cast the flames farther. To do

The same,

Take Mastick one part, Frankincense two, Grains of Vernish, Brimstone, Camphire, Gun-powder, of each three parts; of Colophonia six, Salt-Peter refined nine: pown them all together, and sift them; onely pown the Camphire mingled with the Salt; for that onely will not be powdered: strew them all about upon an earthen dish with a large mouth, and sprinkle them with Naphtha, or Vernish, or Linseed Oyl, and mingle them with your hands. Take out part of the Powder, and put it into a hollow Cane, and try it, whether it will burn to your minde; and if it burn too weak, put in more Gun-powder; if too vehemently, more Colophonia: always trying if it be as it should be. For to these Compositions, we add the same things to blunt the vehement burning of the Salt-Peter and the Gun-powder. Then make Coffins of Canvas, like Balls, and fill them with your Composition, and stuff it in well, and binde them well with cords round about. Then melt Brimstone, and let there be in it one fourth part of Gun-powder: stir them together with a wooden stick, and lute the Ball over with that liquor, that it may be well fenced and crusted. Then with a wooden prick make a hole in it in the middle to the Centre, and fill that with powder; and so put in fire, and it will burn under water: it may also be shot forth of brass Engines. I will shew you how to make

Balls and Pots to be cast forth of Ships.

The Ancients write, That *Alexander the Great* found out this Composition of Fires, to burn Bridges, Gates, Ships, and the like: but it will work now more vehemently, by reason of the Gun-powder added. Take Gun-powder, Salt-Peter, Brimstone, Pitch, Pine-Tree-Gum, Vernish in Grains, Frankincense, of each alike; Camphire one half: beat all these, and mingle them. Then take Oyl of Peter, liquid Vernish, Rosinous Turpentine, equal parts; and with these, being liquid, mingle all together, and fill Pots with them, to be cast among Ships and enemies: or, if you make a Ball of these, binde it hard about the head of a hammer, whose sharp-tooth'd end must be a foot long, and the handle three foot. If at a Sea-fight, any one with a light Boat strike this into a Ship of the enemies with one blow, he shall raise a mighty fire, that neither water nor any other thing will put out.

CHAP. VII.

How Balls are made of Metals that will cast forth fire and Iron wedges.

I Shall shew you how to make brittle Balls of Metal, that being filled with Gun-powder, and all the places of vent stopt, with the violence of the flame will flie into many pieces, and strike through those they meet with, and on all sides they will pierce through those who are not onely unarmed but armed men; and these are to be used in besieging of Cities: for cast amongst multitudes, they will wound abundance. The danger is seen among Herds of Cattle. Make then

Balls that will cast pieces of Iron a great way off.

Let a Ball of Metal be made a hand-breadth diameter, half a finger thick: the Metal is made of Brass three parts, Tin one part, to make it so brittle, that by force of fire it may flie in small pieces. To make the Ball more easily, make it of two half circles, for the charge is the less, and let them joyn together like a box, or let them screw one within another: let it be equally thick, that it may break in all parts alike. Then with a Nail drove through the middle, let it be fastened the better together, a finger thick, that it may break in all parts before it do in the joynts. Then make a little Pipe as big as a finger, and as long as ones hand, that it may come to the Centre of the Ball, and so stick forth beyond the Superficies, like a Pyramis, the Basis outward, the Point inward: sodder it fast to the Ball. The

The nail, as I said, must come forth on both sides; and to this fasten wires, that runs through iron piles, that have a large hole through them, that every wire may have thirty of them; that when the ball is broken by force of the fire, the wires of iron may break also, and the piles of iron may be thrown about, a great way, with such force, that they may seem to be shot forth of Guns and Ordnance. Lastly, let the Ball be filled with the best Gunpowder onely, but the pipe with that mixture that burns more gently, that when fire is put to it, you may hold it so long in your hand, until that slow composition may come to the centre; and then throw it amongst the enemies, for it will break in a thousand pieces; and the iron wires and pieces of iron, and parts of the Ball will fly far, and strike so violently, that they will go into planks or a wall a hand depth: These are cast in by Souldiers, when Cities are besieged, for one may wound two hundred men: and then it is worse to wound then to kill them, as experience in wars shews. But when you will fill the pipes, hold one in your hand without a Ball, full of the composition, and try it how long it will burn, that you may learn to know the time to cast them, lest you kill your self and your friends. I shall teach you how with the same Balls

Troops of Horsemen may be put into confusion.

There are made some of these sorts of Balls, that are greater, about a foot in bigness, bound with the same wire, but fuller of iron piles, namely with a thousand of them. These are cast amongst Troops of Horsemen, or into Cities besieged, or into ships with slings, or iron guns, which they call Petrels; and divers ways: for if they be armed with iron pieces, when they break they are cast forth so with the violence of the fire, that they will strike through armed men and horses, and so fright the horses with a huge noise, that they cannot be ruled by bridle nor spurs, but will break their ranks. They have four holes made through them, and they are filled with this said mixture, that being fired they may be cast amongst Troops of Horsemen; and they will cast their flames so far with a noise and cracking, that the flames will seem like to thunder and lightning.

CHAP. VIII.

How in plain ground, and under waters, mines may be presently digged.

TO dig Mines to overthrow Cities and Forts, there is required great cost, time, and pains, and they can hardly be made but the enemy will discover it: I shall shew how to make them in that champion ground, where both armies are to meet, with little labour, and in short time.

To make Mines in plain grounds where the Armies are to meet.

If you would do this in sight of the enemy (for they know not what you do) I shall first teach how. A little before night, or in the twilight, where the meeting shall be, or passage, or standing, there may pits be made of three foot depth, and the one pit may be distant from the other about ten foot: There fit your Balls about a foot in bigness, that you may fill the whole plain with them; then dig trenches from one to the other, that through them cotton matches may pass well through earthen pipes, or hollow canes; but fire the Balls at three or four places: then bury them, and make the ground even, leaving a space to give fire to them all at once. Then at the time of war, when the enemy stands upon the ground, then remove at your pleasure, or counterfeit that you fly from them; and cast in fire at the open place, and the whole ground will presently burn with fire, and make a cruel and terrible slaughter amongst them; for you shall see their limbs fly into the air, and others fall dead pierced through, burnt with the horrible flames thereof, that scarce one man shall scape. You shall make your Match thus: In a new Test let the best *Aqua vitæ* boyl with gun-powder, till it grow thick, and be like pap; put your matches into it, and role them in the mixture: take the Test from the fire, and strew on as much gunpowder as they will receive, and set them to dry in the Sun: put this

this into a hollow cane, and fill it full of gunpowder: or take one part refined salt-peter, brimstone half as much, and let it boyl in a new earthen pot, with oyl of linseed: put in your Match, and wet them well all over with that liquor, take them away and dry them in the Sun. But if you will make

Mines under the Water,

use this rare invention: You shall make your Mines where the enemies Galleys or Ships come to ride; you shall upon a plain place fit many beams, or pieces of timber, fastned cross-wise, and thrust through, or like nets; according to the quantity in the divisions, you shall make fit circles of wood, and fasten them, and fill them with gunpowder; the beams must be made hollow, and be filled with match and powder, that you may set fire to the round circles: with great diligence and cunning, smeer over the circles and the beams with pitch, and cover them well with it, that the water may not enter, and the powder take wet (for so your labour will be lost) and you must leave a place to put fire in; then sink your engine with weights to the bottom of the water, and cover it with stones, mud and weeds, a little before the enemy come. Let a Scout keep watch, that when their Ships or Galleys ride over the place, that the snare is laid; for fire being put to it, the sea will part, and be cast up into the air, and drown'd the Ships, or will tear them in a thousand pieces; that there is nothing more wonderful to be seen or done. I have tried this in waters and ponds, and it performed more then I imagined it would.

CHAP. IX.

What things are good to extinguish the fire.

I Have spoken of kindling fires, but now I shall shew how to quench them; and by the way, what things obnoxious to the fire, will endure it and remain. But first I will relate what our Ancestours have left concerning this business. *Vitruvius* saith, That the Larch-tree-wood will not burn, or kindle by it self, but like a stone in the furnace, will make no coles, but burn very slowly. He saith the reason is, That there is in it very little air or fire, but much water and earth, and that it is very solid, and hath no pores that the fire can enter at. He relates how this is known. When *Cæsar* commanded the Citizens about the Alps, to bring him in provision, those that were secure in a Castle of wood, refused to obey his commands: *Cæsar* bade make bundles of wood, and to light torches, and lay these to the Castle: when the matter took fire, the flame flew exceeding high, and he supposed the Castle would have fallen down; but when all was burnt, the Castle was not touched. Whence *Pliny* writes, The Larch-tree will neither burn to coles, nor is otherwise consumed by fire, then stones are. But this is most false: For seeing it is rosiny and oyly, if presently takes fire and burns; and being one fired, is hard to put out. Wherefore I admire, that this error should spread so far, and that the Town Larignum, so called from the abundance of Larch-wood, compassed about with fire, should suffer no hurt. Moreover, I read that liquid Alom, as the Ancients report, will stand out against fire: For wood smeered with Alom, and Verdigrease, whether they be posts or beams, so they have a crust made about them, will not burn with fire. *Archelaus* the General, for *Mithridates* made trial of it in a wooden Tower against *Sylla*, which he attempted in vain to set on fire: which I find observed by *Quadrigarius*, in his Annals. But this liquid Alom is yet unknown to many learned men: our Alum wants this property. But many say, that vinegar prevails against fire. *Plutarch* saith, That nothing will sooner quench fire then vinegar: for of all things, it most puts out the flame, by its extreamity of cold. *Polienus* reports, *Athenades*, when he was besieged by his enemies, poured out of brazen vessels, melted lead upon the engines, that were set to scale the place, and by this were the engines dissolved; but the enemies poured vinegar upon it, and by that they quenched the lead, and all things else that fell from the walls: and so they found vinegar to be the fittest to quench fire, and an excellent experiment, if things be wet with it. *Pliny* prayseth

seth the white of an egge to quench it, saying, that the white of an egge is so strong, that if wood be wet with it, it will not burn, nor yet any garment. *Hieron*, to cover scaling engines, used the raw hides of beasts new killed, as having force to resist fire; and the joynts of wood they fenced with chalk, or with ashes tempered with blood, or clay molded with hair or straw, and with sea-weeds wet in vinegar; for so they were safe from fire. *Carchedonius* was the first that taught men to cover engins and rams, with green hides. I have heard by men of credit, that when houses were on fire, by a peculiar property, the menstruous clothes of a woman that had her courses the first time, cast over the planks, would presently put out the fire. Thick and muscilaginous juyces are good against fire, as of Marsh-mallows. Therefore *Albertus* writ not very absurdly, that if a man anoint his hands with juyce of Marsh-mallows, the white of an egge and vinegar, with alom,

He may handle fire without hurt.

And it is a thing that hath much truth in it. But I think that quick-silver killed in vinegar, and the white of an egge, and smeered on, can preserve any thing from fire.

CHAP. X.

Of divers compositions for fire.

I Shall speak of divers compositions for fire to be used for divers uses. But men say *M. Gracchus* was Author of this invention.

To make a fiery composition, that the Sun may kindle.

It consists of these things: Oyl of Rosinous Turpentine, of Quick-silver (otherwise then I shewed in distilling) of Juniper, of Naphtha, Linseed, Colophonia, Camphire; let there be Pitch, Salt-peter, and Ducks-grease, double to them all; *Aqua vitæ* refined from all flegm. Pound them all, and mingle them; put them up in a glazed vessel, and let them ferment two moneths in horse-dung, always renewing the dung, and mingling them together. After the set time, put it into a retort, and distil it: thicken the liquor either with Pigeons-dung, finely sifted, or with gunpowder, that it may be like pap: Wood that is smeered over with this mixture, and set in the summer Sun, will fire of it self. Pigeons-dung easily takes fire by the Sun-beams. *Galen* reports, That in Mysia, a part of Asia, a house was so set on fire. Pigeons-dung was cast forth, and touched a window that was neer; as it came to touch the wood that was newly smeered with rosin, when it was corrupted, and grew hot, and vapoured at Midsummer, by heat of the Sun, it fired the rosin, and the window; then other places smeered with Rosin, took fire, and by degrees part of the house began to take hold; and when once the covering of the house began to flame, it soon laid hold of the whole house, because it hath a mighty force to inflame all. Ducks-grease is very prevalent in fire-works, and Physitians praise it extremely, that it is most subtile, penetrating and hot, it makes other things penetrate; and as it is most subtile and hot, so it takes fire vehemently, and burns. I shall shew how to distil

A most scalding Oyl.

When I would prepare the most excellent compositions of burning oyl, I distilled common oyl in a retort, but with great labour; yet what was distilled was thin, combustible, and ready to fire; that once kindled, it was not to be put out; and it would draw the flame at a great distance, and hardly let it go. But oyl of Linseed is stronger than it; for if you distil it often, it will have such a wonderful force to take fire, that it can hardly be shut up in a vessel, but it will draw the fire to it: and the glass being opened, it is so thin, that it will fly into the Air; and if the light of a candle, or of fire touch it, the Air takes fire, and the oyl fired by it, will cast the flame afar off, so vehemently, that it is almost impossible to quench it. It must be distilled with great cunning, lest the vessel over-heat, it should take fire within. Moreover,

Fire that is quenched with oyl, is kindled with water.

It is thus made: I said that Naphtha will burn in water, and that Camphire is a kind of it. Wherefore, if you mingle brimstone with it, or other things, that will retain fire; if you cast in oyl or mud, it will quench it; but it revives and flames more, if you cast in water. *Livy* relates, That some old women in their plays, lighting Torches made of these things, passed over Tyber, that it seemed a miracle to the beholders. I said it was the property of Bitumen to take fire from water, and to be quenched with oyl. *Dioscorides* saith, That the Thracian stone is bred in a certain River of Scythia; the name of it is Pontus: it hath the Force of Jet, they say it is enflamed by water, and quenched with oyl, like as Bitumen. *Nicander* speaks of this stone thus:

If that the Thracian stone be burnt in fire,
And wet with water, the flame will aspire;
But oyl will quench it. Thracian shepherds bring
This stone from th' River Pontus, Poets sing.

Torches that will not be put out by the winds.

They are made with brimstone, for that is hardly put out, if once kindled. Wherefore Torches made with wax and brimstone, may be carried safely through winds and tempests. These are good for Armies to march by, or for other necessary things. Others use such: They boil the wick of the Torches in Salt-peter and water; when it is dried, they wet them with brimstone and *Aqua vitæ*: of this mixture then they make their Candles, with brimstone, and then with half Camphire, and Turpentine, two parts Colophonia, three of Wax; of this they make four Candles, and put them together: in the middle that is empty, they cast in quick-brimstone, and they will forcibly resist all things. Or thus: Boil wicks of Hemp or Cotton in water, with Salt-peter; take them out and dry them: then melt in a brass pot equal parts of brimstone, gunpowder, and wax; when they are melted, put in your wicks to drink up part of the mixture; take them out, and to what is left in the kettle, add Gunpowder, Brimstone, and Turpentine, of each a like quantity, of which mixture make your Torches, and joyn them together. Also there is made

A cord that set on fire, shall neither smoke nor smell.

When Souldiers or Hunters go secretly by day or night, they use sometimes to make a Match, that being lighted, will neither smell near hand, nor far off, nor make any smoke; for wild Beasts, if the Match smell, will sent it, and run to the tops of the Mountains. Take a new earthen pot, and put into it a new cord so handsomely, that the whole pot may be filled: so laid in rounds, that no more can go in; cover it, and lute it well three or four times, that it may have no vent; for the whole business depends on this. Then make a fire round about it, by degrees, that first it may grow hot, then very hot, and lastly red hot; and if sometimes the smoke come forth, stop the chinks with clay still; then heaped up under the coles, let it grow cold of it self; and opening the Pot, you shall finde the Cord black, like a cole. Light this Cord, and it will neither smoke nor smell.

CHAP. XI.

Fire-compositions for Festival days.

I Have shewed you Terrible and Monstrous fire-works, it is fit to shew you some to use at Solemn Times: not so much for use, as to give you occasion to find out higher matters. I shall shew then how to make one,

That when a man comes into his Chamber, the whole Air may take fire.

Take

Take a great quantity of the best refined *Aqua vitæ*, and put Camphire into it, cut small, for it will soon dissolve in it: when it is dissolved, shut the Windows and Chamber-doors, that the vapour that exhales, may not get forth: when the vessel is full with water, let it boil with coles, put under, without any flame, that all the water may resolve into smoke, and fill the Chamber, and it will be so thin, that you can scarce perceive it. Let some man enter into the Chamber with a lighted Candle in his hand, and the Air by the Candle light, will take fire all about, and the whole Chamber will be in a flame, like an Oven, and will much terrifie one that goes in. If you dissolve in the water a little Musk, or Amber-greese, after the flame you shall smell a curious sent. Also there is made

Exceeding burning water:

Thus: Take old strong black Wine, put into it quick Lime, Tartar, Salt, and quick-Brimstone; draw out the water of them with a glass retort. This will burn exceedingly, and never cease till it be all consumed. If you put it into a vessel with a very large mouth, and put flame neer it, it will presently take fire: if when it is on fire you cast it against a wall, or by night out at the window, you shall see the Air full of sparks, and kindled with fires. It will burn, held in your hands, and yet will not scald you. Distil it once again, and it will burn the less. But if you take equal parts of quick Lime, and Salt, and shall mingle them with common Oyl, and make little Balls, and cast them into the belly of the retort at the neck, and then shall draw forth the Oyl by a vehement fire; and mingling this Oyl again with Salt and quick Lime, shall distill them again, and shall do the same four times, an Oyl will come forth that will burn wonderfully, that some deservedly call it infernal Oyl. A Solemn Pleasant fire, is made for the Theater. If Camphire be dissolved in *Aqua vitæ*, and with that Fillets, Papers, or Parchments, be smeered; and being dried again, be lighted, and shall fall from a loft; as they fall lighted through the Air, you shall see Serpents with great delight. But if you desire

To cast flame a great way,

Do thus: Beat Colophonia, Frankincense, or Amber finely, and hold them in the palm of your hand, and put a lighted Candle between your fingers; and as you throw the Powder into the Air, let it pass through the flame of the Candle; for the flame will fly up high. If you will have that

Many Candles shall be lighted presently,

on Festival Days, as I hear they are wont to do amongst the Turks: You shall boil Brimstone and Orpiment with Oyl, and in them let thred boil; when it is dry, bind it to the wicks of Candles, and let them pass through; for when one head is lighted, the flame will run to them all, and set them on fire. Some call it *Hermes* his Oyntment. Any man may

Eating in the dark, cast sparkles out of his mouth.

It is pleasant for the Spectators; and it is thus: Let a man eat Sugar-candy, for as he breaks it with his teeth, sparkles will seem to fly out of his mouth; as if one should rub a fire-brand.

CHAP. XII.

Of some Experiments of Fires.

I Will set down some Experiments, that are without the ranks of the rest. I held it better to conceal them: but they may give you occasion to think on greater matters by them. If you will

That Bullets from Brass Guns, may enter deeper,

you may easily try this against a wall, or plank set up. Let the Ball rather go into the

the hollow of it, ſireight, then wide: but wet it in Oyl, before you put it in, and ſo caſt it in: this Bullet ſhot off by force of fire, will go in twice as far as otherwiſe. The reaſon is eaſie: for the Oyl takes away the occaſion of the Airs breathing forth; for all vents being ſtopt, the flames ſtriving within, caſt forth the Bullet with more violence, as we ſhall ſhew more at large. So alſo will the Bullets of Braſs Guns penetrate with more force: and if you lard the Bullets, they will penetrate through Arms of proof. I can alſo by a cunning Artifice

Shoot a man through with a Bullet, and no place ſhall be ſeen where it went in, or came forth.

The minde of man is ſo cunning, that it hath invented a way to ſhoot a man quite through with a Bullet, and yet no mark of the Bullet ſhall appear, though all the inward parts be bruiſed and beaten through. Conſider, that what things are heavy, are ſolid, and ſo ſubtile, that they will penetrate and leave no marks, where they entred or came out; and they will do the ſame, though they be united, as if they were diſjoynted; and every part will act by it ſelf alone, as it would do being united. I have ſaid thus, to take away all occaſions from ignorant and wicked people, to do miſchief. I ſaw

A Gun diſcharge often, and yet no more powder was put in.

Famous Souldiers uſe this, not onely for Braſs Cannon, but for ſmall hand-Guns. It is thus: wrap a paper three or four times about the rammer that is put into the hollow mouth of the Gun, and drawing out the Gun-ſtick, fill that hollow place with Powder and Bullet; here and there let the Bullets be ſtopt in, and glewed faſt, that no ſciſſure or vent may appear in the paper. Firſt, let it be put into the Gun, but looſly, that the Powder put in above, may come to the vent-hole beneath: then put your meaſure of Powder in atop, and ſtamp in your Bullet, putting Gunpowder to the touch-hole; and putting fire to it, the upper Ball ſhall be ſhot off with its Powder: preſently thruſt in a ſharp inſtrument at the vent-hole, and make a hole in the Carteridge, and feed it with Powder, and put fire to it again; and in ſhort time it will diſcharge twice. I can

Blind your eyes with the ſmoke.

This may much profit, when enemies come to ſtorm a City. But firſt we muſt conſider the wind, that it may be on the backs of our men, and may carry the ſmoke into the faces of our enemies. Let there be meaſures made like lanthorns, ſo wide that they may go in at the mouths of the Braſs Guns: fill them with Powder of Euphorbium, Pepper, quick Lime, Vine-aſhes, and Arſnick ſublimate; and put them into the hollow of it, after the Gunpowder: for by force of the fire, will theſe paper-frames break; and the ſmoke of the Powder, if it come at the eyes of the enemies, will ſo trouble them, that caſting away their weapons, they can hardly ſave their eyes.

CHAP. XIII.

How it may be, that a Candle ſhall burn continually.

BEfore we end this Book, I ſhall diſcover, whether it may be that a Candle once lighted, ſhould never be put out; which ſeems very contrary to the reaſon of the corruptible things of this world, and to be paſt belief. But let us ſee firſt whether the Antients ever attempted it, or did it. We read in the Roman Hiſtories, that there was at *Rome*, in the Temple of the goddeſs *Veſta*; and of *Minerva*, at Athens; and of *Apollo*, at Delphi, a perpetual fire kindled. But this ſeems to be falſe; for I remember that I have read in many Authors, that this perpetual fire was always kept ſo by the Veſtal Nuns, that it ſhould never go out: as we find it in *Plutarch*, in the Life of *Numa*; and then in the time of the Civil War, and of *Mithridates*, it went out. At Delphi it was watched by widows, who took care, by always pouring in of

of Oyl, that it ſhould never go forth: but this failed, when the Medes burnt that Temple. Of the ſame ſort was that fire, God appointed by *Moſes* in the Scriptures. The fire ſhall always burn upon mine Altar, which the Prieſt ſhall always keep lighted, putting under wood day by day. Wherefore, the fire was not perpetual in the Temples of the gods of the Gentiles. Yet I read that about the Town Ateſte neer Padua, there was found an earthen Pitcher, in which there was another little Pitcher, and in that there was found a little light ſtill burning, which by the hands of ſome ignorant fellows, pouring it rudely forth, was broken, and ſo the flame was put out. And in our time, about the year 600. in the Iſland Neſis, that ſtands in Naples, there was a Marble Sepulchre of ſome Roman found, and that being opened, a Vial was found within it, in which there was a Candle: when this was broken, and it came to the light, it went out: it was ſhut in before the coming of our Saviour. Some others I have heard of, by report of my friends, that were found and ſeen with their eyes. Whence I collect this may be done, and was done by our Anceſtors. Let us ſee if we can do the ſame. Some ſay that Oyl of Metals may laſt long, and almoſt perpetually. But this is falſe: for Oyl of Metals will not burn. Others ſay, Oyl of Juniper from the wood will laſt long, becauſe the coles of that wood may be kept a whole year alive under aſhes. But this is moſt falſe, becauſe I kept a cole under aſhes, and it would not laſt two, nor yet one day; and the Oyl of the wood burns moſt vehemently, and is ſooner waſted then common Oyl. Some boaſt they have drawn Oyl from the incombuſtible ſtone, thinking that flame cannot conſume that: for a wick made thereof, will never be burnt; and yet burns always, if you put Oyl always to it: But if that be true, that the wick is not conſumed by fire, yet that follows not, that Oyl extracted from it, ſhould burn always and never waſte: And no man yet was ever ſeen to draw Oyl from the ſtone Amiants that would burn. Others think that Oyl drawn from common Salt, will laſt always; for if you caſt Salt into Oyl, it makes the Oyl in the Lamp laſt twice as long, and not be conſumed, which I affirm to be true; therefore if Oyl be diſtilled from it, it will burn always and never waſte. Yet this follows not that Oyl drawn from Salt will burn continually; and Oyl diſtilled from it will burn no more than a ſtone of *Aqua fortis*, that parts Gold and Silver, of which kind it is. But it is an ignorant thing to imagine, that an Oyl may be made that ſhall burn always, and never conſume. Wherefore ſome other thing muſt be thought on. Some ſay (and they do not think fooliſhly) that fire in a Vial doth not always burn; but in the Vial there is ſome compoſition laid up, that ſo ſoon as it comes to the Air, preſently takes fire, and ſeems to burn onely at that time, yet it never burned before. This may be true: for as I often have laboured in Chymical matters, a glaſs well ſtopt, and forgot by me after the things were burnt in it; and being ſo left for many moneths. I may ſay, many years: at laſt, being opened, hath been ſeen to flame, and burn, and ſmoke. What I had burnt I had forgot, but they might be the ſame things, that I heard of by my friend, that had the ſame chance: for when he had boil'd Litharge, Tartar, quick Lime, and Cinnaber in Vinegar, until it was all evaporated; and then covering and luting the Veſſel well, he ſet it into a vehement fire, and when it was enough, he ſet it by till it was cold: after ſome moneths, when he went to open it to ſee his work, a flame ſuddenly flew out of the Veſſel, and ſet fire on ſome things, when as he thought of no ſuch matter: and the ſame hath happened to many more. Moreover, when I boiled Linſeed Oyl for the Preſs, when the flames took within, I covered the pot with clothes to put it out: after ſome time I opened the Veſſel, the Oyl at the Air coming to it flamed again, and took fire. But experience is againſt this opinion: For who ſaw a Candle ſhut up cloſe in a glaſs Vial, and to keep its flaming quality, and to give light? For the Ancients thought that the ſouls of the dead did always reſt in the grave, as the aſhes do; and that they might not lye in the dark, they endeavored all they could to ſend out this light, that their ſouls might enjoy light continually. Therefore we muſt think on another experiment, and make trial of it. But this muſt be held for a rare and firm principle in Natures ſhop, that the cauſe of wonders is becauſe there can be no vacuum; and the frame of the work will ſooner break aſunder, and all things run to nothing, then there can be any ſuch thing: Wherefore if a

flame

flame were ſhut up in a glaſs, and all vent-holes ſtopt cloſe, if it could laſt one moment, it would laſt continually, and it were not poſſible for it to be put out. There are many wonders declared in this Book, and many more ſhall be ſet down, that have no other cauſe. But how the flame ſhould be lighted within ſide, this is worth the while to know; It muſt be a liquor or ſome ſubtile ſubſtance, and that will evaporate but little; and if then it can be ſhut up in the glaſs, when the glaſs is ſhut it will laſt always: which may eaſily be performed by burning-glaſſes, fire, induſtry, and cunning. It cannot be extinguiſhed, becauſe the Air can come in nowhere to fill up the emptineſs of the Vial: The Oyl is always turned into ſmoke, and this, being it cannot be diſſolved into Air, it turns to Oyl, and kindleth again, and ſo it will always by courſe afford fuel for the light. You have heard the beginnings; now ſearch, labour, and make trial.

THE

THE

THIRTEENTH BOOK

OF

Natural Magick:

Of tempering Steel.

THE PROEME.

I Have taught you concering monſtrous Fires; and before I part from them, I ſhall treat of Iron Mines; for Iron is wrought by Fire: not that I intend to handle the Art of it; but onely to ſet down ſome of the choiceſt Secrets that are no leſs neceſſary for the uſe of men, in thoſe things I have ſpoken of already, beſides the things I ſpake of in my Chymical works. Of Iron there are made the beſt and the worſt Inſtruments for the life of man, ſaith Pliny. *For we uſe it for works of Husbandry and building of Houſes; and we uſe it for Wars and Slaughters: not onely hard by; but to ſhoot with Arrows, and Darts, and Bullets, far off. For, that man might die the ſooner, he hath made it ſwift, and hath put wings to Iron. I ſhall teach you the divers tempers of Iron, and how to make it ſoft and hard. that it ſhall not onely cut Iron and other the hardeſt ſubſtances, but ſhall engrave the hardeſt Porphyr and Marble Stones. In brief, the force of Iron conquers all things.*

CHAP. I.

That Iron by mixture may be made harder.

IT is apparent by moſt famous and well-known Experience, that Iron will grow more hard by being tempered, and be made ſoft alſo. And when I had ſought a long time whether it would grow ſoft or hard by hot, cold, moiſt or dry things; I found that hot things would make it hard and ſoft, and ſo would cold and all the other qualities: wherefore ſomething elſe muſt be thought on to hunt out the cauſes. I found that it will grow hard by its contraries, and ſoft by things that are friendly to it; and ſo I came to Sympathy and Antipathy. The Ancients thought it was done by ſome Superſtitious Worſhip, and that there was a Chain of Iron by the River Euphrates, that was called Zeugma, wherewith *Alexander the Great* had there bound the Bridge; and that the links of it that were new made, were grown ruſty, the other links not being ſo. *Pliny* and others think, That this proceeded from ſome different qualities; it may be ſome juices or Minerals might run underneath, that left ſome qualities, whereby Iron might be made hard or ſoft. He ſaith. But the chief difference is in the water that it is oft plunged into when it is red hot. The pre-eminence of Iron that is ſo profitable, hath made ſome places famous here and there; as Bilbilis and Turaſſio in Spain, Comum in Italy: yet are there no Iron Mynes there. But of all the kindes, the Seric Iron bears the Garland; in the next place, the Parthian: nor are there any other kindes of Iron tempered of pure Steel: for the reſt are mingled. *Juſtine* the Hiſtorian reports, That in Gallicia of Spain, the chiefeſt matter for Iron is found; but the water there is more forcible then the Iron: for the tempering with that, makes the Iron more ſharp; and there is no weapon approved amongſt them, that

is not made of the River Bilbilis, or tempered with the water of Chalybes. And hence are thoſe people that live neer this River called Chalybes; and they are held to have the beſt Iron. Yet *Strabo* ſaith, That the Chalybes were people in Pontus neer the River Thermodon. *Virgil* ſpeaks,

And the naked Calybes Iron.

Then, as *Pliny* ſaith, It is commonly made ſoft with Oyl, and hardened by Water. It is a cuſtome to quench thin Bars of Iron in Oyl, that they may not grow brittle by being quenched in Water. Nothing hath put me forward more to ſeek higher matters, then this certain Experiment, That Iron may be made ſo weak and ſoft by Oyl, that it may be wreſted and broken with ones hands: and by Water it may be made ſo hard and ſtubborn, that it will cut Iron like Lead.

CHAP. II.

How Iron will wax ſoft.

I Shall firſt ſay how Iron may grow ſoft, and become tractable; ſo that one may make Steel like Iron, and Iron ſoft as Lead. That which is hard, grows ſoft by fat things, as I ſaid; and without fat matter, by the fire onely, as *Pliny* affirms. Iron made red hot in the fire, unleſs you beat it hard, it corrupts: as if he ſhould ſay, Steel grows ſoft of it ſelf, if it be oft made red hot, and left to cool of it ſelf in the fire: and ſo will Iron grow ſofter. I can do the ſame divers wayes.

That Iron may grow ſoft,

Anoynt Iron with Oyl, Wax, Aſafœtida; and lute it over with ſtraw and dung, and dry it: then let it for one night be made red hot in burning coals. When it grows cold of it ſelf, you ſhall finde it ſoft and tractable. Or, take Brimſtone three parts, four parts of Potters Earth powdered: mingle theſe with Oyl to make it ſoft. Then cover the Iron in this well, and dry it, and bury it in burning coals; and, as I ſaid, you may uſe Tallow and Butter the ſame way. Iron wire red hot, if it cool alone, it will be ſo ſoft and ductible, that you may uſe them like Flax. There are alſo ſoft juices of Herbs, and fat, as Mallows, Bean-Pods, and ſuch-like, that can ſoften Iron; but they muſt be hot when the Iron is quenched, and Juices, not diſtilled Waters: for Iron will grow hard in all cold waters, and in liquid Oyl.

CHAP. III.

The temper of Iron muſt be uſed upon ſoft Irons.

I Have ſaid how Iron may be made ſofter, now I will ſhew the tempering of it, how it may be made to cut ſharper. For the temper of it is divers for divers uſes. For Iron requires ſeveral tempers, if it be to cut Bread, or Wood, or Stone, or Iron, that is of divers liquors; and divers ways of firing it, and the time of quenching it in theſe Liquors: for on theſe doth the buſineſs depend. When the Iron is ſparkling red hot, that it can be no hotter, that it twinkles, they call it Silver; and then it muſt not be quenched, for it would be conſumed. But if it be of a yellow or red colour, they call it Gold or Roſe-colour: and then quenched in Liquors, it grows the harder: this colour requires them to quench it. But obſerve, That if all the Iron be tempered, the colour muſt be blew or Violet coleur, as the edge of a Sword, Raſor or Lancet: for in theſe the temper will be loſt if they are made hot again. Then you muſt obſerve the ſecond colours; namely, when the Iron is quenched, and ſo plunged in, grows hard. The laſt is Aſh colour: and after this if it be quenched, it will be the leaſt of all made hard. For example:

The

The temper of a Knife to cut Bread.

I have ſeen many ingenious men that laboured for this temper, who, having Knives fit to cut all hard ſubſtances, yet they could ſcarce fall upon a temper to cut Bread for the Table. I fulfilled their deſire with ſuch a temper. Wherefore to cut Bread, let the Steel be ſoftly tempered thus: Heat gently Steel, that when it is broken ſeems to be made of very ſmall grains; and let it be excellent well purged from Iron: then ſtrike it with a Hammer to make a Knife of it: then work it with the File, and frame it like a Knife, and poliſh it with the Wheel: then put it into the Fire, till it appear Violet-colour. Rub it over with Sope, that it may have a better colour from the Fire: then take it from the Fire, and anoynt the edge of it with a Linen-cloth dipt in Oyl of Olives, until it grow cold; ſo you ſhall ſoften the hardneſs of the Steel by the gentleneſs of the Oyl, and a moderate heat. Not much differs from this,

The temper of Iron for Wood.

Something harder temper is fit to cut wood; but it muſt be gentle alſo: therefore let your Iron come to the ſame Violet-colour, and then plunge it into waters: take it out; and when it appears Aſh-colour, caſt it into cold water. Nor is there much difference in

The temper for Inſtruments to let blood.

It is quenched in Oyl, and grows hard; becauſe it is tender and ſubtile: for ſhould it be quenched in water, it would be wreſted and broken.

The temper of Iron for a Sythe.

After that the Iron is made into a Sythe, let it grow hot to the colour of Gold, and then quench it in Oyl, or ſmear it with Tallow, becauſe it is ſubtile Iron; and ſhould it be quenched in waters, it would either crumble or be wreſted.

CHAP. IV.

How for all mixtures, Iron may be tempered moſt hard.

NOw I will ſhew ſome ways whereby Iron may be made extream hard: for that Iron that muſt be uſed for an Inſtrument to hammer, and poliſh, and fit other Iron, muſt be much harder then that.

The temper of Iron for Files.

It muſt be made of the beſt Steel, and excellently tempered, that it may poliſh, and fit other Iron as it ſhould be: Take Ox hoofs, and put them into an Oven to dry, that they may be powdered fine: mingle well one part of this with as much common Salt, beaten Glaſs, and Chimney-ſoot, and beat them together, and lay them up for your uſe in a wooden Veſſel hanging in the ſmoak; for the Salt will melt with any moiſture of the place or Air. The powder being prepared, make your Iron like to a file: then cut it chequerwiſe, and croſswayes, with a ſharp edged tool: having made the Iron tender and ſoft, as I ſaid, then make an Iron cheſt fit to lay up your files in, and put them into it, ſtrewing on the powders by courſe, that they may be covered all over: then put on the cover, and lute well the chinks with clay and ſtraw, that the ſmoak of the powder may not breath out; and then lay a heap of burning coals all over it, that it may be red-hot about an hour: when you think the powder to be burnt and conſumed, take the cheſt out from the coals with Iron pinchers, and plunge the files into very cold water, and ſo they will become extream hard. This is the uſual temper for files; for we fear not if the files ſhould be wreſted by cold waters. But I ſhall teach you to temper them excellently

Another way.

Take the pith out of Goats horns, and dry it, and powder it: then lay your files in a little Cheſt ſtrewed over with this Powder, and do as you did before. Yet obſerve this, That two files ſupernumerary muſt be laid in, ſo that you may take them forth at pleaſure: and when you think the Cheſt, covered with burning coals,

hath taken in the force of the Powder, take out one of the ſupernumerary Files, and temper it, and break it; and if you finde it to be very finely grain'd within, and to be pure Steel, according to your deſire, take the Cheſt from the fire, and temper them all the ſame way: or elſe, if it be not to your minde, let them ſtay in longer; and reſting a little while, take out the other ſupernumerary File, and try it, till you have found it perfect. So we may

Temper Knives to be moſt hard.

Take a new Ox hoof, heat it, and ſtrike it with a Hammer on the ſide; for the pith will come forth: dry it in an Oven; and, as I ſaid, put it into a pot, alwayes putting in two ſupernumeraries, that may be taken forth, to try if they be come to be pure Steel; and doing the ſame as before, they will be moſt hard. I will ſhew

How an Habergeon or Coat of Arms is to be tempered.

Take ſoft Iron Armour of ſmall price, and put it into a pot, ſtrewing upon it the Powders aboveſaid; cover it, and lute it over, that it have no vent, and make a good Fire about it: then at the time fit, take the Pot with iron pinchers; and ſtriking the Pot with a Hammer, quench the whole Herneſs, red hot, in the foreſaid water: for ſo it becomes moſt hard, that it will eaſily reſiſt the ſtrokes of Poniards. The quantity of the Powder is, that if the Harneſs be ten or twelve pounds weight, lay on two pounds and a half of Powder, that the Powder may ſtick all over: wet the Armour in water, and rowl it in the Powder, and lay it in the pot by courſes. But, becauſe it is moſt hard, leſt the rings of a Coat of Male ſhould be broken, and flie in pieces, there muſt be ſtrength added to the hardneſs. Workmen call it a Return. Taking it out of the Water, ſhake it up and down in Vinegar, that it may be poliſhed, and the colour be made perſpicuous: then make red hot a plate of Iron, and lay part of the Coat of Male, or all of it upon the ſame: when it ſhews an Aſh-colour, workmen call it Berotinum: caſt it again into the water, and that hardneſs abated; and will it yield to the ſtroke more eaſily: ſo of a baſe Coat of Male, you ſhall have one that will reſiſt all blows. By the mixture of Sharp things, iron is made hard and brittle; but unleſs ſtrength be added, it will flie in pieces with every blow: therefore it is needful to learn perfectly how to add ſtrength to it.

CHAP. V.

Liquors that will temper Iron to be exceeding hard.

I Said that by Antipathy Iron is hardened, and ſoftened by Sympathy: it delights in fat things, and the pores are opened by it, and it grows ſoft: but on the contrary, aſtringent things, and cold, that ſhut up the pores, by a contrary quality, make it extreme hard; they ſeem therefore to do it: yet we muſt not omit ſuch things as do it by their property. If you would have

A Saw tempered to ſaw Iron,

Make your Saw of the beſt Steel, and arm it well that it be not wreſted by extinguiſhing it. Then make a wooden Pipe as long as the Iron of the Saw, that may contain a liquor made of Water, Alom, and Piſs; Plunge in the red hot Iron, and take it out, and obſerve the colours: when it comes to be violet, put all into the liquor, till it grow cold. Yet I will not conceal, that it may be done by a Braſs wire bent like a bow, and with Powder of Emril and Oyl: for you ſhall cut Iron like Wood. Alſo, there are tempered

Fiſh-hooks to become extream hard.

The Hook ſerves for a part to catch Fiſh; for it muſt be ſmall and ſtrong: if it be great, the Fiſh will ſee it, and will not ſwallow it; if it be too ſmall, it will break with great weight and motion; if it be ſoft, it will be made ſtraight, and the Fiſh will get off.

off. Wherefore, that they may be ſtrong, ſmall, and not to be bended in the mouth; you ſhall thus temper them: Of Mowers Sythes make wire, or of the beſt Steel, and make Hooks thereof, ſmall and fine: heat them not red-hot in the Fire; for that will devour them: but lay them on a plate of red hot Iron. When they grow red, caſt them into the water: when they are cold, take them out and dry them. Then make the plate of Iron hot again, and lay on the Hooks the ſecond time; and when an Aſh colour, or that they commonly call Berotinus, appears, plunge them into the water again, that they may be ſtrong: for elſe they would be brittle. So you may make

Culters extream hard.

Albertus, from whom others have it, ſaith, That Iron is made more ſtrong, if it be tempered with juice of Radiſh, and Water of Earth-worms, three or four times. But I, when I had often tempered it with juice of Radiſh, and Horſe-Radiſh, and Worms, I found it alwayes ſofter, till it became like Lead: and it was falſe, as the reſt of his Receits are. But thus ſhall you make Steel extream hard, that with that onely, and no other mixture, you may make Culters very hard: Divide the Steel into very ſmall pieces like Dice, and let them touch one the other, binding Iron wires over them, faſtning all with an Iron wire: put them into the Fire till they grow red hot, and ſparkle, at leaſt fifteen times, and wrap them in theſe powders that are made of black Borax one part, Oyſter-ſhells, Cuttle-bones, of each two parts: then ſtrike them with a Hammer, that they may all unite together, and make Culters, or Knives, or what you will: for they will be extream hard. For this is the moſt excellent ſort of Steel, that onely tempered with waters, is made moſt hard. There is another, but not ſo good; and unleſs it be well tempered, it alwayes grows worſe. It is this:

To temper a Graver to cut Marble.

Make your Graver of the beſt Steel, let it be red hot in the Fire, till it be red or Roſe coloured; dip it into water, then take it away, and obſerve the ſecond colour. When it is yellow as Gold, caſt it into the water. So almoſt is

A Tool made to cut Iron.

When the ſame red-Roſe colour appears, plunge it into the water, or ſome ſharp liquor that we ſhall ſhew; and you muſt obſerve the ſecond yellow colour, or wheat colour, and then caſt it into the water. Theſe are the beſt

Tempers for Swords.

Swords muſt be tough, leſt whilſt we ſhould make a thruſt, they ſhould break; alſo, they muſt have a ſharp edge, that when we cut, they may cut off what we cut. The way is thus: Temper the body of it with Oyl and Butter, to make it tough; and temper the edge with ſharp things, that they may be ſtrong to cut: and this is done, either with wooden Pipes, or woollen Cloths, wet with Liquor: uſe it wittily and cunningly.

CHAP. VI.

Of the temper of a Tool ſhall cut a Porphyr Marble Stone.

OUr Anceſtors knew well to temper their Tools, wherewith they could eaſily cut a Porphyr Stone, as infinite Works teſtifie that were left to us: but the way was ſhewed by none, and is wholly concealed; which is a mighty diſgrace to our times, when we neglect ſuch rare and uſeful Inventions, and make no account of them. That we might be freed from this diſhonour, with great care, and pains, and coſt, I made trial of all things came to my hand, or I could think of, by divers wayes and experiments, that I might attain unto it: at laſt, by Gods great bleſſing, I found a far greater paſſage for to come to theſe things, and what exceeds this. And I will not be grieved to relate what I found out by chance, whilſt I made trial of theſe things.

things. The buſineſs conſiſted in theſe difficulties. If the temper of the Graver was too ſtrong and ſtubborn, with the vehement blow of the Hammer it flew in pieces: but if it was ſoft, it bowed, and would not touch the ſtone: wherefore it was to be moſt ſtrong and tough, that it might neither yield to the ſtroke, nor flie aſunder. Moreover, the juice or water the Iron muſt be tempered in, muſt be cleer and pure: for if it be troubled, the colours coming from heat could not be diſcerned: and ſo the time to plunge the Tools in would not be known, on which the whole Art depends. So then, cleer and purified juices will ſhew the time of the temper. The colours muſt be chiefly regarded: for they ſhew the time to plunge it in and take it out; and becauſe that the Iron muſt be made moſt hard and tough, therefore the colour muſt be a middle colour between ſilver and gold: and when this colour is come, plunge the whole edge of the Tool into the liquor, and after a little time, take it out; and when it appears a Violet-colour, dip it into the liquor again, leſt the heat, yet remaining in the Tool, may again ſpoil the temper: yet this we muſt chiefly regard, that the liquors into which the Iron is plunged, be extream cold; for if they be hot, they will work the leſs: and you muſt never dip an Iron into water, that other Iron hath been dipt in before; for when it is grown hot, it will do nothing: but dip it into ſome other that is freſh and cold; and let this in the mean time, ſwim in ſome glazed Veſſel of cold water, that it may ſoon grow cold, and you ſhall have it moſt cold for your work. Yet theſe are

The hardeſt tempers of Iron.

If you quench red-hot Iron in diſtilled Vinegar, it will grow hard. The ſame will happen, if you do it into diſtilled Urine, by reaſon of the Salt it contains in it. If you temper it with dew, that in the month of *May* is found on Vetches Leaves, it will grow moſt hard. For what is collected above them, is ſalt; as I taught elſewhere out of *Theophraſtus*. Vinegar, in which Salt Ammoniac is diſſolved, will make a moſt ſtrong temper: but if you temper Iron with Salt of Urine and Salt-Peter diſſolved in water, it will be very hard; or if you powder Salt-Peter and Salt Ammoniac, and ſhut them up in a Glaſs Veſſel with a long neck, in dung, or moiſt places, till they reſolve into water, and quench the red-hot Iron in the water, you ſhall do better. Alſo, Iron dipped into a liquor of quick Lime, and the Salt of Soda purified with a Spunge, will become extream hard. All theſe are excellent things, and will do the work: yet I ſhall ſhew you ſome that are far better.

To temper Iron to cut Porphyr Marble.

Take the fugitive ſervant, once received, and then exalted again, and ſhut it in a glazed Veſſel, till it conſume in Fire or water; ſo the Iron Tool will grow hard, that you may eaſily have your deſire: but if it be too hard, that it be too brittle, add more liquor, or elſe more Metal: yet take care of this alone, whilſt you have found the meaſure of your work: for the Iron will grow ſtrong and tough. The ſame alſo will be happily performed by the foul moyſture of the Serpent Python, and by the waſting thereof: for the ſalt gives force, and the fat toughneſs. And theſe are the beſt and choiceſt that I have tried in this kinde.

CHAP. VII.

How to grave a Porphyr Marble without an Iron tool.

SOme have attempted to do this without any Graver, but with ſtrong and forcible water; and this Argument moved them to it: When they ſaw Vinegar and ſharp juices to ſwell into bubbles, being caſt upon Marble, and to corrode it, they ſuppoſed that if they ſhould draw very ſtrong ſharp liquor from ſharp and corroding things, they might do the ſame work without labour. At laſt, thus they did it: Take a little Mercury ſublimate, and a little Salt Ammoniac, diſtil theſe as I ſhewed in Glaſs Stills: then take a little Verdigreaſe, Tin calcined, and of the fire-ſtone, powder all theſe with *Sal Gemmæ*, and common Salt, and Salt Ammoniac, and diſtil them, and pour the

the diſtilled liquor again upon the Feces, and diſtil it again, and do it again the third time: then keep the liquor in a Veſſel well ſtopt. When you go about your work, ſmeer the Porphyr Marble with Goats ſuet, onely touch not thoſe parts you mean to have engraved: you muſt make a ledge about it, that when you pour on your water, it may not run off here and there; and the liquor poured on will eat moſt ſtrongly: when it ceaſeth to eat, caſt it away, and pour on freſh; and do this ſo often, till you have graved it ſo much as you pleaſe, and you have done.

CHAP. VIII.

How Iron may be made hot in the fire to be made tractable for works.

MAny ſeek moſt diligently, how by a ſecret Art Iron may be ſo tempered, that it may neither break, nor be ſhot through with Guns. But theſe men do not take care of what they have before them, and ſeek for what they have not; for would they conſider whilſt the Iron heats, the thing they ſeek for ſo eargerly, is before their eyes. I ſay therefore, That the reaſon why Swords break and flie in pieces, and breſts of Iron are ſhot through with Guns, is, becauſe there are flaws in the Iron, and it cleaves in divers places, and the parts are ill united; and becauſe theſe clefts are ſcarce viſible: this is the cauſe that when they are bended or ſtricken they break: for if you mark well, whenever Knives or Swords break in pieces, you ſhall alwayes finde theſe craks and flames, and the ſolid parts are not broken; and being bended, reſiſt. But when I ſought for the cauſe of theſe flaws, I found at laſt, that in Smiths Shops, where Iron is made hot, they heap up coals over the Iron, and the refuſe of coals; ſaying, The Iron will not heat ſo eaſily, if ſome rubbiſh of the coals and duſt be not heaped over it: and with this trumpery-duſt, there are always mingled ſmall ſtones, chalk, and other things gathered together in pieces; which, when they meet in the fire, they cauſe many knots outwardly, or cavities inwardly, and crack-s, that the parts cannot well faſten together. Whence, though the buſineſs be trivial and of ſmall regard, yet this is the cauſe of ſo great inconveniences that follow. Wherefore, to avoid this impediment, I thought on this courſe to be taken: I caſt my coals into a wooden bowl full of water: for they will ſwim on the top, (but the filth and bricks will fall to the bottom) thoſe that ſwim, I take out and dry them; and thoſe I uſe for my works. What a bleſſing of God this profitable Invention is! for thus men make Swords, Knives, Bucklers, Coats of Male, and all ſorts of Armour ſo perfect, that it were long and tedious to relate: for I have ſeen Iron breſts, that ſcarce weighed above twelve pound, to be Musket-proof. And if we ſhould add the temper to them, they would come to far greater effects.

CHAP. IX.

How Damask Knives may be made.

NOw whilſt I ſet down theſe Operations very pleaſant, namely, how Damask Knives may be made to recover their marks that are worn out, and how the ſame marks may be made upon other Knives. If then we would

Renew the waved marks of Damask Knives that are worn out,

poliſh a Poniard, Sword or Knife, very well with Powder of Emril and Oyl, and then cleanſe it with Chalk, that no part may be dark, but that it may gliſter all over: then wet it all with juice of Lemmons mingled with Tanners water, that is made with Vitriol: for when it is dry, the marks will all be ſeen in their places, and wave as they did before. And if you will

Make marks with Damask Knives,

And that ſo acurately, that you can ſcarce know them from Damask Knives: Poliſh a Knife very well, as I ſaid, and ſcowre it with Chalk: then ſtir with your hands,

Chalk

Chalk mingled with water ; and touching it with your fingers , rub the edge of the Sword that was poliſhed , and you ſhall make marks as you pleaſe : when you have done, dry them at the fire or Sun: then you muſt have a water ready wherein Vitriol is diſſolved, and imeer that upon it : for when the Chalk is gone, it will dye it with a black colour. After a little ſtay, wet it in water, and waſh it off : where the Chalk was, there will be no ſtain ; and you will be glad to ſee the ſucceſs. You may with Chalk make the waving Lines running up and down. If any one deſires

To draw forth Damask Steel for work,

You may do it thus : for without Art it is not to be done. Too much heat makes it crumble, and cold is ſtubborn: but by Art, of broken Swords Knives may be made very handſomely ; and Wheels and Tables, that Silver and Gold wire are drawn through, and made even by, to be uſed for weaving : Put it gently to the fire, that it may grow hot to a Golden colour ; but put under the fire for aſhes, Gip calcined, and wet with water : for without Gip, when you hammer it, it will ſwell into bubbles, and will flie and come to be droſs and refuſe.

CHAP. X.

How poliſhed Iron may be preſerved from ruſt.

IT is ſo profitable to preſerve Iron from ruſt, that many have laboured how to do it with eaſe. *Pliny* ſaith, That Iron is preſerved from ruſt, by Ceruſs, Gip, and liquid Pitch. But he ſhews not how Ceruſs may be made : Yet thoſe that know how to make Oyl of Ceruſs without Vinegar, Iron being ſmeered therewith , is eaſily preſerved from ruſt. Some anoynt the Iron with Deers ſuet, and ſo keep it free from ruſt; but I uſe the fat ſubſtance in the Hoofs of Oxen.

THE

THE

FOURTEENTH BOOK OF Natural Magick:

I ſhall ſhew ſome choice things in the Art of Cookery.

THE PROEME.

THE Cooks Art hath ſome choice Secrets, that may make Banquets more dainty and full of admiration : Theſe I purpoſe to reveal , not that ſo I might invite Gluttons and Parasites to Luxury, but that with ſmall coſt and expence, I might ſet forth the curioſities of Art, and may give occaſion to others thereby to invent greater matters by theſe. The Art conſiſts about eating and drinking. I ſhall firſt ſpeak of Meats, then of Drinks ; and by the way I ſhall not omit ſome merry paſs-times , that I may recreate the Gueſts, not onely with Banquets, but alſo with Mirth and Delights.

CHAP. I.

How Fleſh may be made tender.

I Shall begin with Fleſh, and ſhew how it may be made tender, that Gluttons much deſire. I ſhall do it divers ways; Some that proceed from the kind of their death ; others from the ſecret properties of things : and they will grow ſo tender, that they will almoſt reſolve into broth. Then how whileſt the creatures are yet alive , they may be made tender. For example:

How to make Sheeps fleſh tender.

The Fleſh of creatures killed by their enemies, eſpecially ſuch as they hate and fear, will be very tender. *Zoroaſter* in his *Geoponicks* ſaith , that Sheep killed by Wolves, and bitten, their fleſh will be more tender , and ſo the ſweeter. *Plutarch* in *Sympoſiacis* gives the cauſe of it. Sheeps Fleſh, he ſaith, bitten by a Wolf becomes the ſweeter, becauſe the Wolfe by biting, makes the Fleſh more flaggy and tender. For the breath of the Wolfe is ſo hot , that the hardeſt bones will conſume in his ſtomach, and melt; and for this cauſe, thoſe things will the ſooner corrupt, that the Wolfe bites. And both Hunters and Cooks can teſtifie , that creatures killed divers ways , are diverſly affected. Some of theſe are killed at one blow, that with one ſtroke they lye for dead: yet others are hardly killed at many blows. And which is more wonderful, ſome by a wound given with the Iron weapon, have imprinted ſuch a quality upon the creature , that it preſently corrupted, and would not keep ſweet one day ; and others have killed them as ſuddenly , yet no ſuch quality remain'd in the fleſh that was killed, and it would laſt ſome time. Moreover, that a certain vertue , when creatures are ſlain or dye , comes forth to their ſkins, and hair, and nails, *Homer* was not ignorant of , who writing of ſkins and thongs ; A thong ſaith he of an ox ſlain by force, for the ſkins of thoſe creatures are rougher and ſtronger, when they dy not by old age or of diſeaſes, but are ſlain. On the contrary, ſuch as dye by the bitings of Beaſts , their hoofs will grow black, and their hairs fall off, and their skins will wither and flag. Thus far *Plutarch*. But I think theſe things are

are falſe; for how ſhould Sheeps fleſh grow tender by the Wolfes breath, I underſtand it not: For other creatures that are killed by their enemies, and fleſh of a contrary nature doth alſo grow tender, where there are no hot vapours. But I think that the abſence of blood, makes the fleſh tender, for theſe reaſons. Quails and Pheaſants killed by Hawks, are very tender, but their hearts are found full of blood, and hard within them. Deer and Bores, killed by Dogs, are more tender; but harder if by Guns: and about, the heart the parts are ſo hard, that they can ſcarce be boiled. Fear of death drives the blood to the heart; the other parts are bloodleſs, as ſhall appear by the following experiments. As

How Geeſe, Ducks, Pheaſants, Quails, and other Birds become moſt tender.

This is eaſily done, if we hunt them and fly Hawks, and other birds of prey, at them; for whilſt they fight, they ſtrive to be gone, and they are ſometime held in the Falcons Tallents, and are wounded with divers ſtrokes; and this makes them ſo tender that it is wonderful: Wherefore, when we would eat crammed Birds, we ſhould purpoſely fly a Hawk at them, and being killed by them, ſhould grow more tender to be deſired. So

That Ox-fleſh may grow tender,

eſpecially of old Oxen; for they are dry and hard, and will not eaſily boil. The Butchers ſet hounds at them, and let them prey upon them, and they will for ſome hours defend themſelves with their horns: at laſt, being overcome by multitudes of Dogs, they fall with their ears torn, and bit in their skin; theſe brought into the ſhambles, and cut out, are more tender than ordinary. Some of them fighting openly with Bears, and ſometimes kill'd by them, if any of the body be left, it will be ſo tender that it will melt in a mans mouth. We may do the ſame, if we keep creatures ſometime in fear of death, and the longer you keep them ſo, the tender they will be. For

To make Hens tender,

we fright them off from high Towers; ſo we do Turkies, Peacocks: and when they cannot fly away by the weight of their bodies, for fear of death, with great pains and ſhaking of their wings, they fall down, that they may take no hurt by falling. Thoſe that are ſo killed with fear of death, grow very tender. So old Pigeons that by chance had fallen into deep pits, when they had long laboured, ſtruggling with their fluttering wings above the waters to ſave themſelves from drowning, with ſtrugling and fear of death they grew very tender; and by this accident we have learned, that when we would have them very tender, we purpoſely drive them in. *Horace* in Serm. ſaith almoſt the ſame.

How a Cock may grow tender,

if you muſt ſuddenly ſet him before your friends, and cannot help it. If that a gueſt do come by chance at night, and if the cock be tough, not fit to eat, drown'd him alive in Muſcadel out right, and he will ſoon come to be tender meat. We uſe to hang up Turkies alive by the bills, at the ſadle-bow when we ride; and theſe being thus rack't and toſſed with great pains, at the journeys end you ſhall find them dead, and very tender.

CHAP. II.

How fleſh may grow tender by ſecret propriety.

SOme things there are, that by ſecret propriety make fleſh tender. I ſhall record two prodigious miracles of Nature. One, that hung on a fig-tree,

Cocks fleſh grows tender,

and ſo ſhort, that it is wonderful: Another, that wild Cocks bound to a fig-tree, will grow

grow tame, and ſtand immoveable. *Plutarch* in his *Sympoſiacks*, gives the reaſon, why the Sacrifices of Cooks hung to a Fig-tree did preſently grow tender and ſhort, when the Cook of Ariſtian, amongſt other meats, offered to *Hercules* a tender dunghil-Cock, newly ſlain, that was extream ſhort: *Ariſtio* gives the reaſon of this tenderneſs to be the Fig-tree; and he maintained, that theſe killed, though they be hard, will grow tender, if they be hanged up on a Fig-tree. It is certain, as we may judge by ſight, that the Fig-tree ſends forth a vehement and ſtrong vapour. This alſo confirms that which is commonly ſpoken of Bulls, that the fierceſt of them bound to a Fig-tree, will grow tame preſently, and will endure to be touched with your hand, and to bear the yoke; and they puff out all their anger, and lay aſide their courage that thus fails them: for ſo forcible is the acrimony of the vapour of that Tree, that though the Bull rage never ſo much, yet this will tame him. For the Fig-tree is more full of Milky juice, then other Trees are; ſo that the Wood, Boughs, Figs, are almoſt all full of it: wherefore, when it is burnt, the ſmoke it ſends forth, doth bite and tear one very much; and a lixivium made of them burnt, is very detergent, and cleanſing: alſo Cheeſe is curdled with Fig-tree milk, that comes forth of the Tree, if you cut the green bark. Some would have the heat to be the cauſe, that the Milk curds, by the juice of the Fig-tree caſt in, which melts the watry ſubſtance of the humour; wherefore the Fig-tree ſends forth a hot and ſharp vapour, and that is digeſting, and dries and concocts the fleſh of Birds, ſo that they grow tender. So

Ox fleſh may be made tender,

If you put the ſtalks of wilde Fig-trees into the pot, wherein Ox fleſh is boil'd, they will be boil'd much the ſooner, by reaſon of the wood. *Pliny.* I gave you the reaſon of it before from Antipathy. The Egyptians alluding to this, when they would deſcribe a man that was puniſhed to the height, they painted a Bull tied to a wilde Fig-tree: For when he rores, if he be bound to a wilde Fig-tree, he will preſently grow tame. If we will have

Pulſe grow tender,

becauſe I ſee that there is great antipathy between Pulſe and Choke fitch, that deſtroys and ſtrangles them. Some call this Lions Herbe: for as a Lion doth with great rage and furiouſly kill Cattle and Sheep, ſo doth choke fitch all Pulſe: wherefore this Herbe put to Pulſe, when they boil, will make them boil the ſooner. But

To make meats boil the ſooner,

All kinds of Docks, though they be dry and juiceleſs, will do it, that all fleſh will grow tender, and become fit to eat. Wherefore the Antients always fed on it, that it might digeſt the meat in their ſtomacks, and looſe their bellies. Alſo the root of wilde Nettles boil'd with fleſh, will make them tender. *Pliny.*

CHAP. III.

How Fleſh may be made tender otherwiſe.

THere be other ways to make fleſh tender: Firſt, if fleſh killed be hung in the open Air, for they will grow tender, as beginning to corrupt, but they muſt not ſtay there ſo long till they corrupt indeed. Wherefore you muſt know their quality, which will keep longeſt, and which not. For example

Peacocks, Partridge, Pheaſants to be made tender.

Iſaac ſaith, That a Peacock killed will be kept two days, and three in winter, that the hard fleſh of it may grow ſoft. *Haliabas* hangs them up three days, hanging ſtones to their feet. *Savanrola* hangs them up ten days without weights. *Simeon Sethi* ſaith, That Partridge newly killed are not to be eat, but after a day or two, that they may loſe their hardneſs. Pheaſants in Summer hung up two days, and three days in winter, after they are killed, will be fit meat. *Arnoleus.* And to avoid tediouſneſs, the ſame muſt be done with other fleſh. The like

That Birds may grow tender.

If you hang thoſe in Moon-light, that were killed in the night, they will grow more tender by boiling: For the Moon hath great vertue to make fleſh tender, for it is but a kind of corruption. Therefore wood, cut by Moon-light, will ſooner grow rotten, and fruit ſooner grow ripe. *Daphnis* the Phyſitian in *Athenæus.*

CHAP. IV.

How Shell-creatures may grow more tender.

BEfore I end to ſpeak of ways to make fleſh more tender; It will not be amiſs to make Crabs tender, and by another way then I ſhew'd before. How we may make

Crab-fiſh tender ſhel'd.

At Rome they do ſo, and it becomes pleaſant and excellent meat for Noble mens Tables. I ſpeak of thoſe Crabs bred in freſh waters: For at Venice I have eaten them that bred naturally tender in ſalt-waters; they call them commonly Mollecass but they are not ſo ſweet, as they are made at Rome; and they ask a Julius apiece. The way is, in the Moneths of *June*, *July*, *Auguſt*, and *September*, the Crabs uſe to caſt their ſhels, and put off their old coat; at that time fiſher-men ſearch about the banks of Rivers, where they find their holes and caves half ſtopt, and by that they know the time is come to caſt their ſhells; for the more their ſhells grow tender, the more they ſhut up their holes. They grow tender firſt about the feet, and by degrees it aſcends over their whole bodies. When they have taken them, they bring them home, and put them every one in ſeveral earthen pots; and they put in water, that it may cover half their bodies, and ſo they let them remain eight or ten days, changing the water every day, and their ſhells will grow more tender every day. When it is all ſoft, that it is tranſparent as Cryſtal, they fry them with butter and milk, and bring them to the Table. So

Squils grow tender.

We muſt do as we did to Crabs, for they caſt their ſhells as Crabs do: and Nature did this for ſome end; for when their ſhells are grown too thick and weighty, they can ſcarce crawl; wherefore by the excrements that go into it, that are conſumed to make a new ſhell within, the former that was made is broken, and falls off.

CHAP. V.

That living Creatures may be made more fat and well taſted.

I Shall endeavour to ſhew how living Creatures may be made more fat and well taſted, that we may ſet more favory meats before our gueſts. The Antients were not negligent in this matter: Wherefore you ſhall find many ways, not onely amongſt Cooks, but ſuch as write concerning Husbandry. Liccoriſh Gluttons found out the ways to fat Cattle, that they might feed on them more plentifully and daintily. Hence they called them cram'd, becauſe they were full fed, and had groſs bellies. Thoſe were called Bird-pens, where they fatted all ſorts of Birds. *M. Lelius Strabo*, was the firſt that appointed this; and he appointed Crammers to take care of them, and ordered how much every crammed bird ſhould eat. They will fat better in winter than in ſummer, becauſe Birds at that time of the year are beſt, being not ſo much waſted with yong; and Cocks will fat better then Hens, and ſuch as never trod nor made eggs. In ſummer, when it is at an end, and the ſowre Grapes hang yet upon the Vines, they are at the beſt. I ſhall therefore teach.

How Hens and other Birds muſt be crammed.

Chooſe

Chooſe a place that is hot and obſcure; ſhut them all up apart, and ſo cloſe in their pens, that they cannot come together, nor turn; and make two holes, one for their heads to put forth, and the other for their tails, that they may both eat their meat and ſhite it out again when it is digeſted. Lay ſoft hay under them; for if they lye hard, they will never fat. Pull off all the feathers from their heads, thighs, and from under their wings, there, that it may breed no lice; here, that the dung corrupt it not. For meat, give them gobbets of Barley-Meal, made up with water; at the firſt for ſome time, more ſparingly, then after give them as much as they can digeſt; and you muſt give them no new meat, till you feel their crops that all the old is digeſted. When the Bird is full, let him go a while, not to wander abroad; but if there be any thing that urgeth him, he may pick it off with his bill. Let him not be ſet to fatting before five, or after twenty Moneths old. Yong Pigeons or Chickens, will fat better with their dams, if you pull off a few of their feathers, and bruiſe their legs, that they may ſtay in their places; and if you give meat plentifully to their dams, that they may feed themſelves, and their yong ones ſufficiently. Turtles are beſt fatted in ſummer: give them nothing but meat, eſpecially Miller-ſeed, for they much delight to eat that; but Geeſe in winter: They muſt be put up to fat four Moneths, you need give them nothing elſe but Barley-Meal, and Wheat-meal three times a day; ſo that you give them water enough to drink, and no liberty to walk about; thus they will fat in two Moneths. But tender Pullets will not be made fat in forty days. Ducks will grow fat with all nutriment, if it be abundance; eſpecially with Wheat, Millet-ſeed, Barley, and with Water-ſquils, Locuſts, and Creatures found in Lakes. *Columella.* Pheaſants, Partridges, Heath-cocks, and Turky-hens, will fat being ſhut up; and the firſt day they eat meat, the next ſet them water or good ſtrong wine to drink: Let their meat be raw Barley-Meal, made up with water, giving them it by degrees; or elſe broken and ground Beans and Barley ſod with water, and whole Miller-ſeed, Linſeed boil'd and dry, mingled with Barley-meal: to theſe you may add Oyl, and make gobbets of them, and give them to eat to the full, and they will grow fat at longeſt in ſixty days. Now I ſhall ſhew how

Four-footed Beaſts are fatted.

The Sow will ſooneſt fat, for in ſixty days ſhe will be fat. Firſt kept hungry three days, as all the reſt muſt be. She grows fat with Barley, Millet, Acorns, Figs, Pears, Cucumbers; reſt, and not wandring. But Sows will grow fatter by wallowing in the mire. Figs and Chick-peaſon, will fat them ſooneſt; and they deſire change of meats. *Varro.* The Sow is fed with Beans, Barley, and other Grain; for theſe will not onely fat them, but give them a good reliſh. The Olive, wilde Olive, Tares, Corn in ſtraw, Graſs: and they are all the better ſprinkled with brine; but the more effectual will they be, if ſhe faſt three days before. *Ariſtotle.* Beanhusks, and Coleworts are pleaſant meat for them; Salt put to them, will make them have a ſtomack, which in ſummer put into their troughs will ſeaſon their meat, and make them eat it up; and by that ſeaſoning of it, they will drink and eat the more. *Columella.* Oxen will grow fat with Corn and Graſs, Tares, ground Beans, and Beanſtalks: Alſo with Barley, whole or broken, and parted from the hulls: alſo by ſweet things, as preſſed Figs, Wine, Elm-boughs, and with a Lotion of hot water. *Ariſtotle.* We feed them at home with Wine of Surrentum, or elſe we put Calfs to two Cows, and thus being fed with abundance of Milk, they can ſcarce go for fat. Alſo in their cratches we ſtrew Salt ſtones, that they may lick them, and ſo drink, and they will grow exceeding fat and tender.

CHAP. VI.

How the fleſh of Animals is made ſweeter.

NOw ſhall I ſhew with ſome Meats, and Arts, How not onely the parts of Animals, but their whole bodies are made fat, tender, and more delicate. And firſt,

How

How to fat the Livers of Geese.

Our wise Ancestours, saith *Pliny*, who knew the goodness of a Goose liver, taught how by cramming to make it grow great; also taken forth, it is augmented by sweet Milk. And it is not without cause demanded, who was the first man that found out so profitable a thing: Whether it were *Scipio Metellus*, that was Consul, or *Mar. Sejus*, that in the same age was a Gentleman of Rome. *Palladius* taught the way how; when Geese have been fatting thirty days, if you desire to have their livers tender, you shall bruise old Figs, and steep them in water, and make gobbets of them, and feed the Geese with them twenty days together. But *Quintilius* way is, when they grow fat, you shall break dry wilde Radish in small pieces, and tempering them with water, give them this to drink for twenty days. Some, that the liver may be made great, and the Geese fat, feed them thus. They shut up the Goose, and cast to him Wheat steeped in water, or Barley the same way. Wheat makes him fat quickly, but Barley makes the flesh white. Let her be fed with the said grain, but severally with them both, for twenty days, giving to her twice a day a moyst Medicament made thereof; so that seven of those meats, may be given her for the first five days, and by degrees the days following, increase the number of these meats, until twenty five days be past, that the days in the whole may be thirty: and when they are over, beat Mallows, and in the decoction thereof, being yet hot, give her leaven moystned therewith; do so for four days, and in the same days give her water and honey; changing it thrice every day, not using the same again: and do this the days following, till sixty days: mingle dry Figs, bruised all this time with the said leaven, and after sixty days you may eat the Goose, and its liver, that will be white and tender. Which being taken forth, must be put into a large vessel, wherein there is hot water, that must be changed again and again. But the Bodies and Livers of the females are best, but let them be Geese not of one year, but from two years old to four. *Horace* in Serm. speaks of this,

Fat Figs do make the Goose white, Liver great.

And *Juvenal, Satyr* 5.

A Goose's Liver fed before him stood,
As big as a Goose, and to eat as good.

And *Martial*,

The Liver's greater then the Goose, that's true,
But now you wonder where this Liver grew.

Athenæus writes, That this was of great account at Rome. When you kill the Goose, take out the Liver quickly and cast it into cold water, that it may be solid; then fry it in Goose-grease, in a frying pan, and season it with spices. It is a dish for a Prince, and highly commended by many. So is

A Sows Liver fatted.

Pliny. There is art used for Sows Livers, as well as for Geese. It was the invention of *Marcus Apicius*, when they are fat with dry Figs, give them sweet wine to drink, and kill them presently. *Apicius.* Add to the Liver of a Sow fatted with Figs, Wine-pickle, Pepper, Time, Lovage, Suet, and a little Wine and Oyl. *Ætius.* If, saith he, any man feed that creature with dry Figs, the Sows Liver is preferred before all meat. I said out of *Aristotle*, that Figs and Chick peason will fat a Sow best. *Galen.* As whilst Sows are living, their Livers are fed for delight with dry Figs; so for Geese, I see their meats are moystned with milk, that their Livers may be not onely most pleasant meat, but may be fed exceedingly, and be most delicate. If you will

That

That Cattle may be more excellent to eat.

Cattle that use to feed on Masterwort, and to be first cleansed, will grow very fat, and their flesh will be exceeding sweet. *Pliny.* Whence it is that this Benjamin is not for many years to be found in Cyrene, because the Farmers, that hire the grounds, finding more gain by it, devour them by their Cattel. Moreover in India, and chiefly in the Country of the Prasii, it rains liquid honey; which falling down on the grass, and the tops of Reeds in the Lakes, is admirable food for Sheep and Oxen; and the Shepherds drive them thither, where most of this sweet dew falls from the Air, and there they are feasted with it, as with pleasant bankets: and they recompence their Shepherds with a pleasant reward; for they milk very sweet milk from them, and they have no need, as the Grecians do, to temper honey with it. *Ælian.* But

How Pullets are made most white, tender, and delicate,

Such as I use to set before my friends: The way is, I shut them up five days in chambers or cellars, and I give them a dish full of chippins of bread, wet with milk, and sometimes with honey: fed thus, they will grow as fat as great Sappers in Fig time, and so tender, that they will melt in your mouth, and they taste better by far then Pheasants, Heath-cocks, or Thrushes. And it seems the Antients knew this: For saith *Pliny*, when a crammed Hen was forbid to eat at supper, by the Laws of the Antients, they found out this evasion, to feed Hens with meats wet in milk; and so they were far more delicate to set on the Table. And *Columella.* They that will make Birds not onely fat, but tender, they sprinkle the foresaid Meal with water and honey new made; and so they fat them. Some to three parts of water, put one of good wine, and wet Wheat-bread, and fat the Bird; which beginning to be fatted the first day of the Moneth, will be very fat on the twentieth day.

CHAP. VII.

How the Flesh of Animals may be made bitter, and not to be eaten.

AGain, if we will that Flesh shall be rejected for the bitterness, and ill taste of it, we must do contrary to what hath been said: Or if we will not take the pains, we must wait the times that these creatures feed on such meats, as will do it, whereby sometimes they become venemous also. As if we would have

Deers flesh become venemous,

Simeon Sethi saith, That Deers flesh, that is catcht in summer, is poyson; because then they feed on Adders and Serpents; these are venemous creatures, and by eating of them they grow thirsty: and this they know naturally; for if they drink before they have digested them, they are killed by them: wherefore they will abstain from water, though they burn with thirst. Wherefore Stags-flesh, eaten at that time, is venemous, and very dangerous. Sometimes also

Partridge are naught,

Namely, when they eat Garlick. The Chyrrhæi will eat no Partridge, by reason of their food; for when they have eaten Garlick they stink, and their flesh is stinking meat, that the Fowler will not eat them. So also

Quails, and Stares, are rejected,

at that time of the year, that black Hellebour is the meat they like onely. Wherefore, when Quails feed on Hellebour, they put those that feed on them into so great danger of their lives, that they swell and suffer convulsions, and are subject to vertigo's: Wherefore Millet-seed must be boil'd with them. Also

Birds are not to be eaten,

when

when the Gooſe-berries are ripe; for their Feathers will grow black thereby, and men that eat them, fall into ſcowrings. *Dioſcorides.*

The Eggs of the Barbel, or Spawn, not to be eaten

in *May*, becauſe they are dangerous; but the Eggs are not dangerous of themſelves, nor do they breed ſuch miſchiefs. For they do not do it always; for often you may eat them without danger: but they are onely then hurtful, when they feed on Willow-flowers, that fall into the waters. So are

Snails to be rejected,

when they ſtick faſt to briars and ſhrubs, for they trouble the belly and the ſtomack, and cauſe vomiting. *Dioſcorides.* And not onely theſe Animals themſelves cauſe this miſchief, but their excrements, as milk, honey, and the like. For

Milk muſt not be eaten,

when Goats and Sheep feed on green food, becauſe it will looſen the belly the more: but Goats-milk doth not try the belly ſo much, becauſe theſe Cattle feed on binding meats, as on the Oak, Maſtick, Olive-boughs, and Turpentine-tree. But in ſuch places where Cattle eat Scammony, black Hellebore, Perwincle, or Mercury, all their milk ſubverts the belly and ſtomack; ſuch as is reported to be in the mountains of Juſtinum: for Goats that eat black Hellebore, that is given them when the yong leaves come firſt out, their milk drank will make one vomit, and cauſeth loathing and nauſeating of the ſtomack. *Dioſcorides.* Alſo there is found

Honey that is venemous,

That which is made in Sardinia, for there the Bees feed on Wormwood. At Heraclia in Pontus, ſome times of the year, by a property of the flowers there, Honey is made, that they which eat it grow mad, and ſweat exceedingly. *Dioſcorides.* There are

Eggs laid that ſtink.

When there are no fruits nor herbs to be ſeen, then Hens feed on dung, and ſo do other Birds that lay Eggs. But then thoſe taſte beſt that feed on fat things, and eat Wheat, Millet, and Panick: but ſuch as eat Wormwood, their Eggs are bitter.

CHAP. VIII.

How Animals may be boiled, roſted, and baked, all at once.

I Have thus far ſpoken to pleaſe the palate. Now I ſhall repreſent ſome merry conceits to delight the gueſts, Namely,

How a Hog may be roſted, and boiled, all at once.

Atheneus in his ninth Book of *Dipnoſophiſtæ* (*Dalachampius* tranſlates it more elegantly) ſaying; There was a Hog brought to us, that was half of it well roſted, and half of it was ſoft boil'd in water; and the Cook had uſed great induſtry to provide it, that it ſhould not be ſeen in what part he was ſtuck: for he was killed with a ſmall wound under his ſhoulder, and the blood was ſo let out; all his inteſtines were well waſhed with wine; and hanging him by the heels, he again poured wine on him, and roſted him with much Pepper. He filled half the Hog with much Barley-flower, kneaded together with Wine and Barley; and he put him into an Oven, ſetting a braſs platter under him: and he took care to roſt him ſo leaſurely, that he ſhould neither burn, nor be taken up raw; for when his skin ſeemed ſomewhat dry, he conjectured the reſt was roſted. He took away the Barley-meal, and ſet him on the Table. So

A Capon may be boil'd, and roſted.

Put a Capon well pulled, and his guts taken out, into a ſilver diſh, and fill the one half

half of him with broth; and put him into an Oven; for the upper part will be roſted by the heat of the Oven, and the under part will be boiled. Nor will it be leſs pleaſant to behold.

A Lamprey fried, boil'd, and roſted all at once.

Before you boil your Lamprey, take out his bones, to make it more graceful, for his fleſh is full of bones; which you ſhall do with two little ſticks held in both hands; and faſtning the Lamprey in the middle, you ſhall cut his back-bone in the middle: then his head and end of his tail, about which the bones are heaped, by reaſon of the bones pulled out; being cut off, and his entrails taken forth, put him on a ſpit, and wrap about three or four times with fillets, all the parts that are to be roſted and fried, ſtrewing upon the one Pepper; and the fillets muſt be made wet in Parſley, Saffron, Mint, Fennel, and ſweet wine; or with water and ſalt, or broth, for the roſted parts; for the fried parts with Oyl: and ſo let him be turned, always moyſtning the fillets with ſtrewing on the decoction of Origanum: When part of it is roſted, take it from the fire, and it will be gallant meat; ſet it before your gueſts.

CHAP. IX.

Of divers ways to dreſs Pullets.

I Shall here ſet down divers ways to dreſs Chickens, that will be very pleaſant for the gueſts. So that

A boiled Peacock may ſeem to be alive.

Kill a Peacock, either by thruſting a quill into his brain from above, or elſe cut his throat, as you do for yong kids, that the blood may come forth: then cut his skin gently from his throat unto his tail; and being cut, pull it off with his feathers from his whole body to his head: cut off that with the skin, and legs, and keep it: Roſt the Peacock on a ſpit: his body being ſtuffed with ſpices and ſweet herbs, ſticking firſt on his breſt cloves, and wrapping his neck in a white linnen cloth, wet it always with water, that it may never dry: when the Peacock is roſted, and taken from the ſpit, put him into his own skin again; and that he may ſeem to ſtand upon his feet, you ſhall thruſt ſmall iron wires, made on purpoſe, through his legs, and ſet faſt on a board, that they may not be diſcerned, and through his body to his head and tail. Some put Camphire in his mouth; and when he is ſet on the table, they caſt in fire. *Platina* ſhews that the ſame may be done with Pheaſants, Geeſe, Capons, and other Birds; and we obſerve theſe things amongſt our Gueſts. But it will be a more rare ſight, to ſee

A Gooſe roſted alive.

A little before our times, a Gooſe was wont to be brought to the Table of the King of Arragon, that was roſted alive, as I have heard by old men of credit. And when I went to try it, my company were ſo haſty, that we eat him up before he was quite roſted. He was alive, and the upper part of him, on the outſide, was excellent well roſted. The rule to do it is thus: Take a Duck, or a Gooſe, or ſome ſuch lufty creature, but the Gooſe is beſt for this purpoſe; pull all the feathers from his body, leaving his head and his neck: Then make a fire round about him, not too narrow, leſt the ſmoke choke him, or the fire ſhould roſt him too ſoon; not too wide, leſt he eſcape unroſted. Within-ſide ſet every where little pots full of water, and put Salt and Meum to them. Let the gooſe be ſmeered all over with Suet, and well larded, that he may be the better meat, and roſt the better: put fire about, but make not too much haſt: when he begins to roſt, he will walk about, and cannot get forth, for the fire ſtops him: when he is weary, he quencheth his thirſt by drinking the water, by cooling his heart, and the reſt of his internal parts. The force of the Medicament looſeneth and cleanſeth his belly, ſo that he grows empty; and when he is very hot, it roſts his inward parts. Continually moyſten his head and heart with a ſpunge. But when you ſee him run mad up and down, and to ſtumble (his heart then wants moyſture) wherefore take him away, and ſet him on the Table to your Gueſts, who will cry as you pull off his parts; and you ſhall almoſt eat him up before he is dead. If you would ſet on the Table

A yong Pigeon, with his bones pulled out,

You shall take out his bones thus: Put a yong Pigeon, his entrails taken forth and well wash'd, for to lye a night and a day in strong Vinegar: then wash him well, and fill him with Spices and Herbs, and rost him or boil him, as you please; either way you shall find him without bones. Of old, they brought to the Table

The Trojan Hog.

The Antient Gluttons invented, how a whole Ox or Camel should be set on the Table, and divers other creatures. Hence the people had a Tale concerning the Troj n Hog; so called, because he covered in his belly, many kinds of living creatures, as the Trojan Horse concealed many armed men. *Macrobius* reports, 3. *Lib. Satur.* That *Cincius* in his Oration, where he perswades to put in practise *Fannius* his Law concerning Moderation of Expence, did Object to the men of his age, that they brought the Trojan Hog to their Tables. Collers of Brawn, and the Trojan Hog, were forbidden by the Law of regulating expence. The Hog was killed, as *Dalachampius* trat slates it, with a small wound under his shoulder: When much blood was run forth, all his entrails were taken out, and cut off where they began; and after that he was often and well washed with wine, and hang'd up by the heels, and again wash'd with wine, he is rosted with Musk, Pepper: then the foresaid dainties, namely, Thrushes, Udders, Gnat-snappers, and many Eggs poured unto them, Oysters, Scallops, were thrust into his belly at his mouth: he is washed with plenty of excellent liquor, and half the Hog is filled with Polenta, that is, with Barley, and Barley-Meal, Wine, and Oyl, kneaded together, and so is he put into the Oven, with a brass pan set under: and care must be had to rost him so leasurely, that he neither burn, nor continue raw: for when the skin seems crup, it is a sign all is rosted, and the Polenta is taken away. Then a silver platter is brought in, onely gilded, but not very thick, big enough to contain the rosted Hog, that must lye on his back in it, and his belly sticking forth, that is stuft with diversity of goods, and so is he set on the Table. *Athenæus Lib. 9. Dipnosophist.* But

That an Egge may grow bigger than a mans head.

If you would have an Egge so big, there is an Art, how it may cover other Eggs in it, and not be known from a natural Egge. You shall part fifty or more yelks of Eggs, and whites, one from the other: mingle the yelks gently, and put them into a bladder, and bind it as round as you can; put it into a pot full of water: and when you see it bubble, or when they are grown hard; take them out, and add the whites to them; so fitting the yelks, that they may stand in the middle, and boil them again; so shall you have an Egge made without a shell, which you shall frame thus. Powder the white Egge-shells, clean washed, that they may fly into fine dust; steep this in strong or distilled Vinegar, till they grow soft; for if an Egge ly long in Vinegar, the shell will dissolve, and grow tender, that it may easily be thrust through the small mouth of a glass: when it is thrust in, with fair water it will come to its former hardness, that you will wonder at it: when the shells dissolved are like to an unguent, with a Pencil make a shell about your Egge that is boiled, and let it harden in clear water: so shall you have a true natural Egge.

CHAP. X.

How Meats may be prepared in places where there is nothing to rost them with.

SOmetimes it falls out that Men are in places where there want many things fit to provide supper, but where convenience wants, wit may do it: if you want a frying pan, you shall know

How to fry fish on a paper.

Make a frying pan with plain paper, put in oyl and fishes: then set this on burning coles, without flame, and it will be done the sooner and better. But if you will

Rost a Chicken without a fire; That

That Chickins may rost whilst we are in our Voyage: Put a piece of steel into the fire, put this into a Chicken that is pulled and his guts taken forth, and cover him well with clothes, that the heat breathe not out; and if he do smell ill, yet the meat is good. If you want Servants to turn the spit, and you would have

A Bird to rost himself,

do thus: For the Bird will turn himself. *Albertus* writes, That a Bird called a Ren, that is the smallest of all Birds, if you put him on a spit, made of Hazel-wood, and put fire under, he will turn as if he turned himself. Which comes from the property of the wood, not from the Bird: and that is false the Philosopher said; for if you put fire under a Hazel rod, it will twist, and seem to turn it self; and what flesh you put on it, if it be not too weighty, will turn about with it. So

Eggs are rosted without fire.

Eggs laid in quick Lime, and sprinkled with water, are rosted; for the Lime will grow as hot as fire. The Babylonians have their invention, when they are in the Wilderness, and cannot have an opportunity to boil Eggs; they put raw Eggs into a sling, and turn them about till they be rotted. But if you

Want Salt

for your meats, the seed of Sumach strewed in with Benjamin, will season any thing. *Pliny.* If you want Salt, and would

Keep flesh without Salt,

Cover what flesh you will with honey, when they are fresh: but hang up the vessel you put it into, longer in winter, a less time in summer. If you would have

That Salt-flesh should be made fresh.

First, boil your Salted flesh in milk, and then in water, and it will be fresh. *Apicius.* You shall learn thus

To wash spots from linnen clothes,

If you want Sope, for red wine will to stain them, that you can hardly wash them out without it: But when it doth fall down and stain them, cast Salt upon them, and it will take out the spots. If there want

Groundlings, how to make them.

Suidas saith, That when *Nicomedes*, King of Bithynia, longed for some of these Fish, and living far from the Sea, could get none; *Apicius* the glutton, made the Pictures of these Fish, and set them on the Table, so like, as if they had been the same. They were prepared thus: He cut the female Rape-root into long thin pieces, like to these Fish, which he boil'd in Oyl, and strewed with Salt and Pepper, and so he freed him from his longing. As *Athenæus* saith, in *Cuphron. Comic.* If there want fire, I have shewed already how to make divers sorts of Artificial fires.

CHAP. XI.

Of divers Confections of Wines.

NOw I come to drink, for I have spoken of meat sufficiently. And I will teach you to make many sorts of wines, and that they may be pleasant and odoriferous; for I have said already what ways it may be made without pains. If you will

That your Wine shall smell of Musk,

Take a glass Vial, and wash it, and fill it with *Aqua vitæ*, and put into it a little musk; stop the mouth close, that it vent not; set it in the Summer-Sun two weeks, always stirring the water. The use is, if you put a drop of this into a gallon of wine, all the wine will smell of Musk; and so for Cinnamon or other Spices. So you may make

Hippocras Wine,

Take the ſweeteſt wine, we call it commonly *Mangiaguerra*, and into four Vials full of that, pour in two pounds of beaten Sugar, four ounces of Cinnamon, Pepper, and grains of Paradiſe, one ounce and half: let them infuſe one day; then ſtrain them: adde in the end in a knot a little Muſk, and it will be excellent Wine; or to powdred Sugar we put a little *Aqua vitæ*, wherein Cinnamon, Pepper, Grains of Paradiſe, and muſk have been infuſed, as I ſaid, and it is preſently provided, for it draws forth the quinteſſence. I ſhall ſhew how

Wine may freeze in Glaſſes.

Becauſe the chief thing deſired at Feaſts, is that Wine cold as ice may be drunk, eſpecially in ſummer; I will teach you how Wine ſhall preſently, not onely grow cold, but freeze, that you cannot drink it but by ſucking, and drawing in of your breath. Put Wine into a Vial, and put a little water to it, that it may turn to ice the ſooner; then caſt ſnow into a wooden veſſel, and ſtrew into it Salt-peter, powdred, or the cleanſing of Salt-peter, called vulgarly Salazzo. Turn the Vial in the ſnow, and it will congeal by degrees. Some keep ſnow all the ſummer. Let water boil in braſs kettles, then pour it into great bowls, and ſet them in the frosty cold Air, it will freeze, and grow harder than ſnow, and laſt longer.

CHAP. XII.

To make men drunk, and to make them loath Wine.

NOw we are come to ſpeak of Wine; before we paſs from it, I will ſhew you how to make your gueſts drunk; for drunkenneſs at Feaſts, increaſeth mirth: and then how to keep them ſafe from drunkenneſs, when they are often provoked ro drink healths, and to ſtrive who ſhall drink moſt. You may with theſe fruits

Make men drunk.

The fruits of the Arbute, and the Lote-tree, being eaten, will make men as though they were drunk: alſo Dates eat in too great a quantity, cauſe drunkenneſs, and the pain of the head; Sow-bread with Wine, makes a man drunk. Amber-greeſe, or Muſk, put in Wine, exaſperate drunkenneſs: The filth of a Dogs ear mingled with Wine, makes one drunk, as *Albertus* ſaith. But *Rhaſes*, out of whom he took it, ſaith, That Wine, wherein the ſeeds of Ricinus are infuſed, if any one drink it, it will inebriate them. Camels froth, drunk with water by a drunken man, will make him mad, as poſſeſſed with a Devil. Let theſe ſuffice, for I ſaid more in my deſcription of Plants. But on the contrary, theſe things will

Take away drunkenneſs.

Becauſe Hemlock, with Wine, is the cauſe of death by its venome, it hath been invented and found true, that Hemlock is the cauſe of life to others. *Pliny* ſeems to intimate as much. Alſo, venoms are prepared to drink, ſome taking Hemlock before, that they may drink, and die. If a man hath drunk too much Wine, that doth him hurt, he ſhall diſcuſs it thus: *Cato* bids, that at the beginning and middle of Supper, a man ſhould eat four or five tops of raw Coleworts, and it will take off his drunkenneſs, and remove the hurt comes by Wine, and will make a man as though he had neither eat nor drank. The Egyptians, before all meat, did eat boil'd Coleworts, and ſo provided themſelves for drink. Many to keep themſelves ſober, take Colewort-ſeeds firſt. The *Tibaritæ*, ſaith *Simeus*, before they drank, fenced themſelves by feeding on Coleworts. *Alexis.*

Yeſterday thou drank'ſt too much,
And now thy head doth ake: but ſuch
Diſtemper faſting cures; then
Eat boil'd Coleworts, drink agen.

And

And *Amphis.*

There is no means can half ſo well
As ſudden trouble drink diſpel.
For that will wonderfully cure:
Eat elſe Radiſh, that's as ſure.

They were wont in a veſſel of Amethyſt, to make another remedy for drunkenneſs, that they might drink Wine without danger. *Athenæus.* If you would otherwiſe hinder the vapours of the Wine, drink it well tempered with water; for they are ſooneſt drunk, that drink ſtrongeſt Wines. *Africanus* ſaith, If thou have drunk too much, eat before meat three or four bitter Almonds: they are drying, and will drink up the moyſture, and drive away drunkenneſs. *Plutarch* relates, That there was a Phyſitian with *Druſus*, who when he had firſt eaten five or ſix bitter Almonds, he always conquered at the duel of drunkenneſs. The powder of Pumex-ſtone will do as much, if the drinker take that firſt. *Theophraſtus* ſaith it is dangerous, unleſs he drink abundantly. So *Endemus* drank two and twenty Cups, at laſt he went into a Bath, and did not vomit; and ſupped, ſo as if he had drank nothing: for by its drying quality, it conſumes all the moyſture; and being caſt into a veſſel of new Wine that works, the heat of the Wine is ſtrait allayed. There are other things prepared by the Antients, to extinguiſh drunkenneſs, as to eat Lettice at the end of Supper, for they are very cold: we eat it now firſt, to procure appetite: whence *Martial* writes,

Why do we firſt our Lettice eat?
Our Fathers made it their laſt meat.

Dioſcorides ſeems to call it Acrepula, becauſe it hinders drunkenneſs. Leeks diſcuſs drunkenneſs: and he that takes Saffron before, ſhall feel no drunkenneſs. There are alſo Herbs and Flowers, that if you make Garlands of them, they will hinder drunkenneſs; as Violets, Roſes, and Ivy-berries. The aſhes of the Bill of a Swallow, powdred with Myrrhe, and ſtrewed into the Wine you drink, will keep you ſecure from being drunk. *Horus* the King of Aſſyria found out this invention. *Pliny.* I have ſaid how drunkenneſs may be diſpoſed: now I ſhall ſhew how men ſhall abſtain,

That love Wine, to reſtrain it,

There are many who when they have drank much Wine, that is the worſt thing in the world for them, fall ſick, and die of it. Now if you would refrain, and abhor Wine and ſtrong drink, becauſe the Fountain Clitorius is too far off; let three or four live eels, put into the Wine, ſtay there till they die. Let one drink of this Wine, who is given to drunkenneſs, and he will loath Wine, and always hate it, and will never drink it again: or if he do, he will drink but little, and with much ſobriety. Another way: waſh a Tortois with Wine a good while, and give one of that wine to drink privately, half a cupfull every morning for three days, and you ſhall ſee a wonderful vertue. *Myrepſus.* When one complained before the King of the Indians, that he had Sons born to him, but when once they began to drink a little wine, they all died; *Jarchus* anſwered him thus: It is better for them that they died, for had they lived, they would have all run mad, becauſe they were begot of ſeed that was too cold. Therefore your children muſt abſtain from wine, ſo that they may not ſo much as deſire it. Wherefore if you have any more Sons born, obſerve this rule: ſee where an Owl lays her eggs; and boil her eggs rere, and give them your childe to eat; for if the childe eat them before he drinks wine, he will always hate it, and live ſober, becauſe his natural heat is made more temperate. *Philoſtratus*, in the life of *Apollonius*. *Democritus* ſaith, the deſire of wine is aboliſhed, with the watry juice that runs from Vines pruned, if you give it a drunkard to drink, who knows not of it.

CHAP.

CHAP. XIII.

How to drive Paraſites and Flatterers from great mens Tables.

IT is an eaſie matter to drive away from our Tables, and great mens Tables, all ſmell-feaſts, and cogging foiſting fellows, and this will make our gueſts very cheerfull and glad, to ſee ſuch Cormorants and Paraſites driven away, and derided by all men. When therefore he ſits down at Table,

That his hands may grow black when he wipes of the Napkin,

Beat Vitriol and Galls in a Mortar, put them in a narrow cloſe ſieve, that the powder may come forth very fine; with this wipe the Napkin, and ſhake it; that what ſticks not, may fall off: then rub it with your hands, till you find that it ſticks very faſt; then wiping and ſhaking off what ſtays not within, when the Paraſite hath new waſhed his hands and face, caſt to him the Towel to wipe himſelf; and when it is wet, it will make his hands and face as black as a cole, that will very hardly be waſh'd out with many waſhings. Being now waſh'd and wiped,

That he may not ſwallow the meat he chews.

And we ſhall make him feel the more pain, if he be any thing dainty. I find in writing, that if you ſtick under the Table a needle, that hath often ſowed the winding-ſheet of the dead; and do this privately before ſupper, the gueſts cannot eat, that they will rather loath the meat, than eat it. But experience proves this to be falſe and ſuperſtitious. *Florentinus* ſaith, That Baſel is an enemy to women, and that ſo much, that if it be put under the diſh, and the woman knows not of it, ſhe will never put her hand to the diſh, before it be taken away: but this is a moſt fearful lye. For a woman and Baſel agree ſo well, that they not onely ſow and plant them with great diligence in their Gardens, hanging in the Air; but they frequently feed on them in meats and ſallets. I have done it oft-times: I infuſed in a glaſs of wine one drachm of the root of an herb we call *Belladonna*, Fair Lady, not bruiſing it too much; and after twelve hours, or a little more, pour out this wine into another cup, and give him that muſt eat with you, in the morning a cup of it to drink: then detain him with you three hours; then call him to your Table, for the morſel he takes in his mouth, he can by no means ſwallow down, but he muſt hurt his chaps, and be in great pain, ſo that he can hardly drink. If you would have him eat or drink, let him gargle a good quantity of milk or vinegar in his mouth, and he will be as if he had ſuffered nothing at all. If we will

Drive Paraſites from great mens Tables,

we can eaſily do it thus: If we ſtrew ſome of the dry roots of Wake-robbin on the daintieſt meats, like Cinnamon or Pepper, in powder; when he takes a bit of it, it will ſo burn his chaps, and bite his mouth and tongue, and ſo fetch off the skin of his tongue, that he will ſo mump, and draw his chaps in and out, and gape, and make ſuch ſport, that will make people laugh: and the pain will not abate, until he hath anointed his chaps with butter and milk. Moreover, if you cut the leaves of Cuckowpint ſmall, and mingle them with ſallets; thoſe that eat of them, will have their mouths and tongues to drivel ſo much, with thick ſpittle, that they cannot eat till they have waſh'd it off. And it will be as good ſport, if you like not your gueſt.

That all things the ſmell-feaſt eats, may taſte bitter,

If you rub the edge of the Knife, and the Napkin he wipes his mouth with, with the juice of Colequintida, or fleſh of it, and lay it before him: For when he cuts bread with the Knife, or any things elſe, and ſhall touch his lips with the Napkin, it will give him ſuch a filthy and abominable taſte, that whatever he toucheth, taſteth, or licks, will have a moſt horrible ſmack with it; and the oftner he wipes his mouth, that he may wipe away this bitter taſte, the more will his mouth, palate, and jaws, be tormented, that he will be forced to forſake the Table. We can alſo delude him ſo, *That*

That when he drinks, the cup ſhall ſtick to his mouth, that he can hardly pull it off.

Beſmeer the cups mouth with the milk of Figs, and Gum-traganth diſſolved in it; for when they are dry, they will be clear: but when he drinks, the cup will ſtick ſo faſt to his lips, that when he hath done drinking, he can hardly pull it off. We ſhall do thus,

That fleſh may look bloody and full of worms, and ſo be rejected

by ſmell-feaſts. Boil Hares blood, and dry it, and powder it: and caſt the powder upon the meats that are boil'd, which will melt by the heat and moyſture of the meat, that they will ſeem all bloody, and he will loath and refuſe them. Any man may eat them without any riſing of his ſtomack. If you cut Harp-ſtrings ſmall, and ſtrew them on hot fleſh, the heat will twiſt them, and they will move like worms.

THE

THE

FIFTEENTH BOOK

OF

Natural Magick:

Shews to catch living Creatures with your hands, and to deſtroy them.

The Proeme.

WE ſhall ſpeak of Fawkning, that moſt men, and eſpecially great men, delight in. If you will catch living creatures, they are taken by force, or by craft. They are taken by craft, and killed. But how that may be done, ſhall be taught in Philoſophy, that ſhews the Nature and manners of living Creatures: For it is eaſie, when you know their Natures and their Manners, cunning may find ways to allure and take them. Firſt, I ſhall teach how to allure and take them, by meat, whiſtle, light, ſmell, love, and other frauds; or elſe to make them drunk, and take them, or to kill them with venome. I ſhall ſet down examples.

Chap. I.

With what meats divers ſorts of Animals are allured.

THere is nothing that more allures and draws on Animals, then meat and pleaſure, and love. Wherefore from theſe ſhall I begin. They follow meat for neceſſity; unleſs they would dye for hunger, they muſt ſearch for that: But divers Creatures feed on divers meats, and ſome of them feed on particular diet; and you may gueſs at the reſt thereby by your own reaſon.

The bait for a Sturgeon, or Whale-fiſh.

Sturgeons or Whales are allured with the Lungs of a Bull roſted, hung upon a line with a hook, caſt into the ſea; the Sturgeon preſently ſmels it, and being greedy of it, preſently ſwallows it down, and is caught with the hook: Oxen draw him to the ſhore. *Ælian.*

A bait for a Sargus.

The Sargus loves Goats exceedingly, as we ſhall ſhew, and hunts after the ſmell of them Wherefore the Fiſher-man wets his paſte in Goats blood, and caſts it into that part of the ſea where they haunt; and they are drawn thither by the ſent of it, as by a charm, and are catched with the hook. Moreover, if men faſten to the hook the bait that is made of a Mouſe fiſh ſalted, and move this gently in the ſea, the Sargi will come to it exceedingly, and gather about the hook for the love of it, and are eaſily caught by their greedineſs after the meat.

A bait for Thymalus.

Ticinus a River in Italy produceth a fiſh called Thymalus, that is not taken with the dainty baits that other fiſh are, but onely with the Gnat, an enemy to man; and ſhe delights in no other bait.

The bait for an Aulopius.

Coracini, blackfiſh, whoſe heads ſhine like Gold, allure the Aulopii; when they obſerve ſome ſuch dainty food, and they come to it rejoycing.

A

A Bait for Summer-whitings.

The Bait is made of the Purple fiſh; for this is bound faſt to the line, and this makes them ſwim to the Bait, becauſe they love it; and when any one of them by greedineſs lays hold of the Bait, the reſt will run after, and catch hold of the hooks, that for number you ſhall hardly draw them to you, ſo many will be hanged together by ſeveral hooks.

Bait for an Eel.

Eels lie in their holes; and the mouthes of their holes being ſmeered in the ponds with ſome odoriferous things, they are called forth as other Fiſh are. *Ariſtotle.* Yet *Pliny* ſaith falſe, that they are not allured, but driven away by the ſent of dead Eels. *Opianus* wittily ſaith, they are allured with garbage. Would you know

A Bait for Mullets.

Becauſe the Julides are a Bait almoſt for all Fiſh, or your groundlings or little Sea-ſquils; therefore they are a part of all Baits. Or, take of the Liver of the Tuny Fiſh, four drachms; Sea-ſquils, eight drachms; Seſamum-ſeed, four drachms; Beans ground, eight drachms; of raw Dog-fiſh, two drachms: pown all theſe, and make them up with new Wine diſtilled into balls, for good Baits. This is

A Bait for all Fiſh.

Tarentinus teacheth us this for all Fiſh: Take of the ſtrong Whale, eight drachms; yellow Butterflies, Anniſeed, Cheeſe of Goats Milk, of each four drachms; of Opoponax, two drachms; Hogs blood, four; as much Galbanum: pown them all, and pour on ſowre Wine: make cakes, and dry them in the Sun.

Chap. II.

How living Creatures are drawn on with the baits of love.

THere are two Tyrants that rule over brute Beaſts, meat, and pleaſure or love; not ſmell, nor ſound, nor fumes; nor do other things allure their minds beſides love: that we may ſay of wilde Beaſts as well as of man, Wanton love can do any thing with mortal Creatures. If we will

Take Cuttles with the bait of love;

To take Cuttles there needs neither wheels nor nets; but you may catch them thus, with baits of love, to trail the Female Cuttle; and the Male ſeeing it never ſo far off, ſwims preſently after, and faſteneth cloſe about her; and whilſt they thus embrace, the Fiſhers cunningly take them up.

To catch a Pollard or Cupito.

Ælian ſaith, that in the Grecian Gulph, the ſharp-ſighted Cupito is; but I have ſeen them taken in the Adriatick Sea by the fury of love. The Fiſher bindes the Female either to a long fiſh-pole, or to a long rope; but ſhe muſt be fair and fat: for the Male cares not for one that is lean: ſo is he drawn to the ſhore: or, he follows the net; and you muſt obſerve how to lay hold of him: for when the Female is drawn, the Males ſwim after her, being furiouſly in love: the Fiſherman caſts in his net, and takes them.

To catch a Scarus or Gilthead.

The Scarus of all Fiſh is the moſt laſcivious; his unſatiable deſire of the Female, is the cauſe that he is taken; cunning Fiſhermen that know this, lay ſnares for him thus: They catch the Female, and tie the top of her mouth to a rope, and they draw her alive through the Sea in ſuch places as they haunt: the Males are mad with luſt when they ſee her, and ſtrive to come at her, and uſe all ſuch means as lovers do: but when they come neer the net, the Fiſher draws in the Female, and the Males ſwimming in after her, are catcht. *Opianus.*

To catch Elephants.

There is a Pit made to catch Elephants, and four Females are put in to allure the Males; the Males come, and enter into the Pit: but those that lie in wait, pull away the Bridge, and so they have the Elephants fast. *Ælian.*

To catch a Nightingale.

The Female Nightingale is shut in a Cage, the Fowler counterfeits their note; the Males come when they hear it; and seeing the Female, the Male flies about till he fall into the net.

CHAP. III.

Also other Animals are called together by things they like.

ALso, some Animals by Sympathy, are drawn by the love of some things, or of some other Creatures, which he that lays snares observing, useth such meats for them, that whilst they follow what they love, they may fall into the snares. If you would know how

To catch a Sargus;

It is a mad way to catch them. The Sargi love Goats unmeasurably; and they are so mad after them, that when so much as the shadow of a Goat, that feeds neer the shore, shall appear neer unto them, they presently leap for joy, and swim to it in haste; and they imitate the Goats, though they are not fit to leap: and thus they delight to come unto them. They are therefore catch'd by those things they so much desire. Whereupon, the Fisher putting on a Goats skin with the horns, lies in wait for them, having the Sun behinde his back, and paste made wet with the decoction of Goats flesh: this he casts into the Sea where the Sargi use to come; and they, as if they were charmed, run to it, and are much delighted with the sight of the Goats skin, and feed on the paste. Thus the Fisherman catcheth abundance of them. *Ælian.* *Opian* doth elegantly describe it thus:

The Sargi doth run mad for love of Goats.

And a little after,

The cunning Fisher hid in a Goats skin,
Makes two Goats horns unto his temples fast;
His bait mix'd with Goats blood, he doth within
The Sea let loose. The Sargus comes in haste:
For of the bait he deerly loves the smell,
And the Goats skin doth tole him on as well.

How to catch Partridge.

Partridge love Deer exceedingly, and are cosened by their skin. Thus: If a man put on a Deer's skin, and the horns upon his head, and come closely to them; they supposing it is a Deer indeed, will entertain him, and draw neer to him; and will not flie away; and embrace him as much as one would do a Friend, come from a long journey: but by this great friendliness, they get nothing but nets and snares.

Catching of Bustards.

Bustards of all Birds are thought to be most in love with Horses; and it appears, because they cannot endure other living creatures, but when they see a Horse, they will presently flie to him, with great joy, and come neer to him. If a man put on a horse skin, he may catch as many as he please; for they will come neer for love of the horse. So almost are *The*

The Polypi or Pourcontrels taken.

The Polypi take delight in the Olive-tree, and they are oft-times found fastned with their claws about the body of it: sometimes also, they are found clipping about the Fig-tree that grows neer the Sea, and eating the Figs, saith *Clearchus.* Wherefore Fishers let down an Olive-bough into the Sea, where the Polypi use to be. In short space, without any labour, they draw up as many Polypi as they will. *Opian* handsomely describes it thus:

The Polypus doth love the Olive-tree,
And by the speckled leaves ('tis wonder) he
Is catch'd.——

Again,

He is enraged for the Olive-bough,
The wary Fisher doth by this know how
To catch this Fish: for he doth binde about
A piece of Lead, an Olive-branch throughout:
The Fish lays hold, and will not let it go;
He loves it, and it proves his overthrow.

CHAP. IV.

What noises will allure Birds.

NOt onely love, but noises and Musick will draw them: and each creature delights in some special noise. First,

The Dolphin loves the Harp.

And with this Musick is he most delighted, as also with the sound of the Organs. Hence *Herodotus* first, and others from him, report, that *Arion* was carried to Tenarus on a Dolphins back: for when the men of Corinth cast him into the Sea, he begged that he might have his Harp with him, and might sing one song as he was thrown in. But a Dolphin took him, and brought him to Tenarus. *Opian.*

A Wolf is charmed by a Minstrel or Flute.

A Minstrel at Pythiocara, when he sang and played very pleasantly, he made the Wolves tame. *Ælian.*

Horses delight in the Musick of the Flute.

The Horses of Lybia are so taken with the noise of the Flute, that they will grow tractable for mans use thereby, and not be obstinate. Shepherds make a Shepherds Pipe of Rhododaphne; and by piping on this, they will so delight Horses, that they will run after them: and when the Shepherds play on, the Horses will stand still, and weep for joy. *Euripides* saith, that Shepherds provoke Mares to take Horse, by playing on a Pipe; and the Horses are so provoked to back the Mares.

Stags and Bores are taken with a Pipe.

It is a common saying among the Tyrrheni, that Bores and Stags are taken most with them by Musick: which so comes to pass. Nets being pitch'd, and all things made ready for to ensnare them, a man that can play well on the Flute, goes through dales and hills, and woods, and plays as he goes, neer their haunts: they listen exceedingly after it, and are easily taken by it: for they are so ravished, that they forget where they are. And thus by delight they fall into the snare, and are taken. *Ælian.*

The Pastinaca is taken by dancing and Musick.

When the Fisherman sees the Pastinaca, or Ray, swimming, he leaps ridiculously in his

his Boat, and begins to play on the Pipe: the Paſtinaca is much taken with it, and ſo comes to the top of the water, and another lays hold of him with his Engine.

Grampels by Muſick are enticed on land.

Fiſhermen catch Grampels by Muſick: ſome lie hid, others begin to play with the Pipe: when the Grampels hear the Muſick, they preſently come forth of their holes, as if they had been charmed; and they are ſo raviſhed, that they will come out of the waters. Theſe go back and play on the Pipe, the others run and catch them on dry Land.

CHAP. V.

Fiſhes are allured by light in the night.

AMongſt the many Arts to deceive Animals, Light is one: for at night, when ſome Fiſh reſt, Fiſhermen carrying Light in their Boats, draw theſe Fiſh to them, and ſo ſtrike them with a three-forked Spear, or catch them alive. Which *Opian* knew.

Either at noon, or when the Sun doth ſet,
Are Fiſhes caught, or elſe in the dark night,
By burning torches taken in the Net;
For whilſt they take ſuch pleaſure in the Light,
The Fiſherman doth ſtrike them with his dart,
Or elſe doth catch them then by ſome ſuch Art.

Many men have been much troubled how to make a Fire or Light under Water, that Fiſhes ſeeing it afar off, might ſwim to it. I have done it thus: I made a Pillar of Braſs or Lead, three or four foot diameter: it was ſharp or pyramidal below, that it might ſink the better into the deep; and it was bound about with iron hoops, that being ſunk by its weight, it might be drawn under the water: I ſet on the top a Pipe that was fifteen or twenty foot long, and one foot broad. The middle of this Pillar had many open windows, five or ſix, and theſe were Glaſs-windows, well poliſhed and fitted to them, and the joynts were well glued with Pitch, that no water could come in. I ſunk the Pillar by its weight in a place fit for it; but the mouth of the Pipe ſtood at leaſt two foot above water: then I let down a lighted Candle into the belly of the Pillar by the Pipe, with a cord; and it was ſo provided, that what motion ſoever it had, it ſhould always ſtand upright. The Light paſſed through the windows into the waters, and by reflection made a Light that might be ſeen under water very far: to this Light, abundance of Fiſh came, and I catched them with Nets.

CHAP. VI.

That by Looking-Glaſſes many Creatures are brought together.

IF Females be wanting, Looking-Glaſſes may ſerve to make reflexion of themſelves; ſo theſe Creatures, deluded by their own pictures, are drawn thither. Alſo Liquors may ſerve inſtead of Glaſſes.

The Cuttle is taken with a Glaſs.

Glaſſes put into wood are let down by a cord by the Fiſhermen into the waters; and as they ſtore, they are drawn by degrees: the Cuttle ſeeing himſelf in it, caſts himſelf at his own image; and laying faſt hold of the wood with his claws, whilſt he looks upon his own picture as enamored by it, he is circumvented by the Net, and taken.

A Jackdaw is taken with a Looking-Glaſs.

Jack-

Jackdaws love themſelves: the Fowler following to take them, invents ſuch wayes; for where he ſees they flock, there he ſets a Baſon full of Oyl; the curious Bird coming thither, ſits on the brim of the Veſſel, looking down to ſee her own Picture; and becauſe ſhe thinks that ſhe ſees another Jackdaw, ſhe haſtens to flee down, and ſo falls into the Oyl, and the thick Oyl ſticks to her, and ſo ſhe is catched without ſnares or nets.

How Quails are taken with a Looking-Glaſs.

Clearchus ſaith, that Quails ſpend their ſeed not only when they ſee the Females, but when they hear their cry alſo. The cauſe is the impreſſion in their mindes, which you ſhall know when they couple, if you ſet a Looking-Glaſs againſt them, and before that a Gin: for running fooliſhly to their picture in the Glaſs, they ſee they are catcht. *Athenæus* and *Euſtathius*.

CHAP. VII.

How Animals are congregated by ſweet ſmells.

THere are many odours, or other hidden qualities, that gather Animals together, from the particular Nature of things, or of living Creatures. I ſhall ſpeak of the ſmelling odours and other aliments that they much deſire. As,

The Unicorn is allured by ſent.

Tretres writes, that the Unicorn ſo hunts after young Virgins, that he will grow tame with them; and ſometimes he will fall aſleep by them, and be taken and bound. The Hunters clothe ſome young luſty Fellow in Maids clothes; and ſtrewing ſweet odours on him, they ſet him right againſt the place where the Unicorn is, that the winde may carry away the ſmell to the wilde Beaſt: the Hunters lie hid in the mean time. The Beaſt, enticed with the ſweet ſmell, comes to the young man: he wraps the Beaſt's Head in long and large ſleeves: the Hunters come running, and cut off his Horn.

To make Wheezles come together.

The Gall of a Stellio beaten with water, will make Wheezles come together, ſaith *Pliny*. Alſo, the wiſe Plinianiſts write, that with the Gall of a Chamælion caſt into water, Wheezles will be called together.

To make Mice come together.

If you pour thick lees of Oyl into a Diſh, and ſet it right in the houſe, they will ſtick to it. *Palladius*. But *Anatolius* ſaith, if you pour Oyl-Lees into a Brazen Baſon, and ſet it in the middle of the houſe, all the Mice at night will meet together.

To make Fleas come together.

The fat of a Hedge-hog boyl'd in water, and taken off as it ſwims on the top; if you anoynt a ſtaff with it, and ſet it in the houſe, or under your bed, all the Fleas will come to it. *Rhaſis*.

To bring Frogs together.

The Gall of a Goat ſet into the earth in ſome Veſſel, is ſaid to bring all the Frogs together, if they can finde any delight therein.

CHAP.

CHAP. VIII.

How Creatures, made drunk, may be catch'd with the hand.

I Have ſaid what draws them, now I ſhall ſay what will make them drunk. There are many ſimples that will do it, that you may take them with your hands, whilſt they ſleep: and becauſe there are divers Animals that are made drunk with divers things, I ſhall ſpeak of them in order. And firſt,

How Dogs are made drunk.

Athenæus ſaith, that Dogs and Crows are made drunk with an Herb called Ænutra: but *Theophraſtus*, from whom he had it, ſaith, that the Root Ænothera, given with Wine, will make them more tame and gentle. Whence Ænutra comes, by corruption of the word. *Theophraſtus* his Ænothera is Rhododaphni, as I ſaid. So

Aſſes are made drunk.

And when they ſleep, they are not onely taken; but, if you pull off their skins, they will ſcarce feel you, nor awake; which comes by Hemlock: for when they have eaten that, they fall ſo faſt aſleep, that they ſeem ſtupid and ſenſleſs. So

Horſes are made ſtupid

by Henbane ſeed, if you give it them with Barley; and they will be ſo faſt aſleep, that they will be half dead, half a day. A certain Cheat, who wanted money on his way, caſt this ſeed to ſome of his company; and when they lay almoſt dead aſleep, and they were all much troubled for them, for a reward he promiſed to help them; which received, he put Vinegar to their Noſtrils, and ſo revived them. Whereupon they went on their journey. So

Libards are made drunk.

Opian teacheth the way, and how they are taken when they are drunk. In Africa, ſo ſoon as they come to a Fountain where the Libards uſe to drink every morning, there the Hunters in the night bring many veſſels of Wine: and not far from thence, they ſit covered in blankets. The Libards, very thirſty, come to the Fountain, and ſo ſoon as they have drunk Wine, that they delight in, firſt they leap, then they fall faſt aſleep on the ground; and ſo they are eaſily taken. If you deſire to know how

Apes are taken, being drunk;

Athenæus writes, that Apes will drink Wine alſo; and being drunk, are catch'd. And *Pliny* ſaith, that four-footed Beaſts, with Toes, will not encreaſe, if they uſe to drink Wine. So

Sows run mad,

eating Henbane-ſeed. *Ælian* ſaith, that Boars eating this Herb, fall ſick of a lingring diſeaſe, and are troubled: it is of the Nature of Wine that diſquiets the minde and head. So

Elephants are made drunk.

Athenæus reports out of *Ariſtotle*'s Book *de Ebrietate*, that Elephants will be drunk with Wine. *Ælian* writes, that they give the Elephant that muſt go to war, Wine of the Grapes, and made Wine of Rice, to make them bold. Now I will ſhew how Birds laid aſleep, may be catch'd with your hands. If then you would know how

Birds may be catch'd with hands;

Pliny writes, A certain Garlick grows in the Fields, they call it Alum, which being boyled,

boyled, and caſt to them, is a remedy againſt the villany of Birds that eat up the Corn that it cannot grow again: the Birds that eat it are preſently ſtupid, and are catch'd with ones hand, if they have ſtaid a little, as if they were aſleep. But if you will

Hunt Partridge that are drunk,

Boetius teacheth you thus: You ſhall eaſily hunt ſuch Partridge, if you caſt unto them meal wet in wine: for every Bird is ſoon taken with it. If you make it with water and wine mingled, and put that which is ſtronger into the veſſels, ſo ſoon as they have but ſipt a little, they grow drowſie and ſtupid. He ſheweth,

How to take Ducks with your hand.

If any one obſerve the place where Ducks uſe to drink; and putting away the water, place black wine in the place: when they have drunk, they fall down, and may be eaſily taken. Alſo, wine-lees is beſt.

Ducks and other Birds being drunk are ſoon taken

With ſome meats, as are the Bur Dock ſeed, ſtrewed here and there in places where Birds frequent: they are ſo light-headed when they have eaten them, that you may take them with your hands. Another bait. Tormentil boyl'd in good wine, and boyl Wheat or Barley in the ſame, caſt to Birds, is good to catch them: for they will eat pieces of Tormentil with the ſeeds, and be drunk that they cannot flie; and ſo are they catc'd with your hands. This is beſt when the weather is cold, and the Snow deep. Or elſe ſtrew Barley-corns in places where many Birds come, then make a compoſition like a pultis of Barley-meal, Ox-gall, and Henbane-ſeed; ſet this on a plank for them: when they have taſted it, the Birds will be ſo ſtupid, that they cannot flie, but are catch'd with ones hand. Or mingle Barley, and muſhrooms, that are ſo called from flies, with the ſeeds of Henbane, and make the pap of it, and lay on a board, as before.

To catch Rooks with your hands.

Powder *Nux vomica*, and mingle it with fleſh. So alſo you may make Fiſh drunk. *Opian* teacheth ſome ways. If you will

Make Fiſh drunk,

Sow-bread will do it: for I ſaid, that Sow-bread will make men more drunk. His words are:

Of Sow-bread-Root, they make a paſte that's white
And fat, with which the rocks and holes they ſmeer;
The water's poyſon'd by it, and the might
And force thereof doth ſpread both far and neer.
The Fiſhes fall, the Fiſhes are made blinde,
And tremble at it: for the ſtinking ſmell
This Root thus ordered, alwayes leaves behinde,
Doth make them drunk, as Fiſhers know full well.

CHAP. IX.

The peculiar poyſons of Animals are declared.

DO not think I mean, that one poyſon can kill all living Creatures, but every one hath his ſeveral poyſon: for what is venome to one, may ſerve to preſerve another; which comes not by reaſon of the quality, but of the diſtinct nature. Would we mention

The venoms that kill Dogs.

Die

Dioſcorides ſaith, that white Chamæleon made up with Barley-Flour, will kill Dogs, Sows, and Mice, being wet with water or Oyl. *Theophraſtus* ſaith, Dogs and Sows kneaded with water and Oyl: but with Coleworts Sows. Nux vomica, which from the effect is called Dogs Nut, if it be filed, and the thin filings thereof be given with Butter or ſome fat thing to a Dog to ſwallow, it will kill him in three hours ſpace; he will be aſtoniſhed, and fall ſuddenly, and dies without any noiſe: but it muſt be freſh, that Nature ſeems to have produced this Nut alone to kill Dogs. They will not eat the Fruit of the Aſh, becauſe it makes pain in their back-bone and hips: yet Sows are fatted by it So there is one Plant, called Dogs bane. *Chryſippus* ſaith, that Dogs are killed with it, if the ſhoots of it are given to them with water. Dogs cole, or wilde cole, if it be given with Fleſh; ſo the fumes of Lead. *Ariſtotle* in his wonders, concerning the Country of the Scythians and Medes, ſaith, that there is Barley that men feed on; but Dogs and Sows will not endure the Excrements of thoſe that eat it, as being poyſon to them. I ſay nothing of Aconitum, called by *Dioſcorides*, Dogs bane. I ſhall ſay the ſame

Of Wolfs bane.

Wolfs bane kills Wolfs and many other wild Beaſts; and it's ſo called from the effect. Mountebanks make venome thus: Take black Hellebore, two ounces; Yew-leaves, one ounce; Beech-rinde, Glaſs, quick Lime, yellow Arſenick, of each one ounce and half: of ſweet Almonds three ounces; Honey what may ſuffice. Make pellets, as big as a ſmall Nut. Others take Wolfs bane, yellow Arſenick, and Yew-leaves, of each alike, and mingle them. There are other Herbs that kill Wolfs: but I paſs them, to avoid tediouſneſs. *Ælian* ſaith, By Nilus grows an Herb called Wolfs bane; if a Wolf tread on it, he dies of convulſions. Wherefore the Egyptians forbid any ſuch Herb to be imported into their Country, becauſe they adore this Creature. There are alſo

Herbs that kill Mice.

That Aconitum, which is called Myoctonon, kills Mice a great way off. *Dioſcorides* and *Nicandor*. Staves-acre hath almoſt the ſame forces, whoſe Root or Seed in powder, mingled with Meal, and fried with Butter, kills Mice if they eat it. They are driven away with the Root of Daffodils; and if their holes be ſtopt with it, they die. The wilde Cucumber, and Colequintida, kill Mice. If Mice eat Tithymal, cut into ſmall ſlices, and mingled with Flour and Metheglin, they will be blinde. So Chamæleon, Myacanthus, Realgar, namely, of live Brimſtone, quick Lime and Orpiment will do the ſame. But amongſt

Wolfs banes,

is reckoned Libards bane, by whoſe Root, powdered, and given with fleſh, they are killed. Fleſh is ſtrewed with Aconite, and Panthers are killed if they taſte thereof. Their jaws and throat are preſently in pain: therefore it is called Pardalianches. They are killed alſo by Dogs bane, which alſo they call Pardalianches.

Lions bane

is called Leontophonon: it is a little Creature that breeds nowhere but where the Lion is. Being taken, it is burnt: and with the Aſhes thereof, fleſh is ſtrewed; and, being caſt in the high-ways where they meet, Lions are killed: ſo Pardalianches kills Lions as well as Panthers.

Ox bane.

The juice of black Chamæleon kills Heifers by a Quinſey: wherefore ſome call it Ulophonon. Oxen fear black Hellebore, yet they will eat the white.

Goats bane.

There is an Herb, that from killing Beaſts, but eſpecially, Goats, is called Ægolethros. The Flowers of it, in a watry Spring-time, are venome when they wither;

wither; ſo that this miſchief is not found every yeer.

Harts bane.

Some venemous Fiſh are found in Armenia; with the powder of them, they ſcatter Figs ſtrewed with it, in the places where wilde Beaſts come: Beaſts no ſooner taſte of them, but they die. And by this Art are Harts and Bores killed. *Ælian.*

Horſe banes,

are Aconite, Hellebore, and red Arſenick.

Wheezles bane, are

Sal Ammoniac, and Corn moyſtened with ſome Liquor: ſcatter this about ſuch places as Wheezles haunt: when they eat it, they die, or flie away.

Sheeps bane.

Nardum kills Sheep. *Dioſcorides*. Cattel and Goats, if they drink the water where Rhododendron is ſteeped, will die. *Pliny* and *Ononymus*, an Author nameleſs. Fleabane kills Goats and Sheep: ſo doth Savin.

Pigeons bane.

Serapio writes, that Pigeons are killed when they eat Corn or Beans ſteept in water, wherein white Hellebore hath been infuſed.

Hens bane.

Hens die by eating the Seeds of Broom, called Spartum.

Bats bane.

Zoroeſtes in *Geopon.* ſaith they die by the fume of Ivy.

Vultures.

Some Animals are killed by things that ſmell very ſweet to us: Vultures by Unguents, and black Beetles by Roſes. The ſame happens if a man do but anoynt them, or give them meat that is ſmeered with ſweet Oyntment. *Ariſtotle lib. Mirabil.*

Scorpions bane.

Aconite called Theliphonum, from killing Scorpions. Scorpions are ſtupified by touching it, and they wax pale, ſhewing that they are conquered. The Eagle is killed with Comfrey: the Ibis with the Gall of the Hiæna: the Stare with Garlick-ſeed: the Charadrius with Brimſtone: the Urchin with Pondweed: the Faulcon, the Sea-gull, the Turtle, the black-Bird, the Vulture, the night-Bird, called Scopes, periſh with Pomegranate Kernels. The Titling by the Flower of Willows: the Crow with Rocket-ſeed: the Beetle with ſweet Oyntment: the Rook with the reliques of fleſh the Wolf hath fed on: the Lark by Muſtard-ſeed: the Crane by the Vine-juice.

CHAP. X.

Of the venomes for Fiſhes.

THe Sea and Rivers uſe to be infected with ſome Herbs, and other ſimples whereby the Fiſhes that ſwim in thoſe waters, are made drunk and die. But, becauſe they are ſeveral for ſeveral Fiſh, I ſhall ſet down both the Particulars and the Generals, that the Fiſherman taught by theſe, may invent others himſelf.

Fiſhes are killed,

ſaith *Pliny*, by the Root the Fiſhers of Campania uſe, called, round Birth-wort, called

called alſo the venome of the Earth. This Root they bruiſe, and mingle it with Lime, and caſt it into the Sea: the Fiſhes come to it with great delight, and are preſently killed, and float on the waters. *Dioſcorides* ſaith, that broad leaved Tithymal, bruiſed and ſtrewed in the waters, kills Fiſh. We uſe now to bruiſe the Roots of it, and with a weight let them down to the bottom of the waters, that will be infected by them, and kill the Fiſh preſently. But in the Sea, we ſhall ſooner kill them thus: Mingle Oriental Galls, two drachms; Cheeſe, one ounce; Bean-meal, three ounces, with *Aqua Vitæ*; make pellets of theſe as big as Chick-peaſon. Caſt them into the Sea, in the morning before Sun riſe: after three hours, come to the place again, and you ſhall finde all thoſe that taſted of it either drunk or dead, and to appear either on the top or bottom of the Sea; which you ſhall take up with a pole and a hook faſtened to it, or Fiſh-ſpeer. The *Aqua Vitæ* is added, becauſe it ſoon flies to the head. The Oriental Galls are poyſon that aſtoniſheth them: the Bean-meal is not of great concernment. This bait invites them; and the Cheeſe ſmells ſo, that they ſent it at a diſtance.

CHAP. XI.

Of other Experiments for hunting.

NOw I will add ſome Experiments that ſeem to be requiſite, that you may uſe for neceſſity when you pleaſe.

To change a Dogs colour.

Since white Dogs are ſeldom fit for hunting, becauſe they are ſeen afar off; a way is found to change his colour, that will be done if you boyl quick Lime with Litharge, and paint the Dog with it, it will make him black.

That a Dog may not go from you.

Democrites ſaith, a Dog will never run from you, if you ſmeer him with Butter from head to tail, and give him Butter to lick. Alſo, a Dog will follow you if you have the ſecondine of a Bitch cloſe in a bag with you, and let him ſmell to it. If you would not have

Your Dog to bark;

If you have a Bitches ſecond Membrane, or a Hares hairs, or Dung, or Vervain, about you. In Nilus there is a black ſtone found, that a Dog will not bark if he ſee it: you muſt alſo carry a Dogs Tongue under your great toe within your ſhooe, or the dry heart of a dog about you. *Sextus.* Or, the hair of a Hare, or the Dung. *Pliny.* Or cut off the tail of a yong Wheezel, and put it under your feet: or give the Dog a Frog to eat in a piece of meat. All theſe things are to keep Dogs from barking. *Nigidius* ſaith, that Dogs will all day flie from him who pulls off a tick from a Sow, and carrieth it a while about him. *Opian.*

If of Hyænas skin a piece you take,
And wear it, all the dogs will you forſake;
As frighted they will flie, and nevermore
Bark at you, though they barked much before.

That a Dog may not run.

If you anoynt him with Oyl under the ſhoulders, he cannot run.

To make a Hawke courageous.

You ſhall animate your Hawk againſt the prey, that he may aſſail and flee at great Birds. When you hawk, wet the Hawks meat with Wine. If it be a Buzzard, add a little Vinegar to it when you would have him flie: give him three bits of fleſh wet

with wine: or, pour Wine in at his mouth, with a yong Pidgeon: ſo let him flie.

To make Partridge more bold to fight.

Give them Maidenhair with their meat. *Pliny.*

That dung-hill Cocks may fight the better.

Give them Garlick to eat ſoon before they fight: whence, in the old Comedy, a Cock ready and earneſt to fight is wittily called ἐωμαχῶν, fed with Garlick.

That a Bird may not flie high.

Take out the Feathers of his tail, that make him flie upwards; ſo he will whirl about, and flie downward. If you will have

That a Bird ſhall not flie,

cut the upper and lower nerves of his Wings, and it will not hurt him; yet he cannot flie out of your Bird-cages, or places you keep them in.

THE

SIXTEENTH BOOK

OF

Natural Magick:

Wherein are handled secret and undiscovered Notes.

The Proeme.

I Make two sorts of secret marks, which they vulgarly call Syfers; one of visible marks, and is worthy of a treatise by it self: another of secret marks, whereof I have attempted to say something in this present Volume, and what are the consequents thereof, for the use of great Men, and Princes, that take care for things absent, and write to some man that knows the invention. I shall set down plainly some examples: but these things and the consequences of them must be faithfully concealed, left by growing common amongst ordinary people, they be disrespected. This is that I shall publish.

Chap. I.

How a writing dip'd in divers Liquors may be read.

THere are many, and almost infinite ways to write things of necessity, that the Characters shall not be seen, unless you dip them into waters, or put them neer the fire, or rub them with dust, or smear them over. I shall begin with them that are read by dipping them into waters. Therefore

If you desire that letters not seen may be read, and such as are seen may be hid,

Let Vitriol soak in boyling water: when it is dissolved, strain it so long till the water grow clear; with that liquor write upon paper: when they are dry, they are not seen. Moreover, grinde burnt straw with Vinegar; and what you will write in the spaces between the former lines, describe at large. Then boyl sowre Galls in white Wine, wet a spunge in the liquor: and when you have need, wipe it upon the paper gently, and wet the letters so long until the native black colour disappear, but the former colour, that was not seen, may be made apparent. Now I will shew in what liquors paper must be soaked to make letters to be seen. As I said, Dissolve Vitriol in water: then powder Galls finely, and soak them in water; let them stay there twenty four hours: filtre them through a linen cloth, or something else, that may make the water clear, and make letters upon the paper that you desire to have concealed; send it to your Friend absent: when you would have them appear, dip them in the first liquor, and the letters will presently be seen.

That dipping a linen rag in water, the letters may appear.

Dissolve Alom in water, and with it make letters upon white linen, sheets, napkins, and the like; for when they are dry, they will presently vanish. When you will have them visible, soak them in water, and the linen will seem to be darkned: but only where the Alom hath written, it will not: for the letters will grow so clear, that you may read them: for where Alom, Vitriol, and all astringents are dissolved, those parts will admit water last. So

White letters are made with waters.

Li-

L'tharge is first powdered and cast into an earthen pot that hath water and vinegar mix'd; boyl it, and strain it, and keep it: then write letters with Citron, Lemons juice: these are added to them when they begin to dry. If you dip them in the liquor kept, they will appear clearly and very white. If womens brests or hands be wet in it, and you sprinkle the said water upon them, they will grow white as Milk. Use it. If at any time you want these, if you please,

A stone dipped in vinegar will shew the letters.

Make letters with Goats fat upon a stone; when they are dry, they will not be seen. If the stone be dipt into vinegar they presently come forth, and seem above the stone. But if you would have letters writ with water only, appear black, that you may the better be provided, and more speedily for a voyage; beat Galls and Vitriol finely, and strew this powder on your paper: rub it with a cloth, and polish it well, that so it may stick fast to the paper, and be like it. Powder Juniper-gum, which Scriveners call Vernish, and add it to the rest: when you would use it, write with water or spittle, and they will be black letters. There are many such Arts, too tedious to relate.

Chap. II.

How letters are made visible in the fire.

I Shall shew the ways how letters are not made visible but by fire; or not, unless light interpose, or may be read when they are burnt. But

To make letters visible by fire.

So we may bring forth letters written between the verses, and in the close setting together, or larger distances of syllables. Let the Epistle contain some void space, that the letters may not be seen; and if this be intercepted, it will hardly be read. If you write with the juice of Citrons, Oranges, Onyons, or almost any sharp things, if you make it hot at the fire, their acrimony is presently discovered: for they are undigested juices, whereas they are detected by the heat of the fire, and then they shew forth those colours, that they would shew if they were ripe. If you write with a sowre Grape that would be black, or with Cervices; when you hold them to the fire, they are concocted, and will give the same colour they would in due time give upon the tree, when they were ripe. Juice of Cherries, added to Calamus, will make a green; to sow-bread, a red: so divers juices of Fruits, will shew divers colours by the fire. By these means, Maids sending and receiving love-Letters, escape from those that have the charge of them. There is also a kinde of Salt called Ammoniac; this powdered and mingled with water, will write white letters, and can hardly be distinguished from the paper: but hold them to the fire, and they will shew black. Also,

Letters that cannot be read unless the paper be burnt.

For the mixture will be white, and nothing will be seen; but when it is burnt, the paper will be black, and the Characters will be white: Take the sharpest vinegar and the white of an Egg: in these steep Quick-silver, and stir it well; and with that mixture make Letters on the paper; burn the paper in the fire, and the letters will remain unburnt; or make letters on the paper with Gum, or any kind of Salt or Lime; these, being they cannot be seen at the fire, when the paper is burnt and made black, they will appear white. If you will, you may

Write letters that cannot be seen but by interposition of fire.

Do it thus: Mingle Cerusse, or some other white colour, with Gum Tragantin, soaked, and of this mixture is made a matter of the same colour with the paper, that it cannot be discerned from it, nor cause suspicion: then this being put between the eye and the light of a candle, the eye cannot pass through where the letters are written, and you shall see them darkly. This is by reason of the Opricks: for that part of thick matter opposed against outward light, hinders it, that the rays cannot come to our sight; and so the prints of the letters are seen as a shadow.

Chap.

CHAP. III.

How Letters rub'd with duſt may be ſeen.

NOw I will uſe another artifice, that Letters rubbed with duſt may be read, that were before inviſible, which I read was uſed by the Ancients: wherefore do thus:

That Letters rubbed with mill-duſt may be read.

That as in paper, ſo on ſome unſeen parts of the Body, Letters written may lie hid, and be opened when need is; write ſecretly on your Back or Arms, or other Limbs, with Vinegar or Urine, and dry it that nothing may appear: now, to have it read, rub it over with ſoot or burnt paper; for ſo the Letters will ſhine forth. Or,

Otherwiſe,

If you make Letters with Fat, Tallow or any other fatty ſubſtance, or with Gum, or Milk of a Fig-tree, and ſtrew them with the duſt of cole or burnt paper, they will appear. It may be by this craft, as *Polyænus* the Greek ſaith, *Attalus* uſed the imprinted inſcription in a Beaſt for a ſacrifice. He, to raiſe the valour of his Souldiers, to make them fight valiantly with their Enemies, the French, that were far more in number; ſuppoſing it would be no little advantage to put them in hopes beforehand of the aſſurance of the victory, invented a trivial buſineſs; but otherwiſe profitable, with the Prieſt that was to offer the ſacrifice. Before the day they were to fight, he prepares for the victory: for *Sudimus* the Southſayer, being to offer ſacrifice, pray'd unto the gods, and cuts the Sacrifice in two. But the King uſed powdered Gum, and from the right to the left ſide, he drew theſe words: *Regis Victoria*, The Victory is the King's: and when the Entrails were drawn forth, he thruſt his hand into the hotteſt and moſt ſpungy place, and wiped clean the inſcription. But the Augur, changing the other parts; and doing his Office, turns the part where this inſcription was contained, *Regis Victoria*. This matter was no ſooner publiſhed, but the Souldiers generally rejoyced, and ſhouted exceedingly, to ſhew how ready they were to fight; ſo going on with a certain aſſurance of the Victory, and depending on this promiſe from the gods, they fought courageouſly, and ſubdued the French. But to the matter. Milk of the Fig-tree will do the ſame, if it be written on white paper, and afterwards ſent from a friend, be rubbed with cole-duſt ſtrewed upon it, and made clean again, ſo will the Letters preſently appear black. *Pliny* ſaith, the Milk of Tithynals will do the like, to make the Letters, and duſt ſtrewed on them to ſcowre them: and thus women, as he ſays, had rather ſpeak with Adulterers, then by Letters. *Ovid* confirms this, admoniſhing Maids in his *Arte Amandi*, how they may ſafely write to their Sweet-hearts.

Write with new Milk, it's ſafe, unſeen, but read
The writing with cole-duſt laid on full-right:
Moyſt flax will write as if that none had been,
And letters on your paper paſs the ſight.

Alſo there is an Art that one would not imagine, to write upon Chryſtal: for, being all tranſparent, no man will dream of it, and the letters may lie hid within. Do it thus:

That letters may appear upon Chryſtal by ſtrewing on of fine duſt.

Diſſolve Gum Arabick in water, or Gum Traganth, that it may be cleer; and when it is well diſſolved, it will not foul the Cryſtal, if you write upon it, or upon a Cup or Glaſs; for when the Letters are dry, they are inviſible. No man will imagine the fraud, if a Cup be ſent to one in priſon, or a Glaſs full of wine: when he would ſee the letters, rub burnt ſtraw or paper upon it, and the letters will preſently be ſeen. Here is another ſecret, That

That letters on the paper may be read, not by fire, nor water, or any other thing, but in the duſt only.

This is a ſecret worth knowing: diſſolve Goats ſuet with a little Turpentine: rub the paper with this liquor, and keep it: when you would ſend ſome news to your friend, lay on the paper ſmeered with the fat upon a letter you would ſend to your friend; write upon that with an iron point, and the ſuet will make the characters on the letter: ſend this away; and if it be intercepted, no water will make the words viſible, or any other Art, but only ſtrewing duſt upon it. Alſo you may make

That upon black paper, white letters may appear.

The reaſon is this: mingle the white and yelk of an Egg together, that it may be liquid as ink: with this liquor, write on the paper what words you pleaſe, and dry them: when the paper is dry, make a black colour over it, and dry it again, and ſend it; but that the letters may be viſible, ſcrape the ſuperficies of the paper with a broad iron: for ſo it will be, that the ink being ſcraped off, where the letters were, they will appear white.

CHAP. IV.

How you may write in an Egg.

BEcauſe when priſons are ſhut, Eggs are not kept by the Papal Inquiſition, and no fraud is ſuſpected to be in them, I will ſhew you how Letters may be writ on the upper ſhell and white of an Egg alſo: for example,

That letters may be writ on the Egg-ſhell.

Wrap the Egg in wax, and with an iron point make letters on it, as far as to the ſhell; but break it not: for if you break the ſhell with your iron, or point, or knife, it may be detected. Soak your Egg one night in ſtrong water of depart, which ſeparates gold from ſilver: in the morning take away the wax, and take off the Egg-ſhells cover, and hold the ſhell between your eye and the light, and the letters will be ſeen very clear quite through the tranſparent ſhell. The ſame is done with the juice of Lemmons: for it ſofteneth the ſhell; but foul it not, and you ſhall have your deſire. Will you

That letters may be ſeen upon the white

yellow, and better when the Egg is boyl'd. Boyl an Egg hard and rowl it in wax, and engrave the letters on the wax with an iron point, that the marks may lie open: put this Egg into liquor with Alom and Galls powdered: then put it into ſharp Vinegar, and they will penetrate; and taking off the ſhells, you ſhall ſee them in the white of the Egg. *Africanus* teacheth it thus: Grinde galls and alom with vinegar, till they be as thick as ink: with this write what you will on an Egg; and when the writing is dried in the Sun, put it into ſharp pickle: dry it, boyl it, and take off the ſhell, and you ſhall read the writing. I put it into vinegar, and could do nothing of it. Perhaps, he means by pickle, capital lees. The cauſe is this: the Egg-ſhell is porous, and hath large holes, which is plain; for being ſet to the fire, it will ſweat, and water will come forth; and looking at it againſt the light, it will ſhew clear: ſo then, vinegar being ſubtile, penerates by the pores, and makes the ſhell tender: and when it is mingled with the Alom & Galls, it carrieth their ſubſtance with it, and makes them appear on the white; and when it is put into cold water, it is condenſed, and comes to be hard as it was. But obſerve, it muſt not ſtay long in vinegar; for that will eat off all the ſhell, and will leave the Egg bare, having nothing but a thin skin to cover it: and if you put that into cold water, the ſhell will not come again. If you will know

How letters writ with water, may be ſeen in an Egg,

Diſſolve Vitriol in the water, and write upon the ſhell, and dry it, and nothing will be ſeen. If you will read it, diſſolve Galls in wine, and ſteep the Egg therein: or, write with Lime-water upon an Egg, and ſteep it in lye where Braſil is infuſed; and ſo the letters will ſeem to be of a violet-color: or, write with ſuet upon the ſhell, and ſteep it in water of vitriol: when it is dry, ſcrape off the ſuet, and nothing will be ſeen: when you afterwards ſteep it in the foreſaid wine, white letters will appear in a black ſhell. I will ſhew, How

How letters may become visible upon an Egg by the fire.

Writ on the Egg with juice of Lemmons, or Onyons, or Fig-milk: when you put this to the fire, the Letters will appear yellow: and that must be done on a raw Egg: for if you boyl it, the letters will be seen.

That letters may be seen on the Egg shell by dust.

Make letters on the shell with vinegar, suet, fig-tree-milk, or of Tithymal, or with gums: when you would have them seen, rub them with cole-dust, or burnt straw, or paper, and they will seem black. There is a way

How to put a letter into an Egg.

Make your letter that you send, narrow and long, scarce broader then your middle-finger: write your minde in short characters, and with the edge of a knife, make a cut in the Egg, and break the inward skin, and put in your letter at one end by degrees: for it will easily take it in, were it ten hands breadth: then stop the cut, with lime and gum mingled, that it may not be seen, and with Ceruss and gum-Traganth; for then it is impossible to discern it. But if you will have this done more neatly, put the egge in sharp vinegar three or four hours: and when you finde it soft, open the shell with the edge of your knife, put in your roll of paper: then soak it in cold water, and the shell will grow as hard as it was.

CHAP. V.

How you may write in divers places, and deceive one that can read.

I Have shewed you divers ways of writing invisible; now I come to those ways that will teach you to write letters on divers things, which though they be visible, and intercepted, yet the Readers will be deceived by their secret device. First,

How to write on a small threed.

Let us see how they did this in elder times: *Gellius noct. Attic.* relates, That when the Lacedemonians writ to their Generals, that their letters being intercepted by the enemies might not be read, invented this kinde of writing; yet it is referred to *Archimedes* to be the inventor of it. Two sticks must be made long and round, and polished with the Turners instrument; they must be equal for length, breadth and thickness. One of these was given to the General when he went forth to war, and the other was kept at home by the Senate: as oft therefore as need was, a page was rolled about the stick, as large as could contain the matter, that it might make a round volume, and the sides of it were so well joyned, that they were like a collar that exactly fitted the wood, and no clinks between: upon this collar, that thus was rolled about the stick, they writ letters overthwart, from top to bottom. The collar thus written on, being long and narrow, was taken off from the stick, and sent to the General; for they thought, if it was intercepted by the enemy, when they saw bits of letters, and syllables, and of words, so far divided, they would never discern the thing: and they were not deceived in this conjecture. For when they fell among the enemies, the enemy did not imagine any thing was writ on the collar; but let them pass, as with a thing done at all adventures, and insignificant: but he to whom it was writ, applied this band, and rolled it about, as it was at first writ upon: and then the words lay joyn'd as they should be, and so he knew the message. The Greeks call this kird of writing, σκυτάλη. *Plutarch* saith, A letter thus writ, was brought to *Lysander* by *Hellespont*. But I invented to write to with a Threed: make two small sticks alike great and round: one we give to our friend that goes far from us, and hold the other by us: let us make them stick so close together, that they may joyn, and seem to be as one, and the wood not be seen: fit the Threed as it should be, and write long-ways on the stick what you please; the broader the sticks are, the more lines will they receive. If you first steep your Threed in water wherein Alom is dissolved, the Ink will not spread, but the letters will be the clearer: then take your Threed that is about the stick, and wrap it on a heap; or to keep it the more secret, sow it upon the edges of napkins or shirts, and send it to your absent friend: for the curious watch shall discern nothing on the Threed, but some scattered points. Your friend winding the Threed about the same staff, and taking care to make the points meet at the tops and agree well, shall easily read them. I will shew, How

How to write on Parchment, that the Letters may not be seen.

When you have writ on Parchment, put it to the light of a candle, or to the fire, and it will all crumple and run together, and be nothing like what it was; if a man look on it, he will hardly suspect any fraud. If he desires to read what is in it, let him lay it on moyst places, or sprinkle it gently with water, and it will be dilated again, and all the wrinkles will be gone, and it will appear as it did at first, that you may read the Letters upon it, without any hindrance. Now I will shew the way

How in the Sections of Books the Characters shall be hid.

When the Book is well bound, and cut, and coloured black; if we open it, and turn back the leaves, that they may be turned in, we may write at the corners of the leaves what we will: but when the Book is set back again, and the leaves put into their own places, nothing is seen or can be imagined to be writ in them; but he that would read those Letters, must set the Book that way as it was, and the Letters will be read. So may we write on fly-traps, that are made with wrinkles, and then draw them forth. If need be, we may do

The same with Cards to play with.

You may excellent well write on Cards, if you put them in some order, that one may follow the other; and some shall be upright, others turned downwards. When you have set them right together, you may write all things where they divide: mingle the Cards together again, and turn them, and nothing will be seen but some disorderly marks, if any man look curiously upon them. But he that would read them, must set them in order, and they will joyn and be read exactly. Also, we may write in white Pigeons, and other white Birds, feathers of their wings, turning them upwards; for when they return to their own places, they will shew nothing. But if they be brought to their former posture, you will read the Letters; and this is no small benefit for those that shall use them for messengers. There is a way

To hide Letters upon wood.

Any one may make Letters upon wood, and not be suspected; for they shall not be seen, but when we please. Let the wood be fleshy and soft, of Poplar, or Tile-tree, or such like: and with those iron Markers Printers use, when they make stamps upon Brass, commonly called Ponzones, make Letters in the wood, half a finger thick: then hew the wood with a Carpenters hatchet, as deep as the Letters go; when all is made plain, and equal, send the stick to your friend, or board, to him that knows the matter; he putting the wood into the water, the wood will swell out, that was beaten in with the marks, and the Letters will come forth. That we may do in wooden vessels, polished by the turner, if when they are turned, we mark the Letters on them; and then turn them again: when this is done, send it to your friend, and let him soke it in water, *&c.*

CHAP. VI.

In what places Letters may be inclosed.

I Shall speak in what places Letters may be inclosed, and not be suspected; and I shall speak last of Carriers. I shall bring such examples as I have read in Antient Histories, and what good a man may learn by them. First,

How to hide Letters in wood.

Theophrastus's opinion was, that if we cut the green bark of a Tree, and make it hollow within, as much as will contain the Letters, and then bind it about, in a short time it will grow together again, with the Letters shut up within it. Thus he saith, That by including some religious precepts in wood, people may be allured; for they will admire at it. But I mention this out of *Theophrastus*, rather for a similitude,

then for to do the thing I would have, for that would require a long time. But this may be done well in dry wood, as in Firr-thus; the chinks fastning together with common white glew. Also the Antients used

To conceal Letters in Junkets.

I will relate the cunning of the Wife of *Polycretes*; for she, whilst in the Milesian Camps they solemnized a Solemn Feast of their Country; when they were all fast asleep, and drunk, took this opportunity to tell her brothers of it, and did thus. She desired *Diognetus*, General of the Erythrei, that she might send some Junkets to her brothers: and when she had leave, she put a leaden scrole into a cake, and she bad the bearer tell her brothers from her, that no man should eat of it but themselves. When they heard this, they opened the cake, and found the Letter, and performed the contents of it. They came upon the enemy by night, that was dead drunk at the Feast, and conquered him. Also the Antients were wont

To shut up Letters in living creatures.

Herodotus saith, That *Harpagus* sent Letters to *Cyrus*, put into the belly of a Hare whose entrails were taken out, by one that counterfeited a shepherd hunting. So

Letters may be hid in Garments.

The secret places of clothes are best, to avoid suspicion; as in your bosom, or under the soles of your feet. *Ovid* in his *Arte Amandi*, writes to this purpose:

Letters may be concealed in your breast,
Wrapt in a clowt, which way is held the best;
Or else you may under your feet provide
A place full closely Letters for to hide.

To hide Letters in your belt.

Those of Campania were wont, when they would discover any thing to the Carthaginians, and the Romans besieged them round; they sent a man that seemed to run from them, with a Letter concealed in his girdle; and he taking occasion to escape, brought it to the Carthaginians. Others carried Letters in their scabbards, and sent them away by messengers, and were not found out. But we use now adays

To hide letters in the Bowels of living creatures.

For we wrap them in some meat, and give them to a Dog, or some other creature to swallow; that when he is killed, the letters may be found in his belly: and there is nothing neglected to make this way certain. The like was done by *Harpagus*. He, as *Herodotus* saith, being to discover to *Cyrus* some secrets, when the ways were stopt, that he could do it by no other means, he delivered the letters to a faithful servant, who went like a Hunter, that had catcht a Hare; and in her belly were the letters put, when the guts were taken forth, and so they were brought to *Persis*. We use also

To shut up letters in stones.

Flints are beaten very fine in brazen Mortars, and sifted; then are they melted in a brass Cauldron, by putting two ounces of Colophonia to one pound of the powder of the stone; and mingling them, put your letters into leaden plates, and hide them in the middle of the composition, and put the lump into a linnen bag, and tye it fast, that it may be round; then sink it into cold water, and it will grow hard, and appear like a flint.

CHAP.

CHAP. VII.

What secret Messengers may be used.

THe Antients used the same craft for Messengers; for they used men that should be disguised by their habits, and some living creatures besides. For

To counterfeit the shape of a Dog,

It was the crafty counsel of *Josippus*, that the Messengers should be clad with skins, and so they past the enemies guards, and were not regarded; for if they were seen, they were in the likeness of Dogs; and this was done until the enemy found out the trick, and compassed the Rampart round about. And mans curiosity was not satisfied here, till they found means for ways to pass, where the Sentinels and Scouts might not discover them; wherefore they left the land, and sent by water: But that the writing might not be spoiled in the water, as *Frontinus* saith, The Souldiers that past over the River Saltella, had leaden plates writ upon, fastned to their arms. But *Lucullus*, as the same *Frontinus* reports, that he might declare to the Cyziceni, that were besieged by *Mithridates*, that he was coming to relieve them, all narrow passages being stopt by the enemies guards, that were joyned to the continent by a small bridge, he sought a way by sea. For a private Souldier appointed for it, sitting on two bladders blown, wherein the Letters were put in two covers, and so like some sea-Monster, he swam seven miles at sea, and told of the coming of the General. So they often used

Arrows for Messengers:

But that seemed not sufficient, for they feared mens cunning, lest some chance or fraud might intercept the messenger, and the secret should be discovered, or they should be racked to make them confess. Sometimes therefore they sought a way in the Air, and used Arrows for messengers, that none might intercept them. *Herodotus* saith, That *Artabazus* and *Timoxenus* did this, when one would declare any thing to the other; for the paper was folded about the foot of the Arrow, and the feathers were put upon it, and it was so shot into the place appointed. To this appertains the example of *Cleonymus* King of the Lacedemonians. He besieging the city Trœzene, commanded many of his best Archers to shoot Arrows into several places; and he writ upon them: I come to relieve your City; and by this means he set ladders, and his Army scaled the walls and went in, and plundered the place, and destroyed it. But when *Cæsar* heard that *Cicero* besieged by the French, could hold out no longer, he sent a Souldier by night, who should shoot a Letter, fastned to an Arrow, over the wall: when he had done this, the watch found the Arrow and the Letter, and brought it to *Cicero*. In it were these words written: *Cæsar* bids *Cicero* be confident, and to expect relief. So *Cæsar* came suddenly, and slaying the enemies, relieved him. We can do it safer, and better now adays with Guns: if the matter to be sent be contained in few words, we may shoot them forth with Muskets; namely, by folding up the paper, and putting it into a case of lead, where they cast bullets, pouring upon it melted lead, but not burning hot; the paper wrapt up in the lead, we shoot away with the Powder to the place. But because the Letters are but small, we may shoot many of them in a day. The way to melt the Ball is, by putting it to a gentle fire, or into quick-silver, and it will soon melt, and the paper not be touched. I shall shew now

How to make Pigeons your Messengers.

We may use Birds for Messengers; as Pigeons, Swallows, Quails, and others: For these Birds carried to other places, when need is, if you bind Letters to their necks or feet, they will return with them: and when any thing was suddenly to be related, the Antients sometimes used these Messengers. *Hirtius* being Consul, as *Frontinus* testifies, sent forth Pigeons from the neerest place he could from the walls, which had been long shut up in the dark, and half famished, to *Decimus Brutus*, who was be-

beſieged at Mutina by *Anthony*. They being glad of light, and deſiring meat, flew and ſat upon the higheſt parts of the houſes; *Brutus* catcht them, and ſo was confirmed how things were: wherefore, always laying meat in thoſe places, he call'd them back again. Hence *Pliny*. Nor Ramparts, nor Scours, nor Nets pitch'd before Rivers, did profit *Anthony*; for the Meſſenger went through the Air. By the ſame way, in the very ſame day, from *Olympia* to *Ægina*, was the victory of *Tauroſthenes* declared to his Father; though others ſay it was foreſeen: others ſay, That *Tauroſthenes*, when he went forth, took a Pigeon from her yong ones, yet weak and not able to fly, and as ſoon as he had conquered, he ſent her back again, purple-coloured; and ſhe making great haſt to her yong ones, flew that very day from Piſa to Ægina. *Ælian* writes this. Some have ſought to do this by Swallows, taken out of their nefts from their yong, and ſent back again. Some alſo atteſt, that beyond ſea Eaſtward, there are Pigeons that when the way is ſtopt, will fly through the midſt of the enemies, and carry Letters under their wings, a very long way. It may be *Juvenal* meant this, when he ſaid,

As if from divers parts a letter were
Brought with a douſſul wing quite through the Air.

Alſo in old Monuments and Hiſtories it is declared, that there was a King of Egypt, whoſe name was *Marrhes*, who bred up a tame Rook, and this he made uſe of for a winged meſſenger, ſo oft as he had need: for, as if ſhe had reaſon, ſhe would carry the Letter where ſhe was directed; for ſhe was ſo crafty, as to be inſtructed whither to fly, and where to ſtay, or reſt at any time. Mans wit hath invented theſe ſhifts to avoid danger; but by the ſame craft is he wounded ſometimes, as it were with his own weapons. When the Chriſtians with an Army beſieged *Ptolemais*, when *Saladine* had appointed a Pigeon to be ſent thus with Letters to the beſieged, to wiſh them to be conſtant, and expect his coming ſuddenly; the Chriſtians catch'd her, and tied a contrary letter to her, and ſent her away: whence it fell out, that they deſpairing of relief, yielded themſelves: ſo there can be no certain ſecurity in humane affairs, but there may be fraud in all things. *Themiſtius* ſaith, That amongſt Animals, Pigeons have the beſt memory, as having a clear and refined mind. Wherefore, though all other Animals make haſt to their yong ones, when they are taken from them, yet none of them carried far, can come back, becauſe their memory fails. I have ſeen the tryal with Pigeons. When my ſervant came from my Farm, he brought home ſome yong Pigeons taken from their dams, and he wrapt them up in a cloak as we went; and when we came home at night, they were ſhut up in the houſe; but when the morning came, they flew out of the windows; and diſcovering the country afar off, they took upon the wing, and flew all home again. Wherefore in *Geneſis*, *Noah* ſent forth a Pigeon, which returned; but the Raven returned not. For the Raven wants memory. I remember in *Plutarchs* works, what is worth relating that I read there, That by the Pigeon ſent forth of the Ark, in *Deucalions* flood, was ſhewed, that the waters were ſunk down, and the ſtorms paſt. Animals that have newly brought forth yong ones, will do the ſame.

CHAP. VIII.

How Meſſengers may be ſent, who ſhall neither know that they carry letters, nor can they be found about them.

OUr Anceſtors had another Art, that could not be diſcovered, invented by ſtrange craft. *Herodotus* mentions it from *Heſtiæus*, who was the Author of it. He being born in Aſia, when of noble place, when *Darius* ruled, when he was with the King in Perſia, and would privately write to *Ariſtagoras* to fall from him, fearing leſt if he ſhould not do it cunningly, he ſhould be diſcovered, and be in great danger, he invented this way. He ſhaved off his ſervants hair of his head, as though he meant to cure him, who for a long time had been troubled with ſore eyes: and on his

his head, with good ink, he writ letters, that contained what he meant to have done: he kept this fellow at home with him, until his hair was grown again; when that was done, he ſent him away to *Ariſtagoras*, bidding him ſay, when he came to him, that he ſhould do unto him, in ſhaving off his hair, as he did before: When the ſervant came to *Ariſtagoras*, to Miletum, he ſaid what his Maſter bad him ſay to *Ariſtagoras*: he ſuppoſing the buſineſs not to be idle, did what he was ordered, and ſo read the meſſage. The Antients found out theſe inventions, to ſend meſſengers with. Yet that can be no ſafe way, to ſhave off the hair, and to write letters upon the head, for the head will eaſily ſweat, and put them out. And if the skin be pricked with a needle, this will not avoid the ſuſpition, if he that wears the writing, be laid hold on by the way: for then is there moſt diligent ſearch: for fear and neceſſity will make men watchful, and they are never ſatisfied, till they have ſearched every place. Sometimes they try men by fair promiſes, ſometimes they fright them with threats; and if theſe will not do, they torment and torture them, to make them confeſs: and if this will not do, that letters may not be ſecretly conveyed, not onely their hoſe and ſhooes uſe to be ſearched, their clothes pluckt off, and the ſeams rift, but they will ſearch their very guts; ſo far is it from keeping any ſecret upon the head, that ſhall not be look'd for. But I can ſend Letters, and write ſo, that it can be underſtood by none, but thoſe that the letters are deſign'd for. And he that carrieth them never ſo far off, if he ſhould be taken by the way, and examined by torments, he can confeſs nothing, becauſe he knows nothing of it, and the Letter ſhall always remain ſecret. Nor will length of time, or ſweat in travel, blot out the Letters; nor is it any matter if the meſſenger paſs through Rivers, Seas, or Rain; for wet will not hurt them. What good Princes may get by this, I leave to your cogitations; for they have moſt need of this, when they would declare any thing to their friends, that are beſieged: and oft-times upon one meſſage, may the victory of a City or Army depend. The invention of the Antients, was partly good, and partly bad. They writ Letters on his head, which he could not read; nor would water or ſweat, waſh them off, becauſe they were printed into the head: and when the hair grew out, they could not be ſeen. And that the meſſenger might be ignorant what was writ upon his head, they took occaſion for it, ſaying, he had a pain in his eyes, that they would cure: and thus he knew not the craft they uſed. But this fraud ſeems not very ſecure, for one that ſhould ſuſpect it might ſhave off the hair, and find out the ſecret. Moreover, if the meſſenger were to be ſent ſuddenly, how could he ſtay a moneth, till his hair were grown again? and when his skin was prickt for to make the Letters, he muſt needs ſuſpect ſomething. But let us ſee

How Heſtiæus could make the Letters on his head indelible.

He wounded the skin with the point of a needle, or opened it with a raſor, and caſt in the powder of Colophonia burnt; for ſo we uſe to make the names of Maſters, upon the faces of bond-ſlaves, that they ſhall never come forth, and in time they will look green. Alſo

Letters may be made between the skin, that are indelible, upon any part.

You may ſoon do it thus: Let Cantharides ſteep a whole day in ſtrong water, but ſooner is it done in water of ſeparation; then make the letters with a Pen-knife, or fit inſtrument, upon the upper skin of the Arm, or any other part; the fleſh hurt with the moyſture, will riſe in bliſters, and be exulcerated; ſo by the force of this corroding water, will there always remain the prints of white letters, and they will never be blotted out. And this is beſt done by *Heſtiæus* ſecret, becauſe the letters could not be read under the hair, whereas white letters, like milk, would be ſeen. But would we have them ſtay onely for ſome time, and not always, we may do it many ways. If you make letters with *Aqua fortis*, that hath eaten ſilver or braſs, they will appear many days. So it may be done with oyl of Honey. Now I will ſhew

How a man may carry letters that are indelible and inviſible, and unknown to him; and how to make them viſible when need is.

You

You may do it thus: by writing letters on the meſſengers back, that he may not know of, having firſt given him an Opiat to make him ſleep ſoundly, then write, and let them dry in; when he awakes, ſend him away, the letters dried on will not be ſeen: The Antients knew this. *Ovid* ſaith it:

Write on his back for paper, ſo you ſhall
Better conceal your purpoſe from them all.

But let us ſee whether we can write on the fleſh with any liquour, that paſſing through Rivers and Rain, the letters may not be blotted out with any moyſture, and then by ſtrewing on of duſt, may be made viſible again. Write on a mans back, which ſhall be viſible onely, by being wet with ſome humour, and no man can find out, unleſs he know the ſecret. If you write with water, wherein Vitriol is diſſolved, with a decoction of Galls, it will be ſeen. If it be made very ſharp, it will pierce the skin, and the letters will be delible: we may do the ſame with the oyl of it. Salt Ammoniac with quick Lime, or Sope, will make a blew colour. If they be rubbed with oyl of Litharge, they will appear white, with *Aqua vitæ*, or its equal, diſtilled vinegar, and water and Salt.

CHAP. IX.

How Characters may be made, that at ſet days ſhall vaniſh from the paper.

I Shall attempt to ſhew how letters may be written on paper, or in other matter, that ſhall diſappear at ſet times: and other letters ſhall be made inviſible, that at a time certain ſhall appear, not onely uſeful for ſecret marks, but for other purpoſes neceſſary for our lives. Letters that decay and vaniſh, may be made two ways, either with *Aqua fortis*, that eats the paper, or ſome decaying liquors, that will vaniſh with any light touch, and leave the place where they were, without any ſpot. I ſhall teach

How letters are made, that eat the paper.

If you mingle oyl of Vitriol with common ink or any other black colour, in few days by corroding the paper, or the ink it ſelf, the letters will vaniſh, or in a moneth, as you put in more or leſs of the oyl; and this you may try before you ſend away your letter: If you would have it work more ſlowly, add but a little oyl; if faſter, put in more: you may, when it is too ſtrong, put ſome water to it. The ſame is performed, if you mix a ſtrong lye, they call it the Capital, with your ink; for firſt they will be yellow, and then they will vaniſh. The ſame is done by oyl of Tartar, or Salt Alkali, or Soda, and ſtrong water of ſeparation of Gold; for theſe corrode the letters, and the paper, that nothing of the letters will appear. If you deſire to know

How letters may be made, that will ſoon vaniſh;

Make them with the ſtrongeſt *Aqua vitæ*, or uſe Camphir and burnt ſtraws: for the letters in time, will decay and vaniſh; the tincture will fall off, when the glutinous matter is gone. Make a powder of a very fine touch-ſtone; for the Sandy-ſtone will ſooner decay, that no letter ſhall be ſeen. Alſo it is done

Another way:

Infuſe the ſmall filings of ſteel in water of ſeparation; take a treble quantity of this, and add thereto liquid Pitch, or Soot of Turpentine, to make it the blacker, and cover the veſſel: grind this on a Porphyre-ſtone, write, and they will vaniſh and fall away. This ſecret I thought not fit to overpaſs, becauſe it is the principal thing to be conſidered, to make tryal oft-times; for if it ſtay long on the paper, add more ſtrong water to it; and if you be careful, no mark of the writing will remain. You ſhall do it like to this, another way. If it be good ſo to counterfeit: Take Chryſocolla, Salt Ammoniac, and Alom, all alike; powder them all, and put them into a Crucible,

cible, and make a ſtrong lye of quick-lime, and laying a linnen cloth over the mouth of the veſſel, that muſt receive it, ſtrain it; boil it a little, mingle this with your ink, they will remain a while, but in ſhort time the letters will vaniſh away. Set it up for you uſe. But contrarily, if you will

That inviſible letters after ſome time, ſhall become viſible

and ſhew themſelves; I will give you ſome examples, that you may invent more thereby your ſelf. If you write with juice of Citrons or Oranges, on Copper or Braſs, and leave this ſo for twenty days, the letters will appear green upon the place: the ſame may be done many other ways, namely, by diſſolving ſalt Ammoniac in water, and writing with it upon Braſs, the place will ſooner appear of verdigreeſe-colour.

CHAP. X.

How we may take off letters that are written upon the paper.

IF we would take letters from off the paper, or that ſuch as are blotted out might appear again, we muſt uſe this art. As, if we would

Take letters off the paper,

or from parchment: Take *Aqua fortis*, that is it that parts gold from ſilver: with a penſil wipe ſome of this upon the letters, it will preſently wipe off letters, written with Gall and Copras. If you uſe *Aqua fortis*, wherein ſalt Ammoniac is diſſolved, it will be ſooner done. But printed letters are harder taken out, becauſe that ink hath neither Galls nor Copras: Or rub it with ſalt Alkali and Sulphur, making little balls of them, and that will eat them out, that nothing ſhall be ſeen. But if you deſire to write any thing in the place you have made clean; firſt, wet the place with water, wherein Alom is diſſolved, for the ink will not run about. If you deſire

To renew letters decayed,

or to read ſuch as are vaniſhed: Boil Galls in wine, and with a ſponge wipe over the letters, the letters will preſently be ſeen, when they are once wet thus, and be well coloured as they were at firſt.

CHAP. XI.

How to counterfeit a ſeal and writing.

IT may be of great uſe when places are beſieged, and in Armies, and affairs of great men, to know how to open letters, that are ſealed with the Generals Seal, and ſigned with his Name, to know what is contained within, and to ſeal them again, writing others that are contrary to them, and the like. I will ſhew how

To counterfeit the Seal.

Melt Sulphur, and caſt it into powder of Ceruſs, while it is melted; put this mixture upon the Seal, but fence it about with paper or wax, or chalk, and preſs it down; when it is cold, take it off, and in that ſhall you have the print of the Seal. I will do it another way. Fill an earthen pot with Vinegar, caſt Vitriol into it, and a good deal of Verdigreeſe; let it bubble on the fire, put plates of iron into it; after a ſhort time take them out, and from the out-ſide with your knife, ſcrape off a kind of ruſt it hath contracted, that is durty as it were, and put this into a diſh under it: again, put them into the earthen pot, and ſcrape more off when you take them out; do this ſo often, till you have ſome quantity of this durty ſubſtance: caſt quick-ſilver into this, and make a mixture; and while it is ſoft and tender, lay it on the Seal, and preſs it down, and let it remain in the open Air, for it will grow ſo hard, that you may almoſt ſeal with it; for it will become even like to a Metal. It may be alſo done another way: Take the filings of ſteel, and put them in an earthen Crucible at a ſtrong

ſtrong fire; put ſuch things to it as will haſten the melting of it: when it is melted, caſt it into ſome hollow place, or handle in a braſs Mortar, for it will be eaſily done: do it ſo three or four times; then powder it, and mingle quick-ſilver with it, and let it boil in a glazed veſſel ſix hours, till it be well mingled; then preſs the ſeal upon it, and let it cool, and it will become exceeding hard. It is poſſible

To make a great Seal leſs,

if it ſhould happen that we want a leſſer ſeal, we muſt do thus: Take iſinglaſs, and diſſolve it in water; anoynt the figure with oyl, that it may not ſtick to the glew; compaſs the ſeal about with wax, that the matter run not about; put the iſinglaſs to the fire, and melt it, pour it upon the ſeal; after three hours, when it is cold, take it away, and let it dry, for the ſeal when it is dry, will be drawn leſs equally. If you will

Imitate the form of a writing,

do thus: Open the letter upon a looking-glaſs, that wants the foyl: upon the letter lay white paper, and a light under the glaſs; temper your ink as the writing is, and draw your lines upon the lines of the letters you ſee through. We may

Open letters, and ſhut them without ſuſpition.

We uſe to ſeal letters, putting paper upon them, which goes through the letter on one ſide, and wax is put on the other ſide, where it comes forth, and there it is ſealed. You ſhall open the letter thus: Break away that part of the paper, that is put upon the place, where it paſſeth through the letter, and the hole is, the letter opens preſently: read it, and ſhut it again, and put the paper torn off, in its proper place: firſt, anoynting the crack with gum-traganth, diſſolved in water; for the paper will be ſo glewed, that it will be ſtronger there then elſewhere; preſs it with a ſmall weight, till it grow dry; the fraud cannot be diſcovered, becauſe the glew is white, and is not known from the colour of the paper.

CHAP. XII.

How you may ſpeak at a great diſtance.

THere are many ways how we may ſpeak at a very great diſtance, with our friends that are abſent, or when they are in priſon, or ſhut up in Cities; and this is done with ſafety, and without any ſuſpition, as I ſhall ſhew. Two things are declared here, either to do it by open voice reduplicated, or elſe by a Trunk. We may

With open voyce ſhew ſome things to thoſe that are confederate with us.

It is wonderful, that as the Light, ſo the Voyce is reverberated with equal Angles. I ſhall ſhew how this may be done by a glaſs. It is almoſt grown common, how to ſpeak through right or circular walls. The voice paſſing from the mouth goes through the Air: if it goes about a wall that is uniform, it paſſeth uncorrupted; but if it be at liberty, it is beaten back by the wall it meets with in the way, and is heard, as we ſee in an Eccho. I through a circular building, that was very long and ſmooth, ſpake words to my friend, that heard them round the wall, and the words came entire to his ears; but one ſtanding in the middle heard not any noiſe, and yet I heard again what my friend anſwered to me. In the morning whenas I walked by the ſea ſhore, I heard above a mile, what my friends talked in a Boat: the ſea was very calm, and ſcarce moved, and the words came clearly to me, carried on the plain ſuperficies of the water. I hear that at Mantua, and other places, a great Gallery is built, wherein one ſpeaking in the corner, is heard by another that knows the buſineſs, ſtanding in another corner; but thoſe that ſtand in the middle, perceive nothing of it. But more exactly and clearly

To ſignifie to friends all things by a Trunk,

Let

Let the pipe be of Earth (but lead is better) or of any matter well cloſed, that the voice may not get forth in the long paſſage; for whatever you ſpeak at one end, the voice without any difference, as it came forth of the ſpeakers mouth, comes ſo to the ears of him that hearkneth; and I doubt not but this may be done ſome miles off. The voyce not divided or ſcattered, goes whole a long way. I have tried it for above two hundred paces, when I had no other convenience, and the words were heard ſo clear, and open, as the ſpeaker uttered them: Upon this it came into my mind, to intercept words ſpoken by the way, with leaden pipes, and to hold them ſo long as I pleaſed cloſe in; that when I opened the hole, the words ſhould break forth. I perceive that the ſound goes by degrees, and that being carried through a pipe, it may be ſhut up in the middle; and if a very long Trunk ſhould take away the convenience of it, that many winding pipes might ſhut it up in a cloſe place. I read that *Albertus* made an Artificial head, that ſpake at a ſet time: I might hope to do the ſame by this invention; yet I never tried this farther then I have ſaid: yet I have heard by my friends, that lovers have ſpoke a long time through a leaden pipe, from their Houſes that ſtood far aſunder.

CHAP. XIII.

By night we may make ſigns by fire, and with duſt by day.

IT remains to ſhew whether we can make ſigns in the night by fire, and in the day by duſt, to declare our buſineſs. That may fall out two ways: For by fire of a ſudden, we ſhew to our confederate friends, or when we pleaſe, by certain numbers of Torches, we repreſent letters fit to demonſtrate what our purpoſe is, that thoſe that are far off, ſeeing and obſerving the motions may perceive our intent. The firſt way, we read that *Medea*, promiſed to the Argonauts, that if ſhe killed *Pelias*, ſhe would ſignifie ſo much unto them by night with fire from a watch-Tower, and by day with ſmoke. When therefore the buſineſs was effected, as ſhe would have it, ſhe counterfeited, that ſhe muſt pay her vows to the Moon, by making a fire, by lighting Torches in the open Air, from the top of the place, as ſhe had promiſed, and when the Argonauts underſtood it this way, they invaded the Kings palace, and killing the guard, they made her to enjoy her wiſhes. We read alſo that *Maga*, having poſſeſſion of Paretonium, agreed with the watch, that at night in the evening, and again in the morning betimes, they ſhould ſet up the light that was for confederacy; and by that means ſigns were made, that the meſſenger came as far as Clius. Alſo to friends that live out of the City, by fire we may ſignifie our reverew, and the quality of proviſion. It is apparent, that *Annibal*, as *Polybius* writes, when the people of Agrigentum were beſieged by the Romans, by many and frequent fires by night, did ſhew forth the intolerable famine of his Army, and for that cauſe many of his Souldiers, for want of victuals, fell off to the enemy. Alſo the Grecians compacted with Sinon, that by night, when the Trojans were aſleep, thoſe that came to Troy ſhould have a token, when he ſhould open the Trojan Horſe, to let forth the Souldiers that were within. Whence *Virgil*,

When the Kings fleet lift up the flames, juſt then
Did Sinon let forth all the Grecian men.

Alſo by Torches letters may be ſignified, as we find it in the Manuſcript of *Polybius*. Tops of buildings or Towers, are very fit to ſet up the Torches on. Let the letters be divided into two or three parts, if there may be eleven, or ſeven parts of each. If they be ſeven, the firſt letters are ſhew'd by ſingle Torches, the ſecond by double ones, the third by three Torches. The number may be alſo divided into four parts: but in repreſenting them, we muſt obſerve the variety of motion. For one Torch once lifted up, ſhall ſignifie A, the ſame lifted up twice B, thrice C; ſo ſeven times: the laſt of the firſt order G, after that two once H, ſo many twice I, thrice ſignifies L, and ſo of the reſt of the ſame order. Then Q by the third order, once,

R by the same, twice, and thrice as many of the same, signifies S, and so it holds for four. Thus a woman from a watch-Tower, with three lights shewed five times, then with double ones twice, then with treble lights twice, then again with one at once, and with the same four times, then five times with three lights, then thrice, and with as many four times, shall signifie, *vir adest*, the man is come. Also the lights may be of divers colours, if they would shew that friends are neer. Also by smoke, we may shew that our enemies are neer, or some other thing. Hence it was, that by the policy of *Amilcar*, the men of Agrigentum, being drawn off far from the City, amongst their enemies that they pursued, unto an ambuscado, where the enemies lay hid, and a by wood set on fire, suffered a great overthrow: for when they thought they were called back by their friends, by reason of a smoke they supposed to come from the walls; when they turned their course to go to the City, *Amilcar* commanding, the Carthaginians followed them, who fled before, and so slew them.

THE

THE

SEVENTEENTH BOOK

OF

Natural Magick:

Wherein are propounded Burning-glasses, and the wonderful sights to be seen by them.

THE PROEME.

NOw I am come to Mathematical Sciences, and this place requires that I shew some experiments concerning Catoptrick-glasses. For these shine amongst Geometrical instruments, for Ingenuity, Wonder, and Profit: For what could be invented more ingeniously, then that certain experiments should follow the imaginary conceits of the mind, and the truth of Mathematical Demonstrations should be made good by Ocular experiments? what could seem more wonderful, then that by reciprocal strokes of reflexion, Images should appear outwardly, hanging in the air, and yet neither the visible Object nor the Glass seen? that they may seem not to be the repercussion of the Glasses, but Spirits of vain Phantasms? to see burning Glasses, not to burn alone where the beams unite, but at a great distance to cast forth terrible fires, and flames, that are most profitable in warlike expeditions, as in many other things. We read that Archimedes *at Syracuse with burning Glasses defeated the forces of the Romans: and that King* Ptolomey *built a Tower in Pharos, where he set a Glass, that he could for six hundred miles, see by it the enemies Ships, that invaded his Country, and plundered it. I shall adde also those Spectacles, whereby poor blinde people can at great distance, perfectly see all things. And though venerable Antiquity seem to have invented many and great things, yet I shall set down greater, more Noble, and more Famous things, and that will not a little help to the Optick Science, that more sublime wits may increase it infinitely. Lastly, I shall shew how to make Crystal and Metal Glasses, and how to polish them.*

CHAP. I.

Divers representations made by plain Glasses.

I Shall begin with plain Glasses, for they are more simple, and the speculations thereof, are not so laborious, though the apparitions of them be almost common, yet they will be useful for what follows: and we shall add some secret apparitions unto them. The variety of the Images that appear, proceed either from the matter or form of the Glass. Crystal must be clear, transparent, and exactly made plain on both sides: and if one or both of these be wanting, they will represent divers and deformed apparitions to our sight. I shall therefore begin from the matter, and shew

How apparitions may seem to him that looks upon them, to be pale, yellow, or of divers colours.

When the Glass is melted with heat in the furnace, with any little colour it will be tainted; if you cast in yellow, the face of him that looks into it, will seem to have the yellow Jaundies; if black, he will appear wan and deformed; if you add much of it, like to a blackmoore; if red, like a drunkard or furious fellow; and so will it re-

preſent Images of any colour. How to mingle the colours, I taught when I ſpake of Jewels. I have oft made ſport with the moſt fair women, with theſe Glaſſes; when they looked, and ſaw not themſelves as they were: but there are many varieties ariſe from the form.

That the face of him that looks on the Glaſs may ſeem to be divided in the middle,

Let the ſuperficies of the looking-glaſſe that you look on, be plain, and exactly poliſhed by rule; but the backſide muſt have a blunt angle in the middle, that the higheſt part of it may be in the middle; in the outward parts it muſt be ſharp and preſſed down; then lay on the foil: wherefore the Image that falls on your ſight, where the lines meet in the angle, will ſeem divided into two. If you will

That he that looks in the Glaſs, ſhall ſeem like an Aſs, Dog, or Sow;

By variation of the place, the Angles, and the repreſentation of the Form beheld, will ſeem various. If that part of the Glaſs, that is ſet againſt your mouth, ſhall ſtick forth before like a wreathed band or a Boſs-buckler, your mouth will appear to come forth like an Aſſes or Sows ſnout; but if it ſwell forth againſt your eyes, your eyes will ſeem to be put forth like ſhrimps eyes; if the Angle be ſtretched forth by the length of the Glaſs, your Forehead, Noſe, and Chin, will ſeem to be ſharp, as the mouth of a Dog.

That the whole face may ſeem various and deformed.

Let a plain Glaſs not be exactly plain and even: which that it may be done, when the Glaſs is once made plain, put it into the furnace again, and let it be turned by the skilful hand of an Artiſt, till it loſe its right poſition, then foil it. Then the Image on the hollow part of the Glaſs, will repreſent the oppoſite part hollow; ſo it will hold forth one lying along on his face, or crooked, and ſwelling outwardly and inwardly. Then if when the Glaſs is poliſhed, one ſide be rubbed, the face will ſeem long and broad: wherefore it muſt be rubbed, and faſhioned on all ſides, that it may every way repreſent a perfect face. I ſhall ſhew you alſo

How to make a Glaſs to repreſent many Images.

That it may ſhew divers Images one after another, and of divers colours, make the ſolid body of the Looking-glaſs, or Glaſs that is half a finger thick, and let it be ſo plained, that upon one ſide, the thickneſs may not be touched, but on the other ſide, the lines of the two ſuperficies may meet, as the ſharp edge of a Knife. Make alſo another table of a Glaſs the ſame way: or elſe more; lay a foil of Tin upon the laſt, and place one of them upon the other, ſo that the thinner part of the one, may lye upon the thick part of the other: ſo will the face of one that looks into it, appear to be two, one behind the other, and the nethermoſt will always appear darkeſt. So if by the ſame Artifice, you fit three tables of Glaſs, the Image will appear to be three, and the farther he that looks, ſtands with his face from the Glaſs, the farther will thoſe Images or faces ſtand aſunder; but as you come very neer, they ſeem to joyn all in one: If you hold a Candle lighted againſt it, there will be many ſeen together, which comes by the mutual reciprocation of the ſight and the Glaſſe; and if the poliſhers of Glaſſes be not neer-hand, we may make the ſame with common Looking-glaſſes, putting one aptly above another, but let one be diſtant from the other by certain courſes; then ſhut them in a frame, that the Art may not be diſcovered. Nor will I omit

How letters may be caſt out and read, on a wall that is far diſtant;

which we ſhall do with the ſame plain Glaſs; and lovers that are far aſunder, may ſo hold commerce one with another. On the ſuperficies of a plain Glaſs, make Letters with black ink, or with wax, that they may be ſolid to hinder the light of the Glaſs, and ſhadow it; then hold the Glaſs againſt the Sun-beams, ſo that the beams reflecting on the Glaſs, may be caſt upon the oppoſite wall of a Chamber, it is no doubt but the light and letters will be ſeen in the Chamber, the Suns light will be cleareſt,

cleareſt, and the letters not ſo bright; ſo that they will be clearly diſcovered, as they are ſent in.

CHAP. II.

Other merry ſports with plain Looking glaſſes.

NOw I ſhall annex ſome other operations of a plain Glaſs, deſcribed by our Anceſtors, that I may ſeem to leave out nothing: and I will ſo augment them, and bring them to a rule, that they may be eaſily made. I ſhall begin with this,

How by plain Looking-glaſſes, the head may appear to be downwards, and the heels upwards.

If any man by plain Glaſſes, deſires to ſee his head downward, and his feet upward (though it is proper for Concave-Glaſſes to repreſent that) yet I will endeavour to do it by plain Glaſſes. Place two Glaſſes long-ways, that they may ſtick together and cannot eaſily come aſunder, or move here and there, and that they make a right Angle; when this is ſo done, according to coherence the long way, ſet this againſt your face, that in one, half the face, in the other the other half may be ſeen; then incline the Looking-glaſſe to the right or left hand, looking right into it, and your head will ſeem to be turned, for according to their latitude, they will cut the face into two, and the Image will appear ſo, as if the head were under, and the heels upwards; and if the Glaſs be large, the whole body will ſeem to be inverted. But this happens from the mutual and manifold reflection, for it flies from one to the other, that it ſeems to be turned. We may

Make a plain Glaſs that ſhall repreſent the Image manifold.

A Glaſs is made that will make many repreſentations, that is, that many things may be ſeen at once; for by opening and ſhutting it, you ſhall ſee twenty fingers for one, and more. You ſhall make it thus: Raiſe two braſs Looking-glaſſes, or of Cryſtal, at right Angles upon the ſame baſis, and let them be in a proportion called ſeſquialtera, that is, one and half, or ſome other proportion, and let them be joyned together longways, that they may be ſhut and opened, like to a Book; and the Angles be divers, ſuch as are made at Venice: For one face being objected, you ſhall ſee many in them both, and this by ſo much the ſtraighter, as you put them together, and the Angles are leſs: but they will be diminiſhed by opening them, and the Angles being more obtuſe, you ſhall ſee the fewer: ſo ſhewing one figure, there will be more ſeen: and farther, the right parts will ſhew right, and the left to be the left, which is contrary to Looking-glaſſes; and this is done by mutual reflection and pulſation, whence ariſeth the variety of Images interchangably. We may

Make a Glaſs of plain Glaſſes, wherein one Image coming, is ſeen going back in another.

Take two plain Glaſſes, the length whereof ſhall be double, or one and half to the latitude, and that for greater convenience: for the proportion is not material; but let them be of the ſame length, and equal, and laid on the top of a Pillar, inclining one to the other, and ſo joyn'd together; and let them be ſet upright upon ſome plain place perpendicularly, ſo the Glaſſes faſtned, may be moved on the moveable ſide. It is no doubt but you ſhall ſee the Image to come in one, and go back in the other Glaſs; and the more this comes neer, the farther will the other go; and in one will it be ſeen coming, and in the other going. Alſo you may ſee

In plain Glaſſes thoſe things that are done afar off, and in other places.

So may a man ſecretly ſee, and without ſuſpition what is done afar off, & in other places, which otherwiſe cannot be done: but you muſt be careful in ſetting your Glaſſes. Let there be a place appointed in a houſe or elſewhere, where you may ſee any thing, and ſet a Glaſs right over againſt your window, or hole, that may be toward your face, and let it be ſet ſtraight up if need were, or faſtned to the wall, moving it here

and

and there, and inclining it till it reflect right againſt the place; which you ſhall attain by looking on it, and coming toward it: and if it be difficult, you cannot miſtake, if you uſe a quadrant or ſome ſuch inſtrument; and let it be ſet perpendicular upon a line, that cuts the Angle of reflection, and incidence of the lines, and you ſhall clearly ſee what is done in that place. So it will happen alſo in divers places. Hence it is, that if one Glaſs will not do it well, you may do the ſame by more Glaſſes; or if the viſible Object be loſt by too great a diſtance, or taken away by walls or mountains coming between; moreover, you ſhall fit another Glaſs juſt againſt the former, upon a right line, which may divide the right Angle, or elſe it will not be done, and you ſhall ſee the place you deſire. For one Glaſs ſending the Image to the other tenfold, and the Image being broken by many things, flies from the eye, and you ſhall ſee what you firſt light upon, until ſuch time as the Image is brought to you by right lines, and the viſible Object is not ſtopt by the windings of places or walls: and the placing of it is eaſie. So oft-times I uſe to convey Images of things. But if otherwiſe you deſire to ſee any high place, or that ſtands upright, and your eye cannot diſcern it; fit two Looking-glaſſes together long-ways, as I ſaid, and faſten one upon the top of a poſt or wall, that it may ſtand above it, and the Object may ſtand right againſt it; the other to a cord, that you may move it handſomely when you pleaſe, and that it may make with the firſt ſometimes a blunt, ſometimes a ſharp Angle, as need requires, until the line of the thing ſeen, may be refracted by the middle of the ſecond Glaſs to your ſight, and the Angles of reflection and incidence be equal: and if you ſeek to ſee high things, raiſe it; if low things, pull it down, till it beat back upon your ſight, then ſhall you behold it. If you hold one of them in your hand, and look upon that, it will be more eaſily done. I ſhew you alſo

How to make a Glaſs that ſhall ſhew nothing but what you will.

Alſo a Glaſs is ſo framed, that when you look into it, you ſhall not ſee your own picture, but ſome other face, that is not ſeen any where round about. Faſten a plain Glaſs on a wall upon a plain, ſet upright perpendicularly, and bow the top of it to the known proportion of the Angle: right againſt it cut the wall, according as the proportion of ſome Picture or Image may require, and ſet it by it, according to a fit diſtance, and cover it, that the beholder may not ſee it (and the matter will be the more wonderful) nor can come at it: The Glaſs at a ſet place will beat back the Image, that there will be a mutual glance of the viſible Object and the ſight, by the Looking-glaſſes: there place your eye; you ſhall find that place, as I taught you before. Wherefore the ſpectator going thither, ſhall neither ſee his own face, nor any thing elſe beſides: when he is oppoſed to it, and comes to the ſet place, he ſhall ſee the Image or the Picture, or ſome ſuch thing, which he can behold nowhere elſe. You ſhall now know

How a Glaſs may be made of plain Glaſſes, whereby you may ſee an Image flying in the Air.

Nor is that Glaſs of leſs importance, or pleaſure, that will repreſent men flying in the Air. If any man would do it, it is eaſily done thus: Fit two pieces of wood together like a ſquare or gnomon of a Dial, and being well faſtned, they may make an Angle as of a right angled triangle, or Iſoſceles. Faſten then at each foot one great Looking-glaſs, equally diſtant, right one againſt the other, and equidiſtant from the Angle: let one of them lye flat, and let the ſpectator place himſelf about the middle of it, being ſomewhat raiſed above the ground, that he may the more eaſily ſee the form of the heel going and coming: for preſently you ſhall perceive, if you ſet your ſelf in a right line, that cuts that Angle, and it be equidiſtant to the horizon. So the repreſenting Glaſs will ſend that Image to the other, which the ſpectator looks into, and it will ſhake and move the hands and feet, as Birds do when they fly. So ſhall he ſee his own Image flying in the other, that it will always move, ſo he depart not from the place of reflection, for that would ſpoil it.

CHAP.

CHAP. III.

A Looking-glaſs called a Theatrical Glaſs.

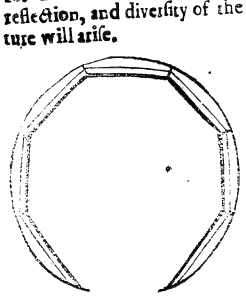
PRudent Antiquity found out a Looking-glaſs made of plain Glaſſes, wherein if one Object might be ſeen, it would repreſent more Images of the ſame thing; as we may perceive by ſome writings, that go in *Ptolomies* name. Laſtly, I ſhall add to this what our age hath invented, that is far more admirable and pleaſant. Wherefore

To make an Antient faſhioned Looking-glaſs of plain Glaſſes, wherein more Pictures will be repreſented of the ſame thing.

The way is this; make a half circle on a plain Table, or place where you deſire ſuch a Glaſs to be ſet up; and divide this equally with points according to the number of the Images you would ſee. Make ſubtendent lines to them, and cut away the arches; then erect plain Looking-glaſſes, that may be of the ſame latitude, and of the ſame parallel lines, and the ſame longitude; glew them faſt together, and fit them ſo, that they may not be pulled aſunder, as they are joyned long-ways, and erected upon a plain ſuperficies. Laſtly, let the ſpectator place his eye in the centre of the circle, that he may have his ſight uniform, in reſpect of them all; in each of them you ſhall ſee a ſeveral face, and ſo quite round, as we ſee it often when people dance round, or in a Theatre, and therefore it is called a Theatrical Glaſs: For from the centre all the perpendicular lines fall upon the ſuperficies, and they are reflected into themſelves; ſo they reflect the Images upon the eye, each of them drawing forth its own. This is the Antients way of making a Theatrical Glaſs; but it is childiſh: I will ſhew you one that is far more pleaſant, and wonderful; for in the former, the Images were ſeen no more than the Glaſſes were in number; but in our Glaſs, by the manifold and reciprocal dartings of the Object and the Glaſs, you may ſee far more, and almoſt infinite Images. The way is this.

How to make an Amphitheatrical Glaſs.

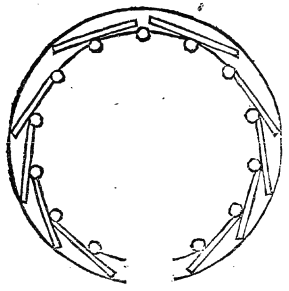
Make a circle on a Table what largeneſs you deſire, and divide it into unequal parts; and in the place where the Object or Face to be ſeen muſt be oppoſed, leave two void ſpaces: over againſt the parts, let a right line be made upon the lines that determine the parts, let Looking-glaſſes be raiſed perpendicularly; for the face that ſhall be againſt the Looking-glaſs, placed in the middle, will fly back to the beholder of it, and ſo rebounding to another, and from that to another, and by many reflections you ſhall ſee almoſt infinite faces, and the more the Glaſſes are, the more will be the faces: If you ſet a Candle againſt it, you ſhall ſee innumerable Candles. But if the Glaſſes you erect, ſhall be of thoſe already deſcribed, from ſo many divers faces of Aſſes, Sows, Horſes, Dogs; and of colours, yellow, Brown, red, the ſpectators ſhall ſee a far more wonderful and pleaſant ſight, for by reaſon of the manifold reflection, and diverſity of the forms of the Glaſſes, and colours, an excellent mixture will ariſe.



But I will now make one that is far more wonderful and beautiful. For in that the beholder ſhall not ſee his own face, but a moſt wonderful, and pleaſant, and orderly form of pillars, and the baſis of them, and variety of Architecture. Make therefore a circle as you would have it for magnitude, but I hold the beſt to be where the diameter is two foot and a half: divide the circumference into equal parts; as for example into fourteen; the points of the diviſions ſhall be the places, where the pillars muſt be erected. Let the place where the ſpectator muſt look, contain two parts; and take one pillar away, ſo there will be thir-

teen

teen pillars: Let one pillar be right againſt the ſight; then raiſe Looking-glaſſes upon the lines of ſpace between, not exactly, but inclined: place then two Looking-glaſſes at oppoſition in a right line, but the reſt about the beginning, where they joyn, and that for no other reaſon, but that the beholders face, being not rightly placed, may not be reflected, as I ſaid before: for thus the Glaſſes will not repreſent races, but pillars, and ſpaces between, and all ornaments. Hence by the reciprocal reflection of the Glaſſes, you ſhall ſee ſo many pillars, baſis, and varieties, keeping the right order of Architecture, that nothing can be more pleaſant, or more wonderful to behold. Let the perſpective be the Dorick and Corinthian, adorned with Gold, Silver, Pearls, Jewels, Images, Pictures, and ſuch like, that it may ſeem the more Magnificent: the form of it ſhall be thus. Let H. G. be the place for the beholder to look: the pillar againſt him ſhal be A, in the Glaſs A B, or A C, the face of the beholder ſhall not be ſeen, but A B is reflected into I H, and I H into B D, ſo by mutual reflections they are ſo multiplied, that they ſeem to go very far inwardly, ſo clearly and apparently, that no ſpectator that looks into it, unleſs he know it, but he will thruſt his hands in to touch the orders. If you ſet a Candle in the middle, it will ſeem ſo to multiply by the Images rebounding, that you ſhall not ſee ſo many Stars in the skies, that you can never wonder enough at the Order, Symmetry, and the Proſpect. I have raiſed and made this Amphitheatre divers ways, and to ſhew other orders, namely two rank of pillars, ſo that the one ſtuck to the Glaſſes, the other ſtood alone in the middle, bound with the chief Arches, and with divers Ornaments, that it may ſeem to be a moſt beautiful Perſpective or Architecture. Almoſt the ſame way is there made a little cheſt of many plain Glaſſes, covered round: this they call the Treaſury: on the ground, arches and walls, were there Pearls, Jewels, Birds, and Monies hanging, and theſe were ſo multiplied by the reflections of the Glaſſes, that it repreſented a moſt rich Treaſury indeed. Make therefore a Cheſt of wood, let the bottom be two foot long, and one and half broad; let it be open in the middle, that you may well thruſt in your head; on the right and left hand, erect the ſide-boards a foot long, ſemicircular above, that it may be arched, but not exactly circular, namely, divided into five parts, each a hand-breadth. Cover this all about with Glaſſes; where the Glaſſes joyn, there put Pearls, Precious-ſtones, ſpecious Flowers, divers colour'd Birds: above the bottom ſet heaps of Gold, and Silver Meddals; from the Arches, let there hang Pearls, fleeces of Gold; for when the Coffer is moved gently, they will move alſo, and the Images will move in the Glaſſes, that it will be a pleaſant ſight.



CHAP. IV.

Divers operations of Concave-Glaſſes.

BUt the operations of Concave-glaſſes are far more curious and admirable, and will afford us more commodities. But you can do nothing perfectly with it, until you know firſt the point of inverſion. Therefore that you may do it the better, and more eaſily

Know the point of Inverſion of Images in a Concave-glaſs,

Do thus: Hold your Glaſs againſt the Sun, and where you ſee the beams unite, know that to be the point of Inverſion. If you cannot well perceive that, breathe a thick vapour from your mouth upon it, and you ſhall apparently ſee where the coincidence is of the reflected beams; or ſet under it a veſſel of boyling water. When you have found the point of Inverſion, if you will

That

That all things ſhall ſeem greater.

Set your head below that point, and you ſhall behold a huge Face like a monſtrous Bacchus, and your finger as great as your arm: So women pull hairs off their eye-brows, for they will ſhew as great as fingers. *Seneca* reports that *Hoſtius* made ſuch Concave-Glaſſes, that they might make things ſhew greater: He was a great provoker to luſt; ſo ordering his Glaſſes, that when he was abuſed by Sodomy, he might ſee all the motions of the Sodomite behind him, and delight himſelf with a falſe repreſentation of his privy parts that ſhewed ſo great.

To kindle fire with a Concave-Glaſs.

This Glaſs is excellent above others, for this, that it unites the beams ſo ſtrongly, that it will ſhew forth a light Pyramis of its beams, as you hold it to the Sun; and if you put any combuſtible matter in the centre of it, it will preſently kindle and flame, that with a little ſtay will melt Lead or Tin, and will make Gold or Iron red hot: and I have heard by ſome, that Gold and Silver have been melted by it; more ſlowly in winter, but ſooner in ſummer, becauſe the medium is hotter; at noon rather than in the morning, or evening for the ſame reaſon.

To make an Image ſeem to hang in the Air, by a Concave-Glaſs.

This will be more wonderful with the ſegment of a circle, for it will appear farther from the Glaſs. If you be without the point of Inverſion, you ſhall ſee your head downwards. That with fixed eyes, and not winking at all, you may behold the point, until it comes to your very ſight: For where the Catherus ſhall cut the line of reflection, there the ſpecies reflected will ſeem almoſt parted from the Glaſs: the neerer you are to the Centre, the greater will it be, that you will think to touch it with your hands: and if it be a great Glaſs, you cannot but wonder; for if any man run at the Glaſs with a drawn ſword, another man will ſeem to meet him, and to run through his hand. If you ſhew a Candle, you will think a Candle is pendulous lighted in the Air. But if you will

That the Image of a Concave-Glaſs ſhould go out far from the Centre;

when you have obtain'd the Image of the thing in its point, if you will have it farther diſtant from the Centre, and that the Picture of a thing ſhall be farther ſtretched forth, then you ſhall decline from the point a little toward the right or left hand, about the ſuperficies of the Glaſs, and the Image will come forth the farther, and will come to your ſight: There, namely where the Catherus doth the fartheſt off that is poſſible touch the line of reflection, which few have obſerved: from which principle many ſtrange wonders may be done. When you have this, you may eaſily

Reflect heat, cold, and the voice too, by a Concave-Glaſs.

If a man put a Candle in a place, where the viſible Object is to be ſet, the Candle will come to your very eyes, and will offend them with its heat and light. But this is more wonderful, that as heat, ſo cold, ſhould be reflected: if you put ſnow in that place, if it come to the eye, becauſe it is ſenſible, it will preſently feel the cold. But there is a greater wonder yet in it; for it will not onely reverberate heat and cold, but the voice too, and make an Eccho; for the voice is more rightly reflected by a polite and ſmooth ſuperficies of the Glaſs, and more compleatly than by any wall. I prove this, becauſe, if a man turn his face to the Glaſs, and his friend ſtand far behind his back, when he beholds his face, he ſhall decline his face from the point of Inverſion; but on the right hand, about the ſuperficies of the Glaſs, and his face will come forth far from the Glaſs, and will ſeem very great about the face of his friend: Whatſoever he ſhall ſpeak with a low voyce againſt the Glaſs, he ſhall hear the ſame words and motions of his mouth, and all motion from the mouth of the reflected Image; and they that ſtand in the middle between them, ſhall perceive nothing at all. But he that would ſend his own Image to his friend, muſt obſerve till his head ſhall come to the Glaſs. It is profitable alſo

By a Concave-Glaſs to ſee in the night what is done afar off.

By this very Glaſs, we may in a tempeſtuous night, in the middle of the ſtreets, caſt the light a great way, even into other mens Chambers. Take the Glaſs in your hand, and ſet a Candle to the point of Inverſion, for the parallel beams will be reflected to the place deſired, and the place will be enlightned above ſixty paces, and whatſoever falls between the parallels, will be clearly ſeen: the reaſon is, becauſe the beams from the Centre to the circumference, are reflected parallel, when the parallels come to a point; and in the place thus illuminated, letters may be read, and all things done conveniently, that require great light. By the ſame Art we may

With a few ſmall lights give light to a great Hall.

In Temples, Watches, and nightly Feaſts, any man may thus with a few lights make a great light. At two or more places of the Chamber ſet Concave-glaſſes above, and let them be ſo ordered, that the place of concurrent parallels may be coincident in the place required; and in the point of Inverſion of them, the light will be ſo multiplied, that it will be as light as noon-day. Lamps are beſt for this purpoſe, becauſe the light varies not from the place. Candles are naught, becauſe they alter the places of reflection. More commodiouſly then by a plain Glaſs, to ſignifie by a Concave-glaſs, ſecretly ſome notes to your friend: Thus, do as I ſaid, make the marks upon your Glaſs ſuperficies with wax or ſome dark ſubſtance, and ſetting it againſt the light, it will caſt the light upon the walls of the Chamber, and there it will be dark where the letters are made: one that knows the craft, may eaſily read them. But this is more admirable for one that knows not the cauſe,

To read letters in a dark night.

A Concave-Glaſs is of great uſe for this, and it may be this may be good in time of neceſſity. Set your Concave-Glaſs againſt the Stars of the firſt magnitude, or againſt *Venus* or *Mercury*, or againſt a fire or light that is afar off; for the light reflected will meet in the point of burning, and reflects a moſt bright light, whereby you may eaſily read the ſmalleſt letters; for putting the point of reflection to every word, you ſhall ſee all clearly. But this is more neceſſary and profitable,

At any hour of the day with a Concave-Glaſs, to ſet a Houſe or Fort on fire.

You may ſo burn the enemies Ships, Gates, Bridges, and the like, without danger or ſuſpicion, at a ſet hour of the day, appointed the day before. Set your Glaſs againſt the Sun, and order it ſo, that the coincidence of the beams may fall upon the point: lay fuel there, and things that will take fire, as I ſhewed you: and if you would blow up Towers, make heaps of Gun-powder: at night ſet your Glaſs, and hide it, that it be not ſeen, for the next day the Sun will fall upon the ſame point, where you ſet fuel for the fire.

CHAP. V.

Of the mixt operations of the plain Concave-Glaſſes.

I Shall ſet down the mixt operations and benefits of both theſe Glaſſes, that what one cannot do alone, it may do by the help of another. If we would

Kindle fire afar off with a plain and a Concave-Glaſs.

It falls out ſometimes that one ſhut up in priſon needs fire, and the Sun beams ſhine not in: or elſe I will ſhew how we may kindle Gun-powder without fire, or make mines and fill them with Gun-powder, to blow up Caſtles or Rocks afar off without danger, ſetting them on fire by a plain Glaſs. A plain Glaſs as it receives the parallel beams of the Sun, it ſo reflects them, and therefore will caſt the beams that are equidiſtant, a great way: but if a Concave-Glaſs receive them, it ſo unites them, that it ſets things on fire. Wherefore, firſt proving where the Concave-Glaſs muſt be placed, that it may fire the fuel caſt in: the next day, at the hour appointed, let the plain Glaſs caſt in the beams upon the Concave-glaſs, that will unite them: ſo without danger, or any ſuſpicion of the enemy, we may kindle fire for our uſe. Nor is it uſeleſs,

That by a plain and Concave-Glaſs the ſmalleſt letters ſhall appear very great,

when letters are ſo ſmall that they can onely be ſeen: For I have ſeen St. *Johns* Goſpel, *In the beginning*, &c. writ ſo ſmall, in ſo little place, that it was no bigger than a ſmall pimple, or the ſight in a Cocks eye. By this Artifice we may make them ſeem greater, and read them with eaſe. Put a Concave-glaſs, with the back of it to your breſt; over againſt it in the point of burning, ſet the writing: behind ſet a plain Glaſs, that you may ſee it: Then in the plain Glaſs will the Images of the Characters be reflected, that are in the Concave-glaſs, which the Concave-Glaſs hath made greater, that you may read them without difficulty. You may

With a plain and Concave-Glaſs, make an Image be ſeen hanging altogether in the Air.

Do thus. I ſaid that by help of a Concave-Glaſs, an Image may be ſent forth: and this is ſeen by none but thoſe that ſtand over againſt it; Set the Concave-Glaſs to your breſt, without the Centre place a Poniard againſt it, and going farther off, ſet a plain Glaſs againſt it; and looking in that, you ſhall ſee the Image reflected from the Concave-glaſs, hanging in the Air, and that exactly. But if an ingenious man obſerve it, he may wonderfully ſee an Image hanging in the Air, that is received in a plain Glaſs, and ſent far out as I ſhewed, without the help of a Concave-glaſs, and a viſible ſpectacle, by the means of a plain Glaſs onely. You may alſo

By a plain Glaſs ſee your face turned the wrong way.

When you have ſet the Glaſs to your breſt, as I ſaid; ſet a plain Glaſs againſt it, and look upon it, it will caſt it upon the Concave-glaſs, and that will beat it backwards on the plain Glaſs: ſo have you your purpoſe.

CHAP. VI.

Other operations of a Concave-Glaſs.

BEfore I part from the operations of this Glaſs, I will tell you ſome uſe of it, that is very pleaſant and admirable, whence great ſecrets of Nature may appear unto us. As,

To ſee all things in the dark, that are outwardly done in the Sun, with the colours of them.

You muſt ſhut all the Chamber windows, and it will do well to ſhut up all holes beſides, leſt any light breaking in ſhould ſpoil all. Onely make one hole, that ſhall be a hands breadth and length; above this fit a little leaden or braſs Table, and glew it, ſo thick as a paper; open a round hole in the middle of it, as great as your little finger: over againſt this, let there be white walls of paper, or white clothes, ſo ſhall you ſee all that is done without in the Sun, and thoſe that walk in the ſtreets, like to Antipodes, and what is right will be the left, and all things changed; and the farther they are off from the hole, the greater they will appear. If you bring your paper, or white Table neerer, they will ſhew leſs and clearer; but you muſt ſtay a while, for the Images will not be ſeen preſently: becauſe a ſtrong ſimilitude doth ſometimes make a great ſenſation with the ſence, and brings in ſuch an affection, that not onely when the ſenſes do act, are they in the organs, and do trouble them, but when they have done acting, they will ſtay long in them: which may eaſily be perceived. For when men walk in the Sun, if they come into the dark, that affection continues, that we can ſee nothing, or very ſcantly; becauſe the affection made by the light, is ſtill in our eyes; and when that is gone by degrees, we ſee clearly in dark places. Now will I declare what I ever concealed till now, and thought to conceal continually. If you put a ſmall centicular Cryſtal glaſs to the hole, you ſhall preſently ſee all

all things cleater, the countenances of men walking, the colours, Garments, and all things as if you ſtood hard by; you ſhall ſee them with ſo much pleaſure, that thoſe that ſee it can never enough admire it. But if you will

See all things greater and clearer,

Over againſt it ſet the Glaſs, not that which diſſipates by diſperſing, but which congregates by uniting, both by coming to it, and going from it, till you know the true quantity of the Image, by a due appropinquation of the Centre; and ſo ſhall the beholder ſee more fitly Birds flying, the cloudy skies, or clear and blew, Mountains that are afar off; and in a ſmall circle of paper (that is put over the hole) you ſhall ſee as it were an Epitomy of the whole world, and you will much rejoyce to ſee it: all things backwards, becauſe they are neer to the Centre of the Glaſs, if you ſet them farther from the Centre, they will ſhew greater and upright, as they are, but not ſo clear. Hence you may,

If you cannot draw a Picture of a man or any things elſe, draw it by this means;

If you can but onely make the colours. This is an Art worth learning. Let the Sun beat upon the window, and there about the hole, let there be Pictures of men, that it may light upon them, but not upon the hole. Put a white paper againſt the hole, and you ſhall ſo long fit the men by the light, bringing them neer, or ſetting them further, until the Sun caſt a perfect repreſentation upon the Table againſt it: one that is skill'd in painting, muſt lay on colours where they are in the Table, and ſhall deſcribe the manner of the countenance; ſo the image being removed, the Picture will remain on the Table, and in the ſuperficies it will be ſeen as an Image in a Glaſs. If you will

That all ſhall appear right,

This is a great ſecret: many have tryed it, but none could obtain it: For ſome ſetting Plain Glaſſes obliquely againſt the hole, by reverberation againſt the Table, they could ſee ſome things ſomewhat direct, but dark and not diſcernable. I oft-times by putting a white paper obliquely againſt the hole, and looking juſt againſt the hole, could ſee ſome things direct: but a Pyramis cut obliquely, did ſhew men without proportion, and very darkly. But thus you may obtain your deſire: Put againſt the hole a convex Glaſs; from thence let the Image reflect on a Concave-glaſs: let the Concave-glaſs be diſtant from the Centre, for it will make thoſe Images right, that it receives turned, by reaſon of the diſtance of the Centre. So upon the hole and the white paper, it will caſt the Images of the Objects ſo clearly and plainly, that you will not wonder a little. But this I thought fit to let you underſtand, leſt you fail in the work, that the Convex and Concave-glaſſes be proportionable circles: how you ſhall do this, will be here declared often. I ſhall ſhew alſo,

How in a Chamber you may ſee Hunting, Battles of Enemies, and other deluſions.

Now for a concluſion I will add that, then which nothing can be more pleaſant for great men, and Scholars, and ingenious perſons to behold; That in a dark Chamber by white ſheets objected, one may ſee as clearly and perſpicuouſly, as if they were before his eyes, Huntings, Banquets, Armies of Enemies, Plays, and all things elſe that one deſireth. Let there be over againſt that Chamber, where you deſire to repreſent theſe things, ſome ſpacious Plain, where the Sun can freely ſhine: Upon that you ſhall ſet Trees in Order, alſo Woods, Mountains, Rivers, and Animals, that are really ſo, or made by Art, of Wood, or ſome other matter. You muſt frame little children in them, as we uſe to bring them in when Comedies are Acted: and you muſt counterfeit Stags, Bores, Rhinocereſs, Elephants, Lions, and what other creatures you pleaſe: Then by degrees they muſt appear, as coming out of their dens, upon the Plain: The Hunter he muſt come with his hunting Pole, Nets, Arrows, and other neceſſaries, that may repreſent hunting: Let there be Horns, Cornets, Trumpets ſounded: thoſe that are in the Chamber ſhall ſee Trees, Animals, Hunters Faces, and all the reſt ſo plainly, that they cannot tell whether they be true or

or deluſions: Swords drawn will gliſter in at the hole, that they will make people almoſt afraid. I have often ſhewed this kind of Spectacle to my friends, who much admired it, and took pleaſure to ſee ſuch a deceit; and I could hardly by natural reaſons, and reaſons from the Opticks remove them from their opinion, when I had diſcovered the ſecret. Hence it may appear to Philoſophers, and thoſe that ſtudy Opticks, how viſion is made; and the queſtion of intromiſſion is taken away, that was anciently ſo diſcuſſed; nor can there be any better way to demonſtrate both, than this. The Image is let in by the pupil, as by the hole of a window; and that part of the Sphere, that is ſet in the middle of the eye, ſtands inſtead of a Cryſtal Table. I know ingenious people will be much delighted in this. It is declared more at large in our Opticks. From hence may one take his principles of declaring any thing to one that is confederate with him, that is ſecret, though the party be far off, ſhut up in priſon. And no ſmall Arts may be found out. You ſhall amend the diſtance by the magnitude of the Glaſs. You have ſufficient. Others that undertook to teach this, have utter'd nothing but toyes, and I think none before knew it. If you deſire to know

How you may ſee the Sun Eclipſed,

Now I have determined to ſhew how the Suns Eclipſe may be ſeen. When the Sun is Eclipſed, ſhut your Chamber-windows, and put a paper before a hole, and you ſhall ſee the Sun: let it fall upon the paper oppoſite from a Concave-glaſs, and make a circle of the ſame magnitude: do ſo at the beginning, middle, and end of it. Thus may you without any hurt to your eyes, obſerve the points of the diameter of the Suns Eclipſe.

CHAP. VII.

How you may ſee in the dark what is light without by reaſon of Torches.

WE may demonſtrate the ſame without the light of the Sun, not without wonder. Torches, or lights lighted on purpoſe in Chambers, we may ſee in another dark Chamber what is done, by fitting things as I ſaid: but the light muſt not ſtrike upon the hole, for it will hinder the operation; for it is a ſecond light that carries the Images. I will not conceal at laſt a thing that is full of wonder and mirth, becauſe I am faln upon this diſcourſe,

That by night an Image may ſeem to hang in a Chamber.

In a tempeſtuous night the Image of any thing may be repreſented hanging in the middle of the Chamber, that will terrifie the beholders. Fit the Image before the hole, that you deſire to make to ſeem hanging in the Air in another Chamber that is dark; let there be many Torches lighted round about. In the middle of the dark Chamber, place a white ſheet, or ſome ſolid thing, that may receive the Image ſent in: for the ſpectators that ſee not the ſheet, will ſee the Image hanging in the middle of the Air, very clear, not without fear and terror, eſpecially if the Artificer be ingenious.

CHAP. VIII.

How without a Glaſs or repreſentation of any other thing, an Image may ſeem to hang in the Air.

BEfore I part from this Image hanging in the Air, I will ſhew how you may make the Images of all things ſeem to hang in the Air, which will be a wonder of wonders; chiefly being done without the apparition of a Glaſs, or a viſible Object. But firſt we will examine what the Antients writ of this matter. One *Vitellio* deſcribes the buſineſs after his faſhion, thus: Faſten the ſegment of a Cylinder in the middle of the houſe, ſet upon a Table, or Stool, that it may glance perpendicularly up-

upon the ground; then place your eye at ſome hole or chink that is ſomewhat diſtant from the Glaſs, and let it be fixed, that it may not move here and there: over againſt the Glaſs break the wall, and make it like to a window: let it be Pyramidal in ſhape, and let the ſharp point be within, and the baſis without, as men uſe to do, when a Picture or any Image is placed for the eye to look upon; but let it be reflected on by the ſuperficies of the Pyramidal Glaſs, that the Picture placed without, which your eye cannot ſee through the hole, may ſeem to hang pendulous in the Air; which will cauſe admiration to behold. A Pyramidal Convex-glaſs will do the ſame, if you fit it ſo that it may repreſent the ſame Image. It may be done alſo by a Sphærical Convex and Concave. But the matter promiſeth more in the Frontiſpiece written upon it, then it will performe in the concluſion. Wherefore the Image will be ſeen without the Glaſs, but by the means of the Glaſs; ſo that the thing beheld in the Glaſs, will ſeem to be without it. But he is foully miſtaken here, as in other places. He had ſaid better, by a Cylinder of Cryſtal: For as a pillar it would make an irradiation outwardly, yet it would be worſe ſeen than in the pillar, as I ſhall ſhew. But I ſhall diſcover what I purpoſed always to conceal;

That neither the Object nor Glaſs may be ſeen, yet the Image ſhall ſeem to hang alone, pendulous in the middle of the Chamber;

And walking about, you ſhall behold the Image every where. But is ſuch a thing fit to be diſcovered to the people? ſhall I do ſuch an unworthy Act? Ah! my pen falls out of my hand. Yet my deſire to help poſterity, overcomes; for perhaps from this gleaning as it were, greater and more admirable inventions may be produced. Let it be ſo: get not a Sphærical Cylinder, or Convex diſſection of a Pyramidal Concave, the portion of which ſegment is not known; but let it be that which may deſcend upon his right Angle by a half Cylinder and a ſquare, and is parted by an oblique Angle. Of two parts it muſt be received pendulous, and beneath in the half of its diameter it is conveyed from the middle. Let all the windows of the houſe be ſhut: ſtop all the chinks, that the light may not come in beneath. In that place where the ſpectacle is prepared, if the Sun or Moon beams fall in, the whole ſhew is ſpoiled. So place the beams of the Image that are beaten back, that the head of it may by repercuſſion fall right upon the earth. So will the viſible Object that comes by repercuſſion, be reflected above and beneath; It will follow the faſhion of the firſt Glaſs: let a Braſs or Marble Table be ſo placed upon it, as we ſaid; and left the light falling from the window ſhould light upon the plain Cylinder, and the crooked Glaſs, it muſt be ſtopped by a ſhutter of a hands-breath, that is three times as broad as the hole; for it will break forth every way: You ſhall cover the apparition, that the Image may be fitted very deep, that there may ſeem to be a pit: as the beams meet, let the ſpectator come, who cannot be in any great miſtake. But cover your ſight round, that the Glaſs offend not your eye. Then is the Image ſeen, and it ſhall not appear above the Table, where the falling of the Cathetus will cut the line of ſight through the Centre of the Glaſs. I could open the matter no plainer, I have done what I could: I know he that can underſtand it, will rejoyce very much.

CHAP. IX.

Mixtures of Glaſſes, and divers apparitions of Images.

NOw will I try to make a Glaſs, wherein many diverſities of Images ſhall appear: and though ſuch a one be hard to make, yet it will recompence all by the diverſity of Images, and the benefit of it. If then you would

Make a Glaſs that ſhall repreſent much diverſity of Images.

Take a great or ſmall circle, as you would have your Glaſs, and here and there cut off two parts of the circumference, one to the quantity of a Pentagon, the other of a Hexagon, as is clear in the Mathematicks: let the arch of the Pentagon be made hollow with ſome table, or Iron, that it may exactly receive it into it, and may ſeem to be cut out of it; but the ſide of the Hexagon ſhal be contrary to this, for the quantity of that muſt be received by a Convex Table, that the arch of it may ſo ſtick forth: Then take a foil of Wax or Lead, of a convenient thickneſs, that exceeds the breadth of the arch of the Hexagon, and in length exceeds them both: Then cook this plate ſo, that it may exactly ſtand in the hollow of the wood, that there be no ſpace or chink left between them; then let the Convex ſuperficies that is preſerved prominent, be applied inwardly, according to the breadth of it; that the form of the Concavity may not be againſt the Convexity, but that the ſame plate may receive both portions without impediment: Having thus made your model, make your Glaſs of ſteel, or of ſome other mixture, as I ſhall ſhew you; and when it is poliſhed, it will ſhew you many diverſites of Images. Firſt, the right parts will ſhew right, and the left the left, whereas the nature of plain Glaſſes, is to ſhew the right ſide as left, and the left ſide as right: and if you go backwards, the Image will ſeem proportionable, and will come forward: if you come more towards the Convex ſuperficies, the Image will ſhew ugly; and the neerer you come, the uglier will it ſhew, and be more like a horſes head. If you incline the Glaſs, that will incline too; and by varying the Glaſs, and the ſituation of it, you ſhall perceive divers variations; ſometimes the head down, and the heels up; and you ſhall ſee many other things that I think not needful to relate now: for being placed on a voluble ſet, that it may ſhew both parts before and behind, the ſpectator of himſelf may ſee all things. We may

Make a Glaſs out of all,

that in that alone all Images may be ſeen, that are ſeen in all: many mouths; ſometimes greater, ſometimes leſs, ſometimes right, ſometimes left, ſome neerer, ſome farther off, ſome equidiſtant. If a crooked be ſet in one place, in another a Concave, and a plain one in the middle, you ſhall ſee great diverſity of Images. Theſe are

The operations of a Convex Cylindrical Glaſs.

When your face is againſt it, the more deformed it appears in length, the more ugly it is for ſlenderneſs: if the length of it cut the face overthwart, it ſhews a low preſſed down face like a Frogs, that you ſhall ſee nothing but the teeth: almoſt the ſame way, as you ſhall ſee it in a Sword, or any other long and poliſhed ſteel: if you incline it forward, the forehead will appear very great, the chin ſmall and ſlender like a horſes. But contrary to theſe are

The operations of Cylindrical Concave-glaſſes.

If you look into the Concave, you ſhall ſee more Images of the ſame thing, imitating the ſaid Glaſs. If you ſet your eye to the Centre, you ſhall ſee it all the breadth of the Glaſs; ſo your forehead, mouth, and the reſt. If you turn ſuch a Glaſs, that it may cut your face broad-ways, you ſhall preſently ſee your head inverted, and the reſt that I related in the Concave-glaſs.

The operations of a Pyramidal Glaſs turned,

are theſe: You ſhall ſee a ſharp forehead, and a large chin. But the contrary way, a long forehead, with a very long noſe. In a Concave you ſhall behold many faces, if according to the concavity you fit many portions of plain Glaſſes: for one looking into it, ſhall find them as many as there are Glaſſes, and all moving alike; and again, what Glaſs ſoever it be, if it be not plain, it ſhall ſhew always different from the Image.

CHAP.

CHAP. X.

Of the effects of a Lenticular Cryſtal.

MAny are the operations of a Lenticular Cryſtal, and I think not fit to paſs them over in ſilence. For they are Concaves and Convexes. The ſame effects are in ſpectacles, which are moſt neceſſary for the uſe of mans life; whereof no man yet hath aſſign'd the effects, nor yet the reaſons of them. But of theſe more at large in our Opticks. That no ſpace may be empty, I ſhall touch ſome things here; I call Lenticulars, portions of circles compacted together, of Concaves and Convexes. I will firſt ſhew

How with a Convex Cryſtal Lenticular to kindle fire.

A Convex Lenticular kindleth fire moſt violently, and ſooner, and more forcibly then a Concave-glaſs: I gave the reaſons in my Opticks. For being held againſt the Sun, when the beams meet in the oppoſite part, it will kindle fire it is oppoſite to, melt Lead, and fire Metals. Moreover, if you will

By night give light afar off with a Lenticular Cryſtal,

Set a Candle a little behind the point of burning, ſo it will caſt parallels a very great way to the oppoſite part, that you may ſee men paſs the ſtreets, and all things done in Chambers that are far from you. The ſame way as I ſaid of a Concave-glaſs, we may

In a dark night read a letter by a Lenticular Cryſtal:

Put the letter behind the Glaſs, againſt the Stars or Candles a great way from you; where the beams meet, the words that are oppoſite will be clearly ſeen in a dark night, and the Chamber ſhut. But that which follows, will afford you a principle far better for your conſideration: Namely,

By a Lenticular Cryſtal to ſee things that are far off, as if they were cloſe by.

For ſetting your eye in the Centre of it behind the Lenticular, you are to look upon a thing afar off, and it will ſhew ſo neer, that you will think you touch it with your hand: You ſhall ſee the clothes colours, mens faces, and know your friends a great way from you. It is the ſame

To read an Epiſtle a great way off with a Lenticular Cryſtal.

For if you ſet your eye in the ſame place, and the Epiſtle be at a juſt diſtance, the letters will ſeem ſo great, that you may read them perfectly. But if you incline the Lenticular to behold the Epiſtle obliquely, the letters will ſeem ſo great, that you may read them above twenty paces off. And if you know how to multiply Lenticulars, I fear not but for a hundred paces you may ſee the ſmalleſt letters, that from one to another the Characters will be made greater: a weak ſight muſt uſe ſpectacles fit for it. He that can fit this well, hath gain'd no ſmall ſecret. We may

Do the ſame more perfectly with a Lenticular Cryſtal.

Concave Lenticulars will make one ſee moſt clearly things that are afar off; but Convexes, things neer hand; ſo you may uſe them as your ſight requires. With a Concave you ſhall ſee ſmall things afar off, very clearly; with a Convex, things neerer to be greater, but more obſcurely: if you know how to fit them both together, you ſhall ſee both things afar off, and things neer hand, both greater and clearly. I have much helped ſome of my friends, who ſaw things afar off, weakly; and what was neer, confuſedly, that they might ſee all things clearly. If you will, you may

By a Convex Lenticular Cryſtal ſee an Image hanging in the Air.

If you put the thing to be ſeen behind the Lenticular, that it may paſs thorow the Centre,

and ſet your eyes in the oppoſite part, you ſhall ſee the Image between the Glaſs and your eyes; and if you ſet a paper againſt it, you ſhall ſee it clearly: ſo that a lighted Candle will ſeem to burn upon the Paper. But

By a Concave Lenticular to deſcribe compendiouſly how long and broad things are.

A Painter may do it with great commodity, and proportion: for by oppoſition to a Concave Lenticular, thoſe things that are in a great Plain are contracted into a ſmall compaſs by it; ſo that a Painter that beholds it, may with little labour and skill, draw them all proportionably and exactly: but to leave nothing concerning ſpectacles, I will ſhew

How a thing may appear multiplied.

Amongſt ſports that are carried about, a ſpectacle is of no ſmall account: that Glaſs Inſtrument we put to our eyes, to ſee the better with. For of thoſe things that delude the ſight, there can be no better way invented, then by the medium; for that being changed, all things are changed. Wherefore prepare that of very ſolid thick Glaſs, that it may be the better worked by a wheel into proportions: wherefore fit it into many Forms and Angles, whereby we deſire to multiply any thing: but in the middle of them, let the Angles be Pyramidal, and let it agree with the ſight; that from divers Forms, Images may be retracted to the eyes, that they cannot diſcern the truth. Being now made of divers ſuperficies, ſet them to your eyes; and if you look upon any mans face hard-by, you will think you ſee *Argus*, one that is all Eyes. If his noſe, you ſhall ſee nothing but noſe; ſo his hands, fingers, arms, that you ſhall ſee no man, but *Briareus* the Poet, faigned to have have an hundred hands. If you look upon Money, you ſhall ſee many for one, that you cannot touch it with your hands, but it will often deceive you; and it is better to pay with it then to receive. If you ſee a Galley afar off, you will think it is a fleet of war: If a Souldier walks, that it is an Army marching. And thus are things doubled, and men ſeem to have two faces, and two bodies. Thus are there divers ways to ſee, that one thing may ſeem to be another: and all theſe things will be evident to thoſe that ſeek and enquire after them by tryal.

CHAP. XI.

Of Spectacles whereby one may ſee very far, beyond imagination.

I Will not omit a thing admirable and exceeding uſeful; how bleare-ey'd people may ſee very far, and beyond that one would believe. I ſpake of *Plotomies* Glaſs, or rather ſpectacle, whereby for ſix hundred miles he ſaw the enemies ſhips coming; and I ſhall attempt to ſhew how that might be done, that we may know our friends ſome miles off, and read the ſmalleſt letters at a great diſtance, which can hardly be ſeen. A thing needful for mans uſe, and grounded upon the Opticks. And this may be done very eaſily; but the matter is not ſo to be publiſhed too eaſily; yet perſpective will make it clear. Let the ſtrongeſt ſight be in the Centre of the Glaſs, where it ſhall be made, and all the Sun beams are moſt powerfully diſperſt, and unite not, but in the Centre of the foreſaid Glaſs: in the middle of it, where diameters croſs one the other, there is the concourſe of them all. Thus is a Concave pillar-Glaſs made with ſides equidiſtant: but let it be fitted by thoſe Sections to the ſide with one oblique Angle: but obtuſe Angled Triangles, or right Angled Triangles muſt be cut here and there with croſs lines, drawn from the Centre, and ſo will the ſpectacle be made that is profitable for that uſe I ſpeak of.

CHAP. XII.

How we may ſee in a Chamber things that are not.

I Thought this an Artifice not to be deſpiſed: for we may in any Chamber, if a man look in, ſee thoſe things which were never there; and there is no man ſo witty that will think he is miſtaken: Wherefore to deſcribe the matter, Let there be a Chamber whereinto no other light comes, unleſs by the door or window where the ſpectater looks in: let the whole window or part of it be of Glaſs, as we uſe to do to keep out the cold; but let one part be poliſhed, that there may be a Looking-glaſs on both ſides, whence the ſpectator muſt look in; for the reſt do nothing. Let Pictures be ſet over againſt this window, Marble ſtatues, and ſuch-like; for what is without will ſeem to be within, and what is behind the ſpectators back, he will think to be in the middle of the Houſe, as far from the Glaſs inward, as they ſtand from it outwardly, and ſo clearly and certainly, that he will think he ſees nothing but truth. But leſt the skill ſhould be known, let the part be made ſo where the Ornament is, that the ſpectator may not ſee it, as above his head, that a pavement may come between above his head: and if an ingenious man do this, it is impoſſible that he ſhould ſuppoſe that he is deceived.

CHAP. XIII.

Of the operations of a Cryſtal Pillar.

NOr ſhall the operations of a Cryſtal Pillar go unſpoken of, for in it there are ſome ſpeculations not to be deſpiſed. Firſt,

To kindle fire with a Cryſtal Pillar,

by oppoſing it to the Sun, it will kindle fire behind it about the circumference: oft-times left above the Chamber, when the Sun ſhined, it burnt the Blankets. They that will at ſet hours and places burn the enemies camps, if it be laid upon fuel for fire, it will certainly kindle it. We may alſo

With a Cryſtal Pillar, make an Image hang in the Aire.

It will ſhew the Image hanging in the Air, both before and behind. Let the Object be behind the Pillar, let the Pillar be between that and the eye, the Image will appear outwardly hanging in the Air, above the Pillar, parted every where from the Pillar, clearly and perſpicuouſly; and if the viſible Object be between the eye and the Pillar, the Image will appear behind the Pillar, as I ſaid. If it be a very viſible Object, as fire or a candle, the matter is ſeen more clearly without any difficulty: I gave the reaſons in my Opticks. We may alſo

In a Cryſtal Pillar ſee many Rain-bows.

Make a ſolid Pillar in a Glaſs furnace, ſo great as a Walnut, and let it be made round onely by the fire, as the manner is, as Glaſs-makers uſe to do, that without any help of the wheel, the outward ſuperficies may be moſt polite: where the Iron touched it, there leave a Pedeſtall. It is no matter for pure Glaſs, for impure is beſt: place this upon your eye, and a burning candle over againſt it; the light refracted by bladders will ſhew infinite Rain-bows, and all the light will ſeem Golden-colour'd, that nothing can be more pleaſant to behold.

CHAP.

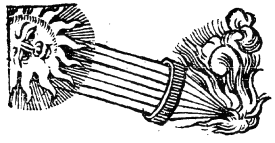
CHAP. XIV.

Of Burning-Glaſſes.

I Proceed to Burning-Glaſſes, which being oppoſed againſt the Sun beams, will kindle fire upon matter laid under them; In theſe alſo are the greateſt ſecrets of Nature known. I ſhall deſcribe what is found out by *Euclide*, *Ptolomy*, and *Archimedes*; and I ſhall add our own inventions, that the Readers may judge how far new inventions exceed the old. Fire is kindled by reflection, refraction, and by a ſimple and a compound Glaſs. I ſhall begin from a ſimple reflection, and from

A Concave-Glaſs that ſhall kindle fire behind it:

which few have obſerved. Know, that a Concave-glaſs will burn from its middle point, unto the hexagonal-ſide above the Glaſs, as far as a fourth part of its diameter; from the hexagonal-ſide, as far as the tetragonal without the Glaſs, on the lower part of it: Wherefore cut off that part of the ſemicircle, which is ſituate from a pentagon as far as a tetragon, as it were the band of the circle; and this being poliſhed, and oppoſed againſt the Sun, will caſt fire far from it, behinde it. I will ſay no more, becauſe I ſaid more at large in my Opticks concerning this. So alſo we may



With a Concave Pillar or Pyramidal, kindle fire:

but very ſlowly, with delay onely, and in the Summer-Sun; it kindles in the whole line, and not in a point, but being extended by the point of accenſion of its circle. The ſame will fall out by a Pyramidal Concave.

CHAP. XV.

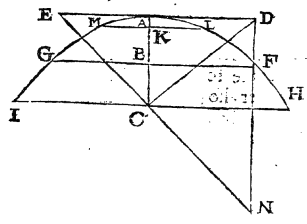
Of a Parabolical Section, that is of all Glaſſes the moſt burning.

THat is called a Parabolical Section, that more forcibly farther off, and in ſhorter time, will ſet matter on fire, that is oppoſite to it: it will melt Lead and Tin: My friends related to me, that Gold and Silver alſo; but I have made them red hot. By which invention of *Archimedes*, as appears by the teſtimony of *Galen*, and many more, We read that he ſet the Roman Navy on fire, when *Marcellus* beſieged *Syracuſe*, his Country. *Plutarch* in the life of *Pompilius* ſaith, The fire that burnt in *Diana's* Temple, was lighted by this Glaſs, that is, by inſtruments that are made of the ſide of right triangle, whoſe feet are equal: Theſe made hollow, do from the circumference reſpect one Centre. When therefore they are held againſt the Sun, ſo that the beams kindled may be gathered from all parts, and be united in the Centre, and that they do ſever the Air rarified, it ſoon ſets on fire all fuel that is combuſtible oppoſed againſt it, by kindling firſt the lighteſt and drieſt parts; the beams being as ſo many fiery darts falling upon the Object. In a Concave ſpherical Glaſs the beams meeting together, kindle fire in a fourth part of the diameter under the Centre, which are directed within the ſide of a Hexagon from the ſuperficies of the circle. But a Parabolical Section, is, wherein all the beams meet in one point from all the parts of its ſuperficies. *Cardanus* teacheth how ſuch a Glaſs ſhould be made. If we would kindle fire at a mile diſtance, we muſt deſcribe a circle, whoſe diameter muſt be two miles long; and of this we muſt take ſuch a part, that the roundneſs of it may not lye hid, namely, a ſixtieth part, to which we muſt add a dimetient, according to the altitude in one point, and upon the ſixt diameter muſt we bring about part of the circle, which ſhall deſcribe the portion of a Sphere; which when we have poliſhed,

liſhed, if we hold it againſt the Sun, it will kindle a moſt violent fire a mile off. 'Tis ſtrange how many follies he betrays himſelf guilty of, in theſe words. Firſt, he promiſeth a Glaſs ſhould burn a mile off; which I think is impoſſible to burn thirty foot off, for it would be of a wonderful vaſtneſs; for the ſuperficies of the Cane is ſo plain, & to receive any crookedneſs, it can hardly be made ſo great. Moreover, to deſcribe a circle, whoſe diameter ſhould be two miles long, what compaſſes muſt we uſe, and what plate ſhall we make it on, or who ſhall draw it about? And if it be true, that *Archimedes* by a Parabolical Glaſs did burn ſhips from the wall, the diſtance could not be above ten paces, as appears by the words of the Authors themſelves; for in the ſame place he raiſed ſhips, and threw them againſt the Rocks: and his engines were Iron bars, the greateſt part whereof lay backward; and by reaſon of thoſe iron crows, it is manifeſt it could be done no other ways. There are other fooleries, but I paſs them for brevity ſake, that I might not ſeem tedious: the cauſe of his error was, that he never had made any ſuch Glaſſes; for had he tried it, he would have ſpoke otherwiſe. But I will now ſhew how

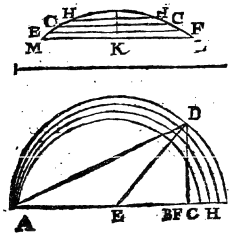
To make a Glaſs out of a Parabolical Section.

The way to deſcribe it is this: Let the diſtance be known how far we would have the Glaſs to burn, namely, A B ten foot; for were it more, it could hardly be done: double the line A B, and make A B C, the whole line will be A C: from the point A, draw a right line D A, and let D A and A E be equal one to the other, and cut at right Angles by A C, but both of them muſt be joined to the quantity A C, as D C E, which in C make a right Angle, D C E. Therefore the Triangle D C E is a right angled Triangle, and equal ſides: and were this turned about the Axis C D, until it come to its own place whence it parted, there would be made a right angled Cane, E D N C, whoſe Parabolical Section will be A B C: the right line D C will be the Axis of the Cane, and C E ſhall be the ſemidiameter of the baſis of the Cane: Through the point C you muſt draw a line parallel to D E, and that is H I of the length of C E and C D; and by the point B draw another parallel to the ſaid line E D, which is F B G; and let B G and B F be both of them equal to A C: ſo F G ſhall be the upright ſide, and H I the baſis of the Parabolical Section: If therefore a line be drawn through the points H E A G I, that ſhall be a Parabolical Section, the Diagram whereof is this that follows.



But if you will burn any thing, you muſt not make your Parabolical Glaſs to the bigneſs of the whole line H F A G I, but onely take a part thereof, as if we would take the top part of it L A M, that the line L M may cut A C in K, or greater or leſſer: if you will make one greater, cut off A K beneath it; for the bigger it is, the more quickly and vehemently will it burn; if you will have it leſs, take it above A K.

But thus you muſt do, that the crooked line L A M may be more exactly deſcribed, that you may not commit the leaſt error. Wherefore on a plain Table I protract the line A B C, and let A B be double the diſtance, that we intend to burn any thing, that is, the length of the line A B C: from the point B, I raiſe a perpendicular line B D, the altitude whereof muſt be of the ſame ſemidiameter of the Section to be made, that is the line L M, the half whereof is L K; from thence deſcribe a ſemicircle, whoſe beginning A muſt paſs through the point D. But you ſhall find the Centre thus: Let the points A D be joyned by a line, and let the Angle B A D be made equal to A D E, and the line D E drawn forth, ſhall cut A C in F, that ſhall be the Centre: ſo draw the ſemicircle A D C. If therefore we ſhall cut the line B C into ſmaller parts, ſo much the leſſer Parabolical line muſt be deſcribed. Divide it into four parts, and let the points of the diviſions be H G F: then deſcribe three circles, that ſhall be termined by A from the three points H G F: the firſt is A F, the ſecond A G, the third A H: and they ſhall cut the

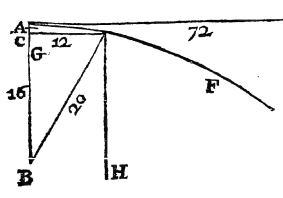


line B D; the firſt in F, the ſecond in G, the third in H; thence I take my Section to be perfected L K M, and I cut the line K A into four parts, and thorow thoſe points I draw parallel lines to L M. Let B H be the neereſt to the top of the Parabolical Section, the ſecond B G that follows next, and the third B F next to that, and after ſhall be L M. Thence by the lines L F G H A, draw a crooked line, and do the ſame on the other part ſo far as M, and that ſhall be the line ſought for, to make the Parabolical Section, and from that muſt be made the Glaſs, as I ſhall ſhew.

CHAP. XVI.

How a Parabolical Section may be deſcribed, that may burn obliquely, and at a very great diſtance.

I Have deſcribed a Parabolical Section, which might be made by rule and compaſs, becauſe we may uſe it at a ſhort diſtance; but in greater diſtance we muſt proceed by numbers: as for forty or for ſixty foot, and not much more, leſt the Glaſs ſhould be made of an unuſual magnitude. The foreſaid Glaſs burns between it and the Sun; and if the Sun be not as you deſire it, the operation is loſt: ſo alſo by an oblique Glaſs, that is between the Sun and the combuſtible matter, or over againſt it. Whence according to the ſituation you may uſe them all, namely, wherein they anſwer your expectation; and eſpecially when the Sun is in the Meridian, they burn with more vehemency. This I muſt tell you, that you may not be deceived; for when you erre, you commonly draw others into error with you. A Parabolical Glaſs made from the top, if the Section ſhall be from the top, if we would burn far, the Glaſs will be plain: and that it may have ſome crookedneſs, it will be wonderful great. And if the Section be about the baſis, that will be worſt of all; for from the leaſt diſtance, it will be almoſt flat: wherefore that we may have it with ſome crookedneſs, we muſt take a line about the neck of the Section, not the head, nor the feet. Wherefore being to make a Glaſs of a Parabolical Section, about the neck of the Section, where the greateſt crookedneſs of the Parabolical Section is made, and that may burn far from its ſuperficies, to twenty foot diſtance: Let the line A B be the *ſinus verſus* eighteen foot long: from the point A, I raiſe a line to right Angles with A B, which ſhall be the line by which, the fourth part whereof is A B: cut A B in C, and let it be two foot, and C B ſixteen foot: I multiply twice ſeventy two, and that makes one hundred forty and four: the ſquare root of this is twelve; wherefore the line erected perpendicularly from the point C, unto the circumference of the Parabolical Section, will be D I of twelve foot, wherefore C I will be the line appointed: joyn I B, and the Radius that muſt burn, will be in the point B that was ſought for: Wherefore the ray of the Sun, that is equidiſtant to the *ſinus verſus* H I, is reflected by I B in B; the Latitude whereof will be about twenty foot: for the line I C of twelve foot, multiplied into it ſelf, will make one hundred forty and four; and C B is ſixteen foot, which multiplied into it ſelf, makes two hundred fifty and ſix; adde theſe together, and they make four hundred: the ſquare root of it is twenty foot, thus. Wherefore I am reſolved to take the part of the Glaſs, intercepted between the points I and F, and I ſeek two thirds of one foot, from C toward B, and I divide one foot into thirty parts, that the crookedneſs may be taken more preciſely; and let C G be twenty parts of a foot,

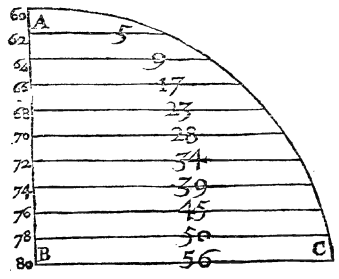


a foot, from A to C sixty parts, because they are two foot: wherefore from A to G, where we shall make our Glass, will be eighty parts. Wherefore let us begin from A C sixty parts, to which I always add four cyfers 0000. for this purpose, that when numbers come forth, whose roots cannot be extracted, those that are taken may be to the least loss: wherefore we shall make the Table under written. In the first line are the points of the *sinus versus*: in the second, the squares, the lines to which; from the multiplication of the *sinus versus*, namely, the length A E, is seventy two foot: if we shall reduce these to parts, by multiplying by thirty, there comes forth 2160: multiply by the parts of the *sinus versus* A C, there will arise 129600: in the third line are roots of the foresaid number, namely, the lines appointed: adding therefore to 129600, four cyfers, they make 1296000000: the square root of this is 36000; of which last cyfers, one signifies the tenth part of a foot, another the tenth of a tenth part: thus, 360.0.0.0. so will be the foresaid Table made.

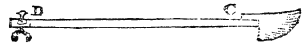
The points of sinus versus.	*Multiplication of sinus versus with the line to which.*	*The square root.*	*Tenth parts.*	*Tenths of tenth parts.*
60	129600	360	0	0
61	131760	362	9	8
62	133920	365	9	3
63	136080	368	8	9
64	138240	371	8	1
65	140400	374	7	6
66	142560	377	5	
67	144720	380	4	2
68	146880	383	2	4
69	149040	386	0	5

The points of sinus versus.	*Multiplication of sinus versus with the line to which.*	*The square root.*	*Decimal parts.*	*Decimals of decimals.*
70	151200	388	8	4
71	153360	391	6	1
72	155520	394	3	6
73	157680	397	0	8
74	159840	399	7	9
75	162000	402	4	8
76	164160	405	1	6
77	166320	407	8	2
78	168480	410	4	6
79	170640	413	0	8
80	172800	415	6	9

These



These things being done, I take the differences of the roots, of the greatest to the smallest, for they are from 160.0.0. to 415. 6. 9. Make choice of the measure of a foot, according to which distances we would make our Glass: let it be A B, which we divide into thirty parts; and take twenty parts, namely, two thirds: I adde a line to it at right Angles, namely B, and let it be B C, which I divide into fifty five parts. I divide one part into ten, and that one into ten parts more, and those are tens of tens. Let A be nul, that is a cyfer, and there place sixty; the second part sixty one: the line joyned to right Angles, will be two; the third part sixty two; the line joyned to it will be five: so the twentieth part will be eighty, and the line joyned to the Angle fifty six: to the extremities of these lines I fasten a pin, and I put a brass Cithern-wire upon them, and upon it I draw a line, and the Parabolical line is exactly described by it; for should we draw it without the help of this cord, it will be wavering, and not perfect. Then take a brass Table of convenient thickness, and draw the line now found upon it, filing away all that that shall be above the line C A. These things being done, take an iron rod of an exact length, namely, twelve foot, as the line D C, and at the end fasten a plate, which shall be for the circumvolution of the axis; at the other end fasten a spike, that it may be fastned somewhere, and be handsomely turned about. So being well fixed, we turn it about, by adding clay mingled with straw, that it may excellent well make a hollow place, like to the form of a Parabolical Section; which being dried, we must make another solid one, that it may contain the liquid Metal, as the maner is.

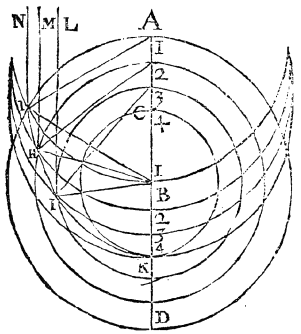


CHAP. XVII.

A Parabolical Section that may burn to infinite distance.

Zonaras the Greek, writes in the third Tome of his Histories, That *Anastasius* moved sedition against *Vitalianus* a Thracian, and he got those of Mysia, and the Scythians to stand with him; and in the Country by Constantinople, he plundered the people, and besieged the City with a Fleet. *Marianus* the Deputy opposed him; and there being a fight at sea, by an engine made by *Proclus* a most excellent man, for he then was famous for Philosophy and Mathematicks; for he not onely knew all the secrets of the most eminent Artificer, *Archimedes*, but he found out some new inventions himself; the enemies Navy was vanquished. For *Proclus* is reported to have made Burning-Glasses of brass, and to have hanged them on the wall against the enemies Ships; and when the Sun beams fell upon them, that fire brake forth of them like to lightning, and so burnt their Ships and men at sea, as *Dion* reports that *Archimedes* did formerly to the Romans besieging *Syracuse*. But I will shew you a far more excellent way than the rest, and that no man as ever I knew writ of, and it exceeds the invention of all the Antients, and of our Age also; and I think the wit of man cannot go beyond it. This Glass doth not burn for ten, twenty, a hundred, or a thousand paces, or to a set distance, but at infinite distance: nor doth it kindle in the Cane where the rays meet, but the burning line proceeds from the Centre of the Glass of any Longitude, and it burns all it meets with in the way. Moreover, it burns behind, before, and of all sides. Yet I think it an unworthy act to divulge it to the ignorant common people: yet let it go into the light, that

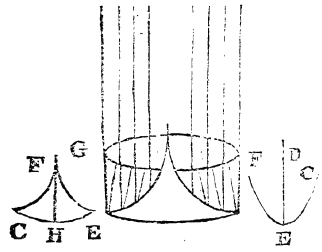
that the immenſe goodneſs of our great God may be praiſed, and adored. Becauſe a proportional Radius doth proceed from the greater Section, from the leſs is made the greater: to avoid this, make it of a Cylindrical Section, for it is the mean, and let it be ſet for the axis of the ſmall and of the greater diſſection, which may paſs through the middle parallels: this held againſt the Sun, doth make refraction of the beams ſent into it, very far, and perpendicularly from the Centre of a Cylindrical Section; and in this Art the reaſon cannot be found, that the beams uniting ſhould part again: Wherefore it receives them directly, which it ſends back again obliquely into beams far from the ſuperficies of it. For the beams paſſing through the narrow hole of a window, are forthwith dilated; nor is their proportion kept, by being far removed, therefore it may reverberate and burn where the Cane ſeems cleareſt, which will be neer the Centre, nor is it far diſtant from the point where the rays meet; but neer the ray coming forth from that point, from the ſuperficies of the Glaſs, called Parabolicall, which muſt remain firm in that place which I ſaid before. Let experiment be made of its vertue, by threds paſſing from its Centre, or iron wire, or hair; and it is no matter whether it be Parabolical or Sphærical, or any Section of the ſame order: then let it be excellent well fitted upon the Centre of the ſaid Section: If the rays go forth above, or a little beneath, it is no matter, if not much money, or much money be laid out to make it. The making of it depends meerly on the Artificers hand; the quantity is nothing, be it ſmall or great. The Latitude of the hollow is not neceſſary, onely let it be ſent forth from the middle, that the rays may meet excellent well in the Centre. Let the window be made open aſlaunt, that it may receive a Parabolical Glaſs; and thus ſhall you have a Glaſs, if that be well done I ſpake of. *He that hath ears to hear, let him hear*; I have not ſpoken barbarouſly, nor could I ſpeak more briefly, or more plainly. But if a ſmall one do not anſwer a great one in proportion, know that you will operate nothing: let it be large about the baſis, ſmall at the top, equidiſtant to the firſt. Let it not be a ſteel Glaſs, becauſe it cannot ſuſtain the heat of the burning, and by burning it loſeth its brightneſs. Let it be therefore of Glaſs a finger thick: Let the Tin foil be of purged Antimony, and Lead, ſuch as they make in Germany: let the form be of clay: put the Glaſs upon it, and melt it in a Glaſs furnace, that it may take its form. This is a wonder, that that which cauſeth ſo much burning in the work, is cold, or at moſt but luke-warm. If you would have it burn before, of the Section which is about the baſis, make a circle, in the middle point whereof fit the Artifice, that the ray returning, may come forth to the fore part. This I have ſaid; and I have obſerved, that we may uſe this Artifice in great and wonderful things, and chiefly by inſcribing letters in a full Moon. For whatſoever we have written by this Glaſs, as I ſaid of a plain Glaſs, we may ſend letters of it to a very great diſtance: and becauſe I ſaid it ſends forth to infinite diſtance, it is ſent as far as the Moon, eſpecially being helped by its light.



CHAP. XVIII.

To make a Burning-Glaſs of many Spharical Sections.

Vitellio deſcribes a certain compoſition of a Burning-glaſs, made of divers Sphæral Sections: but what he writes he proves not, nor doth he underſtand what he ſays: whilſt I was ſearching for that, I found this. Propound the diſtance of combuſtion, let it be C B, let it be doubled, C A ſhall be the ſemidiamiter of the Sphære, whoſe Centre B muſt be extended to D, and the Diameter will be A D. Divide C A into four points, but the more the parts are, the more preciſe will be the deſcription of the line, and ſet the numbers to the diviſions: ſo ſetting the foot of the compaſs faſt in I, and the moveable foot in B, make the ſemicircle E F, and mark it B I: and ſetting it in the 2. Centre at the ſame wideneſs, and the other moveable foot in the line B D, deſcribe another ſemicircle and mark it 3, and ſo to the fourth and mark it 4. Then ſetting the foot firm in B, at the diſtance of B C, or B 4, make a circle, and the immoveable foot ſtanding on the Centre B, upon the diſtance B 3, deſcribe another: ſo there is the third B, and the fourth B A, as B I. Then from the point, A, draw a line, and another from the point B; and let them meet in a point where the circle I meets, with the ſemicircle 1, for let them be cut in G; then draw the ſecond line from circle 2. and another from the ſame A the Centre, and let them meet, where the ſecond circle cuts with the ſecond ſemicircle in H; then from the third circle, and from B the Centre, and where they meet in, I, by the meeting of the ſemicircle: ſo from the fourth, where the fourth begins in K, and from K I H G draw a line, which ſhall be the Section to be deſcribed. The ſame may be done on the other part of the circle, the reaſon is this: The beam of the Sun L I falling upon the point I, of the Glaſs, is reflected to B, becauſe B 3. and B I are equal from the ſame circle: therefore the Angle B 3 I, is equal to B I 3. But B 3 I is equal to 3 I L, becauſe it is ſubalternate, for the ray of the Sun L I is equidiſtant to the diameter of the circle, wherefore the Angles L I 3 and 3 I B, are equal, therefore it is reflected upon B. The ſame is to be ſaid of the beam M H and N G, and this Glaſs is contrary to a Sphæral Glaſs: From divers points of the circumference, the rays are reflected upon different parts of the diameter, and all the diameters are from the Centre: but in this the reflected beams unite, not in one point, and the diameter are various from the fourth of the diameter. But of this more largely in my Opticks. Laſtly, I will not omit that the Cane doth kindle fire circularly, when that as far as this circle it kindles in a point. Divide the Parabolical line by *ſinus verſus*, and let them meet upon contrary parts. For example, let the Parabolical Section be C E F, the *ſinus verſus* D E: cut this circumference in E, and let C F meet together in the manner they ſtood before, that it may be E G F E, and about the axis G H turn it round, there will be made a round Cane, make it of Steel, or other Metal; and poliſh it, and it will kindle fire round about.



CHAP. XIX.

Fire is kindled more forcible by refraction.

I Have ſpoken of Burning-glaſſes by reflection: Now I ſhall ſpeak of thoſe which burn by refraction; for theſe kindle fire more violently, I ſhall ſhew my reaſon in the Opticks. Wherefore

By a Cylindre of Cryſtal to kindle fire.

We may do it by ſetting it againſt the Sun, but very ſlowly and by leaſure; for all the beams do not meet in one point, but in a line. The ſame way almoſt are we wont

To burn with a Pyramidal Cryſtal Glaſs.

But this burns about a line, yet both burn more ſtrongly than a pillar Glaſs of a Pyramidal, in the place of this we may uſe a Vial full of water. But the moſt violent of them all, is with

A Cryſtal Sphære, or portion of it.

And if a Sphære be wanting, we may ſupply it with a Vial full of water, that is round and of Glaſs, ſet againſt the Sun: if you ſet behind it any combuſtible matter, that is friendly to the fire, ſo ſoon as the rays unite about the ſuperficies, it forthwith kindleth fire, to the wonder of the Spectators: when they ſee fire raiſed from water, that is extreme cold, ſo will the portions of Sphæres, as ſpectacles, lenticulars, and ſuch like, which we ſpeak of already.

A Cryſtal parabolick-Glaſs will kindle fire moſt vehemently of all,

we ſhall ſee it, becauſe the beams all meeting, it kindles more than a Glaſs. We may alſo, as I ſaid of a Glaſs

By refraction, kindle fire afar off,

And almoſt to infinite diſtance, as is demonſtrated by Obtick reaſons; and the more by how much as refractions work more forcibly than reflections: and I ſhall perform this many ways, as I ſaid before, not onely by reaſon, but by experience. *Almeon* ſaid, That he made the ſame way parallel lines cut a croſs. I have ſaid alſo, that if they be oppoſed in place, Cryſtal Sphæres are ſo perfectly oppoſite by coition, as are Sphæral and Cylindrical portions. Nor do they caſt forth fire ſo far, that it is hard to believe it, and more than imagination can comprehend. Behold, I ſhall ſhew you a more forcible way to kindle fire. It ſends forth alſo unequal, and combuſt parallels. Let a uniform Section fall in, and it will carry forth oblique beams, you ſhall ſee the fire by a hidden and open beam, falling upon a right ſuperficies, and it will come forcibly and uniformly into that place, where the beams unite moſt in a fit combuſtible matter: for if that combuſtible matter that is oppoſite, be not dry, it is in vain to ſet a Glaſs againſt it, either a Convex Cylindrical, or Concave Sphærical; for the matter will be found almoſt pierced through with ſtrong fire, and if it be not truly oppoſite it will burn, whether it be ſmall or great. But it is conſiderable, the portion of which it is. It will do alſo the ſame thing, if the thing be oppoſite, and be ſmall or great, if need be.

CHAP. XX.

In a hollowed Glaſs how the Image may hang without.

BEfore I depart from a plain Glaſs, it is performed by the later Artiſts induſtry, that in the ſame Glaſs many faces may be ſeen, or likeneſſes of the ſame Image, without any hindrance to the firſt: for behind it they make the Glaſs hollow, and make a little Concave, whence a foil being laid on, as I ſhall ſhew, and fitted well, it will hold another forth without. Hence comes it to paſs by this excellent invention, that a man looking in a Glaſs, may ſee the upright Image of ſome other thing, and wonders at it, for catching at it, he can catch nothing but Air. I remember that I have often ſeen it, and the matter is thus. A Glaſs being made of Cryſtal, they make a hollow place on the backſide like an Image, as curiouſly as they can; then they foil it over, and ſet it in its place, now as deep as the hollow is with in, ſo much will it ſhew it ſelf without the ſuperficies; and you cannot ſatisfie your ſelf, unleſs you touch it with your hands, whether it truly ſtick without the Glaſs or not. So Letters are truly read, that they will ſeem to be made in Silver upon the Cryſtal; nor is the eye ſo quick, but it may be deceived when it looks on. Nor will I omit the Artifice,

To ſee in a plain Glaſs that which appears no where.

I have often much delighted my friends, and made them admire with this Glaſs. Provide thirty or forty little Tables ready, of a foot and half long, and two fingers broad, and a third part of a finger thick; ſo artificially hewed, that the thickneſs may be upon the one ſide, and the thinneſs on the other ſide, like the edge of a knife. Place

Place all theſe boards together, that the ſolid parts may ſtand altogether, as to make a perfect plain: Then paint your own Picture, or of ſome other thing upon it: yet by this artifice and great obſervation, that if the Image be neer the Glaſs, it muſt be drawn as it were afar off. If you would have it far diſtant, let the forehead be unmeaſurably long, the noſe ſomewhat longer, and the mouth, and the chin, likewiſe. The manner how to draw this Form exactly in Tables, I ſaid in my Opticks. When the Image is now deſcribed, faſten the little boards upon a plain Table, that the head may be ſet downwards, and the chin upwards; and place the firſt Table after the ſecond, and the ſecond after the third, till they be all faſtned. Hang the Table above a mans height, that no man may ſee into it, above the degrees of the Tables: and place a Glaſs over this, diſtant two foot from the Table, ſo long lifting it up, and putting it down till you ſee the perfect Image. Now when any man comes neer the Glaſs to ſee his own Image, he ſhall ſee the Image of ſome other thing that appears no where. In the breadth of the Tables you may draw ſome Picture, leſt they ſhould give ſome occaſion to ſuſpect.

CHAP. XXI.

How Spectacles are made.

WE ſee that Spectacles were very neceſſary for the operations already ſpoken of, or elſe lenticular Cryſtals, and without theſe no wonders can be done. It remains now to teach you how Spectacles and Looking-glaſſes are made, that every man may provide them for his uſe. In Germany there are made Glaſs-balls, whoſe diameter is a foot long, or there abouts. The Ball is marked with the Emril-ſtone round, and is ſo cut into many ſmall circles, and they are brought to Venice. Here with a handle of Wood are they glewed on, by Colophonia melted: And if you will make Convex Spectacles, you muſt have a hollow irondiſh, that is a portion of a great Sphære, as you will have your Spectacles more or leſs Convex; and the diſh muſt be perfectly poliſhed. But if we ſeek for Concave Spectacles; let there be an Iron-ball, like to thoſe we ſhoot with Gun-powder from the great Braſs Canon: the ſuperficies whereof is two, or three foot about: Upon the Diſh, or Ball there is ſtrewed white-ſand, that comes from Vincentia, commonly called Saldame, and with water it is forcibly rubbed between our hands, and that ſo long until the ſuperficies of that circle ſhall receive the Form of the Diſh, namely, a Convex ſuperficies, or elſe a Concave ſuperficies upon the ſuperficies of the Ball, that it may fit the ſuperficies of it exactly. When that is done, heat the handle at a ſoft fire, and take off the Spectacle from it, and joyn the other ſide of it to the ſame handle with Colophonia, and work as you did before, that on both ſides it may receive a Concave or Convex ſuperficies: then rubbing it over again with the powder of Tripolis, that it may be exactly poliſhed; when it is perfectly poliſhed, you ſhall make it perſpicuous thus. They faſten a woollen-cloth upon wood; and upon this they ſprinkle water of Depart, and powder of Tripolis; and by rubbing it diligently, you ſhall ſee it take a perfect Glaſs. Thus are your great Lenticulars, and Spectacles made at Venice.

CHAP. XXII.

How upon plain Concave and Convex Glaſſes, the foils are laid on and they are bended.

NOw it remains that I ſpeak of ſome few things, not to be overpaſſed of the bending of Convex Glaſſes, and of foiling plain Glaſſes, and Convex Glaſſes, that ſo I may ſet down the perfect Science of Looking-glaſſes. Firſt, for the terminating of Looking glaſſes, that are made of Cryſtal and Glaſs, then of other mixtures, and poliſhings, that a knowing Artificer may know, and know how to make them: For though amongſt many things, that ſhew the Images of things, as water, ſome Jewels, and poliſhed Metal do it; yet nothing doth ſo plainly repreſent Images,

as Lead foil'd upon Glaſs. Plain Looking-glaſſes are prepared of Cryſtal, and of Glaſs: thoſe of Cryſtal are poliſhed by wheels, and require another Artifice. But at Venice

How Glaſs Looking-glaſſes are made,

I have ſeen it. They take the melted Glaſs out with an Iron; with their blaſt they frame an empty Pillar; they open it on one ſide with their tongs, and whilſt it is red hot they lay it upon a plain plate of Iron, that is equally made; and they put it into the furnace again, to make it ſofter; and that it may get the perfect plainneſs of the iron plate, they leave it over the furnace to cool by degrees: When it is cool, they do thus

Poliſh plain Glaſſes.

They faſten it upon a plain Table with Gyp; underneath lyeth a moſt polite plain plate of iron; they caſt upon it the foreſaid ſand; they rub it with water by a ſtick, leaning thereon, until it be perfectly plain; they take it from the Table, and glew it on the other ſide, to poliſh them both: then they make them perſpicuous, as I ſaid they did. Now will I ſhew

To terminate plain Glaſs Looking-glaſſes.

Glaſs or Cryſtal Looking-glaſſes, when they are made plain and equal, the Artiſt makes a foil of the ſame bigneſs of Tin, that is level and thin, as perfectly as he can. For if Cryſtal or Glaſs had no foil of Lead behind it, by its ſtrength and thickneſs it could never terminate our ſight, nor ſtay the Image Printed upon it, but it would let it ſlip away; for Glaſs is pure and tranſparent, and ſo would not contain it, by reaſon of its brightneſs; and ſo the Image would vaniſh in it, as light in the Sun. Wherefore upon this foil you ſhall wipe over with Quick-ſilver, by the means of a Hares foot, that it may appear all as Silver: and when you ſee it faſt on the ſuperficies, you ſhall put it upon a fair white paper, and ſo upon the Glaſs; but firſt made clean with a linen clout, and poliſhed: for if you handle it with your hands, the foil will not ſtick to it: with your left hand preſs down the Glaſs, and with the right take away the Paper, that the foil may cleave every where, and they bind faſt together; laying a weight upon it for ſome hours, and ſo let it ſtand and ſtir it not. Now I will ſhew

How a foil is put upon a Concave Glaſs.

But it is more laborious to lay a foil on a Concave-Glaſs: Prepare then a foil of the bigneſs of your Glaſs, that you ſhall lay upon the Convex ſuperficies; and holding it faſt with a finger of your left hand upon the Centre, with your right hand you ſhall fit the foil round about, and ſhall extend it on the ſaid ſuperficies, until it become of the ſame form with that convex ſuperficies, and ſtick every where even unto it. Then of moiſt Gyp ſhall you prepare a form of the Glaſs, namely, by pouring Gyp upon the Convex ſuperficies; and when the Gyp is dry, you have the form. Upon the form extend a foil of Tin, and let it agree perfectly with the form every where, becauſe the form and the foil are made after the ſame ſuperficies: ſtrew quick-ſilver upon the foil, and as I ſaid, make it ſtick by means of a Hares foot. The Artiſts call this *Aviware*: put paper upon it, and preſſing this upon the Glaſs, take away the paper; when you know it ſticks faſt, take away your hand, and lay on a weight, and after take it away, but with a careful balancing of your hand, leſt it take wind, and that the quick ſilver may all ſtick faſt every where. Now remains how

To terminate Convex-Glaſſes.

Make Glaſs Balls, but of pure Glaſs, and without bladders as much as you can, as the receivers for diſtillations; and from the hollow iron that it is blown in by, let this liquid moiſture be projected, namely, of Antimony and Lead; but the Antimony muſt be melted twice or thrice, and purged, and caſt Colophonia in. So ſtir the mixture in the hollow veſſel, and what remains caſt forth: and ſo in Germany they make Convex-Glaſſes. Chap.

CHAP. XXIII.

How Metal Looking-Glaſſes are made.

But Metal-Glaſſes are made another way. Wherefore if a Parabolical-Glaſs be to be made, draw a Parabolical line upon a braſs or wooden Table; what is without it, muſt be filed away, that it may be equal, ſmooth, and poliſhed: faſten it upon an Axis in the middle, and fit it with Inſtruments, that may be fitly turned about, let there be clay with ſtraw under it, made up with dung, that the Table being turned about, it may receive a Concave form exactly; then let it dry, ſtrew aſhes upon it, and plaiſter clay above that, of a convenient thickneſs; let it dry by the fire, or if you will, by heat of the Sun, take it off, for it will eaſily part from the aſhes: unite them together, that as much ſpace may be between both forms, as you think fit, for the thickneſs of the Glaſs: when it is dry, cover it with this, leaving an open orifice on the top, and ſome breathing places, that the Air may breathe forth at it. Then make ſuch a mixture; let them be put into a new pot that will endure the fire, and lute it well within, that it may hold the faſter; let it dry well, and do this twice or thrice over: ſet it to the fire, and melt in it two pounds of Tartar, and as many of white Arſenick; when you ſee them fume, pour in fifty pounds of old braſs, often uſed, and let it melt ſix or ſeven times, that it may be pure and cleanſed; then adde twenty five pounds of Engliſh Pewter, and let them melt together: draw forth ſome little of the mixture with ſome Iron, and try it, whether it be brittle or hard; if it be brittle, put in more Braſs; if too hard, put in Pewter: or elſe let it boil, that ſome part of the Pewter may evaporate: when it is come to the temper it ſhould be, caſt upon it two ounces of Borax, and let it alone till it diſſolve into ſmoke; then caſt it into your Mold, and let it cool: When it is cool, rub it with a Pumice-ſtone, then with powder of Emril. When you ſee that the ſuperficies is perfectly poliſhed and equal, rub it over with Tripolis. Laſtly, make it bright and ſhining with burnt Tin; moſt adde a third part of Pewter to the Braſs, that the maſs may be the harder, and become more perſpicuous.

THE

THE

EIGHTEENTH BOOK

OF

Natural Magick:

Treating of things heavy and light.

The Proeme.

Many miracles worth relating and to be contemplated do offer themselves when I begin to describe heavy and light; and these things may be applied to very necessary and profitable uses, and if any man shall more deeply consider these things, he may invent many new things: that may be employed for very profitable ends. Next after these follow wind Instruments, that are almost from the same reason.

Chap. I.

That heavy things do not descend in the same degree of gravity, nor light things ascend.

Before I shall come to what I intend to demonstrate, I must premise somethings necessary, and set down some actions, without the knowledge whereof we can make no proof, nor demonstration. I call that heavy that descends to the Centre, and I say it is so much the heavior the sooner it descends, contrarily; that is light that ascends from the Centre, and the lighter that ascends soonest. I say that bodies yield one to the other, and do not penetrate one the other, as wine and water, and other liquors: Moreover, this action must be premised, that there is no body that is heavy in its own kind, as water in the element of water, or Air in Air. Also *vacuum* is so abhorred by Nature, that the world would sooner be pulled asunder than any vacuity can be admitted: and from this repugnancy of *vacuum* proceeds almost the cause of all wonderful things, which it may be I shall shew in a Book on this Subject. It is the force of *vacuum* that makes heavy things ascend, and light things descend contrary to the rule of Nature, so necessary it is that there can be nothing in the world without a Body. Therefore these things being premised, I shall descend to somethings.

And first, a most heavy body shut up in a vessel, whose mouth is turned downwards into some liquor that is heavior, or of the same kind. I say it will not descend. Let the vessel turned with the mouth downwards, be A B filled with water, the mouth of it beneath must be put into a broad mouth'd vessel C D full of water, be it with the same liquor, or with another that is heavior. I say the water will not descend out of the vessel A B. For should the water contained in the vessel A B descend, it must needs be heavior than the water contain'd in the broad mouth'd vessel C D, which I said was of the same kind or heavior,

heavior, if then it should fall down it would be against the first action. The same would fall out if both vessels were filled with wine or water. For if the water contained in the vessel A B, should descend into the place of C D, there would remain vacuity in A being there is no place for the air to come in; and that were against the second axiom: wherefore by reason of *vacuum*, and because the body is no heavior, it falls not into the bowl beneath. But should one make a hole in the bottom of the vessel A, that the air might come in, no doubt the water would not fall down into the bazon: Also, if the vessel A B were filled with any light liquor, and the broad bazon with one that is heavior, they would not stir from their places. Let therefore the vessel A B be filled with wine, and the mouth of it turned downwards into a bazon full of water; I say both liquors will keep their places, and will not mingle; for should the wine descend, either *vacuum* must needs be in the body A, or a heavy body must ascend out of the vessel C D, which would be against the Nature of Gravity: and the second axiom, namely, that heavy should ascend, and light descend: wherefore they will not remove from their places. Hence comes that which is often done by great drinkers and gluttons, who pour by drops into a cup half full of water, so much wine as will fill the cup, they come so close together, that onely a line parts those liquors. And those that would sooner cool their wine, they dip a Vial full of wine into a vessel full of water, with the mouth turned downward, and hold it down under the water: for when the water toucheth the superficies of the wine, they cannot mingle, and the wine grows sooner cool, though it is necessary that the Vial should be lifted up to the superficies of the water, and suddenly turned about, poured forth and drank; then fill them again, and set in the bottle as before. From this advantage I complain of those, who first drink water, then pour in wine, for wine being the lighter, and water the heavior, they can hardly mingle: wherefore some drink at first the strongest wine, then mingled, and last of all, water. At great mens Tables they first bring wine in a Glass, then they pour in water, that the water by its weight may mingle with the wine, and get to the bottom, and tast equally. *Theophrastus* bids men first pour in wine, then water.

Chap. II.

How we may by drinking, make sport with those that sit at Table with us.

When friends drink together, if we would by such a merry deceit delude the guests that are ignorant of the cause hereof, we may provoke them to drink with such a Cup; Let there be a great Cup made like a tunnel, let the mouth be broad above, and beneath narrow Pyramidally, and let it be joyn'd to a Glass-Ball, by a narrow mouth; First pour in water, till the whole Ball be filled; then put in wine by degrees, which by reason of the narrowness of the mouth will not mingle, and the water is heavy, and the wine lighter; He that drinks first, shall drink the wine; then give it your frind to drink, for he shall drink nothing but water. But if your friend shall challenge you to drink thus with him, and will have you drink first; fill the Ball of the Cup with wine, and pour water upon it, and stay awhile, and hold him in discourse; for the water will sink down by the narrow mouth, and the wine by degrees will ascend as much, and you shall see the wine come up through the middle of the water, and the water descend through the middle of the wine, and sink to the bottom; so they change their places: when you know that the water is gone down, and the wine come up, then drink, for you shall drink the wine, and your friend shall drink the water. Hence it is, that to great inconvenience of those that drink it, when we plunge our wine into a well in vessels of earth, or brass, ill stopt, to cool it, the water being the heavior comes in at the least chink, and forceth out the wine, so in a little time the vessel is full of water, and the wine is gone, that there is not the least taste of wine in it: wherefore stop the mouth very close.

CHAP.

CHAP. III.

How to part wine from water it is mingled with.

FRom theſe I ſhall eaſily ſhew two things, that a heavy body ſhut up in a Glaſs veſſel, having the mouth of it put within a lighter liquid body, they will mutually give place, the lighter will aſcend the heavier will deſcend, and that without any hindrance one of the other, which I ſhall demonſtrate from the former principals. Let the Glaſs be turned downwards, and full of water, be, A B, the water is heavior than the wine: Let the mouth of it B, be put into the veſſel C D, that is full of wine. Theſe are bodies that will mutually yield one to the other as I ſhewed. I ſay the water will deſcend into the veſſel C D, and the wine will aſcend into the veſſel A B, where the water was before. For the water, becauſe it was contain'd in the veſſel A B, it being heavy, preſſeth the wine in the veſſel C D, that is lighter; and becauſe there is no body between them, the water deſcends on one ſide into the veſſel C D, and the wine aſcends on the other ſide into the veſſel A B. Now if the wine be red, that you may ſee the difference of their colours, you ſhall ſee the wine aſcend through the middle of the water, as far as the bottom of the upper veſſel that is put downward into the other, and the water to deſcend haſtily to the bottom of the veſſel C D, and one deſcends as low as the other riſeth high; and if the liquors cannot be ſeen diſtinguiſhed, yet one goes without any hindrance of the other, and without mingling, into its own place; and it will be a pleaſant ſight to behold the wine going up, and the water falling down; and when they reſt, they will be ſo well parted, that not the leaſt wine can remain with the water, nor water with the wine. Wherefore, if you put into a Hogſhead full of wine, a long neck'd Glaſs full of water, in a ſhort time the veſſel turned downwards will be full of wine, and the water will go down into the Hogſhead. By this any man may eaſily conjecture

How to part water from wine,

becauſe oft-times Country people and Vintagers uſe deceit, and bring wine mingled with water, to be ſold to the Merchant: we may eaſily prevent their craft by this Art. Let there be underneath a veſſel filled with wine, that is mixed with water, and we would ſeparate the water from the wine: But firſt there muſt be a veſſel that can receive all the wine, that is mingled in the other veſſel; and if we know not the quantity, we muſt conjecture at it, how much it may be, of ſomething leſs: then fill the ſaid veſſel with water, and ſet it with the mouth downwards on the other veſſel, that is full of wine and water, mingled together; and let the upper part of the veſſel turned downwards, touch the upper part of the lower liquour, that no Air may enter, for then the water will preſently deſcend into the veſſel underneath, and the lighter part of the mingled liquor will aſcend, and the water will ſink down; and if it be all wine, it will all aſcend, no wine will ſtay with the water; if any thing ſtay behind, you muſt know that ſo much water was mingled with the wine, which may eaſily be known by the ſmell and taſte, if you do it as it ſhould be done. Then take a veſſel that will hold more of the ſame liquor, and put it into a veſſel underneath, till it takes it all in, whence by the proportion of the wine aſcended, and of the water, any man may know eaſily how much water is mingled with the wine. But for convenience, let the Vial that ſhall hold the water be of a round belly, and the hole not very great, and let the veſſel under, that contains the wine, have a narrow mouth, that the upper round mouth may the better joyn with the undermoſt, and no Air come in. But becauſe it happeneth oft, that the upper Ball, when it hath drank in all the wine, the wine will not fill it, and we would part the water from the wine; take therefore the round Glaſs in your hand, and turn it about with the mouth upwards, then will the wine preſently turn about and come uppermoſt, which may by a tongue laid in, be all call'd forth. Be careful to ſee when the wine is all drawn out, remove the tongue, and the water will remain pure.

Chap.

CHAP. IV.

How otherwiſe you may part water from wine.

I Can do this another way, not by levity and gravity, as I ſaid, but by thinneſs and thickneſs; for water is the thinneſt of all liquors, becauſe it is ſimple, but wine being coloured, and colour comes from the mixture of the Elements, it is more corpulent: Wherefore to part wine from water, we muſt provide a matter that is full of holes, and make a veſſel thereof, into which the wine poured with the water, may drean forth; for the water will drean forth through the pores of the matter, that is opened by a mingled and corpulent body. And though many kinds of wood be fit, yet Ivy is the beſt, becauſe it is full of pores and chinks: wherefore if you make a veſſel of Ivy wood that is green, and pour into it wine mingled with water, the water will in a ſhort time drean out; Yet I ſee that all the Antients and modern Writers thought the contrary, yet both reaſon and experience are againſt them. For *Cato* ſaith, If you would know whether there be water put to your wine, make a veſſel of Ivy, put your wine you think is mixed with water, into it: if there be any water, the wine will run forth, and the water ſtay behind, for an Ivy veſſel will hold no wine. And *Pliny* from him: The Ivy is ſaid to be wonderful for proof of wine. If a veſſel be made of Ivy-wood, the wine will run forth, and the water will ſtay behind, if any were mingled with it: Whereupon both of them are to be noted for a twofold error, becauſe they ſay it comes from the wonderful faculty of the Ivy, whereas every porous wood can do the ſame: Again, he ſaith that the wine will run forth, and the water ſtay behind, whereas it is the contrary. But *Democritus* thought what was trueſt and more probable, who uſed not an Ivy veſſel, but one full of holes; ſaith he, they pour it into a new earthen pot not yet ſeaſoned, and hang it up for two days, the pot, ſaith he, will leak, if any water be mingled with it. *Democritas* uſed another Art for the ſame purpoſe. Some ſtop the mouth of the veſſel with a new Spunge dipt in Oyl, and incline it, and let it run forth; if there be water in it, onely the water will run forth, which experiment alſo he uſeth in Oyl: For the Spunge is full of holes, and open enough, and being dipt in Oyl, that hinders that the liquor cannot run forth ſo eaſily. *Africanus* adds another reaſon: Put liquid Alom into a veſſel of wine, then ſtop the mouth with a Spunge dipt in Oyl, and incline it, and let it run forth; for nothing but the water will run out: For the Alom binds the liquore, that they drean forth very ſlowly.

CHAP. V.

Another way to part a light body mingled with a heavy.

I Have another Art to ſeperate a light body from a heavy, or wine from water, or by another way. Make a linnen tongue, or of bombaſt, and dip it into the veſſel, where wine is mingled with water, and let the tongue ſwim above without the liquor, and aſcend above it, and ſo hang pendulous out of the veſſel, for the lighter liquor will aſcend by the tongue, and drop on the outſide; but when the lighter aſcends, it attracts the heavy alſo: wherefore, when you ſee the colour change, take the veſſel away, for the water runs forth. It is evident that the wine being lighter, will always aſcend to the top of the veſſel, and run forth by the tongue; though all Vintners ſay the contrary, that the water will run forth by the tongue, and that the wine will ſtay within.

CHAP. VI.

How light is mingled in heavy, or heavy in light.

WE can easily know whether any light matter is mingled with heavy, or any heavy matter with light: And I will expound the manner out of *Archimedes* his Book, concerning things that swim above water; the cause whereof is, that if Wood, stone, or any heavy Metal, be equal in weight to the same quantity of water, the utmost superficies of the body will be equal with the superficies of the water; if it weigh heavior, it will sink to the bottom; if it be lighter, the lighter it is then the water, so much of it will swim above the water. Since therefore this is true, and wine is heavior then water, one and the same thing will sink more in wine, than in water, and in thicker water the less. Wherefore vessels are more drown'd in Rivers, than in the Sea; for Sea-water is thicker and more heavy, by reason of its salt mingled with it; as also we have it in *Alexander*. If therefore you would know

Whether water be mingled with wine.

Put the wine you suspect to be mingled with water, into some vessel, and put an Apple or Pear into it; if the Apple sink, the wine is pure; but if it flote, the wine hath water mingled with it, because water is thicker than wine: Which *Democritus* saith is contrary and false. He saith it is necessary sometimes to commit the Care of the wine of new wine to Stewards and Servants, also the Merchant hath the like reason to try, whether his wine be pure. They use to cast an Apple into the vessel, but wilde Pears are the best; others cast in a Locust; others a Grashopper, and if they swim, it is pure wine, but if they sink, it is mingled with water. But if you seek to know

If new wine have any water mingled with it,

it will be the contrary for the contrary reason. For wine that is pure and sincere is thin, but new wine at first is thick, feculent, gross, clammy, because the feces are not yet sunk down, but in time it will grow clear and thin. Wherefore if you put Apples or Pears into new wine, and the new wine be most pure, the Apples will flote above it; but if there be water mingled with it, the Apples will sink to the bottom: for freeze-water is thinner than new wine, and lighter, it causeth the Apple to sink, which is excellent well described by *Sotion*, and very curiously. He saith, That we may know whether new wine be mingled with water, cast wilde Pears, that is green ones, into new wine, and if there be any water, they will sink to the bottom. For when you fill the vessel with new wine, if you cast in Services or Pears they will swim, the more water you put to it, the more will the Apple sink. But we shall adde this for an addition,

When new wine is mingled with water, to know which part is the best, the upper or lower part.

The Country people use after the pressing forth of the wine, when the clusters are pressed forth, to cast in a certain quaintity of water, and so they make drink for laborers in the Countrey. This new wine they divide, the Country man hath half, and the Landlord the other half: The question is which part is the best, the first, or last, that runs forth of the press. But if you well remember what I said before, the wine being the lightest will come uppermost, and the water being heaviest, will always sink to the bottom. Wherefore the first that comes forth is the wine, that which remains, and is pressed from the clusters, is watry. When water is cast on the clusters, it goes into the inmost parts of the Grapes, and draws forth the wine that is in them, and so they mingle; but being lighter, it chooseth the upper place, therefore the upper part is best, because it contains most wine: but if you turn the Cock beneath, the water will first run forth, and the wine last

CHAP.

CHAP. VII.

Other ways how to part wine from water.

THere are other ways to do it, as by distilling. For in distilling the lightest will ascend first, then the heaviest, when the fire is not too strong; and that is but reason: wherefore that the liquor may ascend, it must first be attenuated into thin vapours, and become lighter: therefore wine being thinner than water, if it be put in a still in Balneo, the lightest vapour of wine will ascend by degrees, and fall into the receiver: You shall observe the *Aqua vitæ* that distills into the vessel, and by the quantity of that, you may judge of the proportion of water mingled with the wine. Also note, that when the lightest part of the wine is ascended, the heavy feces remain, as water, or as part of the wine. Oft-times in our distillations, when *Aqua vitæ* was distilled in Balneo, by chance the vessel brake that contain'd the *Aqua vitæ*, and mingled with the water in the kettle: I put the mingled liquor into a Glass vessel, and putting a soft fire to it, first came forth the pure *Aqua vitæ*, simple without any water, the water stayed in the bottom, and kept not so much as the smell of the *Aqua vitæ*. By the veins running in the cup, I knew the water ascended. I will not omit (though it be for another reason) for pleasure and ingenuity to shew

The manner to part water from wine,

that by this means we may know how much water is mingled in the vessel. Take the quantity of the wine, and put it into a Glass Vial, and put the Vial into very cold water, that all that is in the Vial may freeze, as I shew'd: If the wine be sincere and pure, it will be the harder to freeze, and longer; if it have much water, it will freeze the sooner: When the wine is frozen, break the Vial upon a dish, the ice must melt by degrees; first the wine, because that is hotter: than the water will remain frozen; Part the wine from it, for it will be longer thawing: by proportion of this, you may know what part of water was put into the vessel.

CHAP. VIII.

How the levity in the water and the air, is different, and what cunning may be wrought thereby.

NOw I will speak of heavy and light, otherwise than I spake before; namely, how it is in the air, and how in the water, and what speculation or profit may rise from thence. And first how we may know whether a Metal be pure, or mingled with other Metals, as Gold and Silver, as in Gilded cups, or else in moneys: where Silver or Gold is mingled with Brass, and what is their several weights: which speculation is useful not onely for Bankers, but also for Chymists, when they desire to try Metals in fixing of Silver, or other operations, which I will attempt to declare plainly. But first I will see whether the Antients speak any thing hereof. *Vitruvius* saith *Archimedes* did write of this: For when *Hiero* purposed to offer a Golden Crown to the Gods in the Temple, he put it to the Goldsmith by weight; he made the work curiously, and maintain'd it for good to the King, and by weight it seemed to be just: but afterwards it was said, that he had stoln part of the Gold, and made up the Crown with Silver to the full weight. *Hiero* enraged at this, bade *Archimedes* to consider of it: He then by chance coming into a Bath, when he had descended into it, he observed that as much of his body as went into the Bath, so much water ran over the Bath: when he considered the reason of it, he leaped forth for joy, running home and crying *Eureka, Eureka*, that is, I have found it, I have found it. Then they say he made two lumps of equal weight with the Crown, one of Gold, the other of Silver; then he filled a large vessel to the very brims with water, and he put in the lump of Silver; the bigness of that thrust into the water, made the water run over: wherefore taking out the lump, what flowed over he put

in a air, having measured a fit part, and he found what certain quantity of water answered to the quantity of the Silver: then he put in the lump of Gold into the full vessel, and taking that forth, by the same reason he found that not so much water ran forth, but so much less of the body of the Gold was less than the same weight in Silver. Then he filled the vessel with water, and put in the Crown, and he found that more water ran forth by reason of the Crown, than for the mass of Gold of the same weight, and from thence because more water run over by reason of the Crown, than for the Gold lump, he reasoned that there must be a mixture in the Crown. This was the Greeks invention, that is worthy of praise, but the operation is difficult; for in things of small quantity, the theft cannot be discerned, nor can this reason appear so clear to the eye, where the obscure fashion of the vessel was wanting. Now a way is invented how for all money, be it never so small, we can tell presently, and we want not many instruments, that we may cry, We have overfounded *Uperemeka*, *Uperemeka*, we have gone beyond *Archimedes* his *Eureka*. The way is this

To know any part of Silver mingled with Gold.

Take a perfect ballance, and put in one scale any Metal, in the other as much of the same Metal, but the purest of his kind; as when the scales hang even in the Air, put them into a vessel full of water, and let them down under water about half a foot: Then will it be a strange wonder, for the Silver and Gold that hung equal in the Air, will change their nature in the water, and will be unequal: for the impure Metal will be uppermost, and the pure will sink to the bottom. The reason is, because pure Gold compared with that kind, is heavier than all impure Gold, because pure Gold takeath less place; wherefore it will weigh heavier by the former reason. If then we would know how much Silver is in that Gold, put as much pure Gold in the other scale, as will make the ballances equal under the waters; when they are equal take them up, and the weight you added under water, will be the weight of the mixture. If you would know how much Gold is upon a vessel Gilded, put the Cup in one scale, and as much pure Silver in the other that the scales may hang equal in the Air; then put them into the water, and the vessel will sink down; put into the other scale as much pure Gold, as will make them equal under water, draw them forth, and that is the weight of the Gilt of the place: You shall do the same for Silver, Brass, Iron, white or black Lead. But would you know whether in Money, Brass be mingled with Silver, or Coin be adulterated with Copper; put the Money into one scale, and as much of the finest Silver into the other, ballance them equal; then put them under the water, the Money will go down; adde as much Brass as will make the scales equal, then take them forth, and it will be the weight of the mixture. Now will I set the weights of Metals, how much they weigh more in the waters, than in the Air, whereby without any other experiment we may know mixtures. An Iron-ball that weighed eighteen ounces in the Air, will weigh fifteen in the waters; whence it is that a Ball of the same magnitude must owe three ounces to the water; wherefore the proportion of Iron in the Air to the same in the waters, is as fifteen to nineteen. A Leaden Bullet of the same magnitude, weighs 31 ounces in the Air, in the water but 27: A Marble Bullet little less for bulk, weighs 7 in the Air, and 5 in the water: Copper weighs 16 in the Air, and 12 in the waters: Silver weighs in the Air 135, in the waters 113: Brass in the Air weighs 65 Karats, and one grain, in the waters 50 Karats and two grains: Crown Gold in the Air weighs 66 grains, in the waters 62: Gold called Zechini in the Air weighs 17 Karats, under water 16 Karats: Turkish Ducat Gold weighs in the Air 34, under waters 32: Common French Crown Gold weighs in the Air 67, under waters 60: Common Crown Gold of Hungary that is old, in the Air weighs 17, in the water 16: Crown Gold of Tartary weighs 16 in the Air, and 14 under water.

THE

THE

NINETEENTH BOOK OF Natural Magick:

Concerning VVind-Instruments.

THE PROEME.

I Have spoken concerning light and heavy, now follow experiments by wind: for these seem to follow the reasons of Mathematicks, and of the Air, and water, and a Philosopher who seeks, to find things profitable, and admirable for mans use, must insist on these things, contemplate and search them out, in no thing doth the Majesty of Nature shine forth more. There are extant the famous Monuments of the most learned Heron *of Alexandria, concerning wind Instruments, I will adde some that are new, to give an occasion to search out greater matters.*

CHAP. I.

Whether material Statues may speak by any Artificial way.

I Have read that in some Cities there was a Colossus of Brass, placed on a mighty high Pillar, which in violent tempests of wind from the neither parts, received a great blast, that was carried from the mouth to a Trumpet, that it blew strongly, or else sounded some other instrument, which I believe to have been easie, because I have seen the like. Also, I read in many men of great Authority, that *Virgin Morgana* made a head that spake: Yet to speak the truth, I give little credit to that man, because all I made trial of from him, I found to be false, but what he took from other men. I will see whether an Image can be made that will speak. Some say that *Albertus* by Astrological elections of times, did perform this wonderful thing: but I wonder how learned men could be so guld; for they know the Stars have no such forces: Some think he did it by Magick Arts. And this I credit least of all, since there is no man that professeth himself to know those Arts but Impostors and Mountebanks, whilst they cheat ignorant men and simple women; nor do I think that the Godly man would profess ungodly Arts. But I suppose it may be done by wind. We see that the voice or a sound, will be conveighed entire through the Air, and that not in an instant, but by degrees in time. We see that Brass-guns, which by the force of Gun-powder, make a mighty noise, if they be a mile off, yet we see the flame much before we hear the sound: So hand-Guns make a report, that comes at a great distance to us, but some minutes of time are required for it, for that is the nature of sounds; Wherefore sounds go with time, and are entire without interruption, unless they break upon some place. The Eccho proves this, for it strikes whole against a wall, and so rebounds back, and is reflected as a beam of the Sun. Moreover, as I said in this work, words and voices go united together, and are carried very far entire, as they are spoken at first. These therefore being laid down for true grounds; if any man shall make leaden Pipes exceeding long, two or three hundred paces long (as I have tried) and shall speak in them some or many words, they will be carried true through those Pipes, and

and be heard at the other end, as they came from the ſpeakers mouth: wherefore if that voice goes with time, & hold entire, if any man as the words are ſpoken ſhall ſtop the end of the Pipe, and he that is at the other end ſhall do the like, the voice may be intercepted in the middle, and be ſhut up as in a priſon; and when the mouth is opened, the voice will come forth, as out of his mouth that ſpake it: but becauſe ſuch long Pipes cannot be made without trouble, they may be bent up and down like a Trumpet, that a long Pipe may be kept in a ſmall place; and when the mouth is open, the words may be underſtood. I am now upon trial of it: if before my Book be Printed the buſineſs take effect, I will ſet it down; if not, if God pleaſe, I ſhall write of it elſewhere.

CHAP. II.

Of Inſtruments Muſical made with water.

OLd Water-Inſtruments were of great eſteem, but in our days the uſe is worn out: Yet we read that *Nero* took ſuch delight in them, that when his Life and Empire were in danger, amongſt the ſeditions of Souldiers and Commanders, and all was in imminent danger, he would not forſake the care of them, and pleaſure he took in them. *Vitruvius* teacheth us how they were made, but ſo obſcurely and myſtically, that what he ſays is very little underſtood. I have tryed this by many and ſundry ways, by mingling air with water, which placing in the end of a Pipe, or in my mouth, where the breath of the mouth ſtrikes againſt the air; and though this made a pleaſant noiſe, yet it kept no tune: For whilſt the water bubbles, and trembles or warbles like a Nitingale, the voice is changed in divers tunes, one note is ſweet and pleaſant, two, ſquele and jar. But this way it will make a warbling ſound, and keep the tune. Let there be made a Braſs bottom'd Cheſt for the Organ, wherein the wind muſt be carried; let it be half full of water, let the wind be made by bellows, or ſome ſuch way that muſt run through a neck under the waters; but the ſpirit that breaks forth of the middle of the water, is excluded into the empty place: when therefore by touching of the keys, the ſtops of the mouths of the Pipes are opened, the trembling wind coming into the Pipes, makes very pleaſant trembling ſounds, which I have tried and found to be true.

CHAP. III.

Of ſome Experiments by Wind-Inſtruments.

NOw will I proceed to the like Wind-Inſtruments, but of divers ſorts that ariſe by reaſon of the air, and I ſhall ſhew how it is dilated, contracted, ratified by fire, condenſed by cold. If you will

That a veſſel turned downwards ſhall draw in the water,

do thus: Make a veſſel with a very long neck; the longer it is, the greater wonder it will ſeem to be: Let it be of tranſparent Glaſs, that you may ſee the water running up; fill this with boiling water, and when it is very hot, or ſetting the bottom of it to the fire, that it may not preſently wax cold, the mouth being turned downwards that it may touch the water, it will ſuck it all in. So ſuch as ſearch out the nature of things ſay, That by the Sun beams the water is drawn up, from the Concave places of the Earth to the tops of Mountains, whence fountains come forth. And no ſmall Arts ariſe from hence, for Wind-Inſtruments, as *Heron* affirms. *Vitruvius* ſpeaks the like concerning the original of Winds: but now it is come to be uſed for houſes. For ſo may be made

A veſſel to caſt forth wind.

You may make Braſs Bowles, or of ſome other matter: let them be hollow, and round, with a very ſmall hole in the middle, that the water is put in at: if this be hard,

uſe the former experiment: when this is ſet at the fire it grows hot, and being it hath no other vent, it will blow ſtrongly from thence, but the blaſt will be moiſt and thick, and of an ill ſavour. You may alſo make

A veſſel that ſhall caſt forth water,

There is carried about with us a Glaſs veſſel, made Pyramidal, with a very narrow long mouth, with which it caſts water very far off. That it may draw water, ſuck out the air with your mouth, as much as you can, and preſently thruſt the mouth into the water, for it will draw the water into it, do ſo until a third part of it be filled with water. When you will ſpout the water afar off, fill the veſſel with air, blowing into it as hard as you can; preſently take it from your mouth, and incline the mouth of the veſſel, that the water may run to the mouth, and ſtop the air; and the air ſtriving to break forth, will caſt the water out a great way. But if you will without attraction of Air, make water fly far with it, heat the bottom of the veſſel a little: for the air being rarefied ſeeks for more place, and ſtriving to break forth, drives the water before it. Thus drunkards making a little hole in a veſſel of wine, becauſe the wine will not run out, the mouth being ſtopt, whereby the air might enter, they will blow hard into that hole; then as they leave off, the wine will come forth in as great quantity, as the air blowed in was. Now I will ſhew

How to make water aſcend conveniently.

We can make water riſe to the top of a Tower: Let there be a leaden Pipe that may come from the bottom to the top of the Tower, and go down again from the top to the bottom, as a Conduit; let one end ſtand in the water that we deſire ſhould riſe, the other end that muſt be longer and hang down lower, muſt be faſtned into a veſſel of wood or earth that it may take no air at all: let it have a hole above the veſſel, whereby the veſſel may be filled with water, and then be ſtopt perfectly. Set a veſſel on the top of the Tower, as capacious as that beneath, and the leaden pipe now ſpoke of, muſt be faſtned at one end of the veſſel, and go forth at the other end, and muſt be in the upper part of the veſſel, and let the pipe be divided in the middle, within the veſſel, and where the pipe enters, and where the pipe goes out, they muſt be joynted, that they take no air: when therefore we would have the water to aſcend, fill the veſſel beneath with water, and ſtop it cloſe that it take no air, then opening the lower hole of the veſſel, the water will run forth; for that part of water that runs out of the veſſel, will cauſe as much to riſe up at the other end by the other leaden pipe, and aſcend above the Tower; the water drawn forth is filled up again, we may make our uſe of it, and the hole being ſtopt, the lower veſſel may be filled again with water, and ſo doing we ſhall make the water to eſcend always. We may alſo

By heat alone make the water riſe,

Let there be a veſſel above the Tower, either of Braſs, Clay, or Wood, Braſs is beſt: let there be a pipe in the middle of it, that may deſcend down to the water beneath, and be ſet under it, but faſtned that it take no air: let the veſſel above be made hot by the Sun, or fire, for the air that is contained in the veſſel rarefies and breathes forth; whereupon we ſhall ſee the water riſe into bubbles: when the Sun is gone, and the veſſel grows cold, the air is condenſed, and becauſe the air included cannot fill up the vacuity, the water is called in, and aſcends thither.

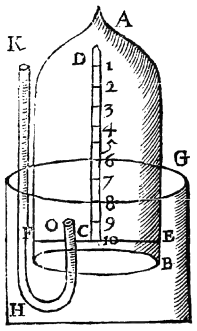
CHAP. IV.

A diſcription of water Hour-glaſſes, wherein Wind or Water-Inſtruments for to ſhew the Hours are deſcribed.

THe Antients had Hour-Dials made by water, and Water-Dials were uſual, and famous. *Heron* of Alexandria writ Books of Water-Dials, but they are loſt. I have writ a Book of them, and that this part may not be deficient, I ſhall ſhew two that

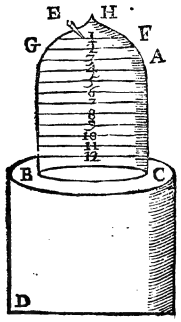
that are made by contraries, one by blowing in the air, the other by ſucking it out. This ſhall be the firſt.

A Water-Dial.



Take a veſſel of Glaſs like a Urinal, it is deſcribed by the letters A B: On the top is A, where there is a very ſmall hole, that the point of a needle can ſcarce enter it; at the bottom neer the mouth, let there be ſet a ſtaff E F, that in the middle hath a firm Pillar going up to the very top of the veſſel, let the Pillar be divided with the Hour-lines. Let there be alſo a wooden or earthen veſſel G H, full of water: Upon the ſuperficies of that water, place the Glaſs veſſel A B, that by its weight will preſs toward the bottom, but the air included within the veſſel, keeps it from going down: then open the little hole A, whereby the air going forth by degrees, the veſſel will gradually deſcend alſo. Then make by another Dial, the marks on the ſtaff C D, which deſcending will afterwards ſhew the Hour-marks. When therefore the veſſel goes to the bottom of the wooden veſſel, the Dial is done, and it is the laſt Hour: But when you would have your Dial go again, you muſt have a crooked empty pipe, O K, the upper mouth K muſt be ſtopt with the finger K; ſo K being ſtopt with the finger, that the air may not enter, ſink it under the water, that it may come within the veſſel A B: then put your mouth to K, and blow into it, for that will raiſe the veſſel upward, and it will come to its former place and work again. I ſhall alſo deſcribe for my minds ſake

Another Water-Dial,



contrary to the former, namely, by ſucking in the air. Let there be a Glaſs veſſel, like to a Urinal as I ſaid A B, and being empty ſet faſt on it the veſſel C D, that it cannot ſink down: then fill it with water, as far as B: Let there be a hole neer the top, E, wherefore ſucking the air by the hole E, the water comes into the veſſel A B from the veſſel C D, and will riſe as high as F G: when therefore A B is full of water, ſtop the hole E, that no air enter, and the water will fall down again: In the top of the veſſel A B, let there be another very ſmall hole, that the air may come in by degrees, and ſo much as there comes in of air, ſo much water will go forth. On the ſuperficies of the veſſel, make Hour-lines that may ſhew the Hours marked, 1, 2, 3, *&c.* or if you will let the Still faſtned to a Cork ſwim on the top of the water, and that will ſhew the Hours marked on the outſide of the veſſel.

CHAP. V.

A deſcription of Veſſels caſting forth water by reaſon of Air.

NOw I will deſcribe ſome Fountains, or Veſſels, that by reaſon of air caſt forth water: and though *Heron* ingeniouſly deſcribed ſome, yet will I ſet down ſome others that are artifically found out by me and other men. Here is deſcribed

A Fountain that caſts forth water by compreſſion of the Air,

Let there be a veſſel of water-work cloſe every where, A B, make a hole through the middle, and let a little pipe C D go up from the bottom of the water-work veſſel D, ſo far from the bottom that the water may run forth. Upon the ſuperficies of the Tympanum let there be C a very little hole with a cover to it, or let it have as the Greeks call it, Smeriſmation, to ſhut and open it handſomely, and in the upper ſurface of the Tympanum, bore the baſis quite through with a little pipe, which enters into the hollow of the Tympanum, and having in the hole beneath a broad piece of leather or braſs, that the air coming in may not go back: wherefore pour in water at E, that it may be three fingers above the bottom; then blow in air as vehemently as you can: when it is well preſſed in, ſhut the mouth; then opening the mouth A, the water will fly up aloft, until the air be weak. I at Venice made a Tympanum with pipes of Glaſs, and when the water was caſt forth very far, the Lord *Eſtens* much admired it, to ſee the water fly ſo high, and no viſible thing to force it. I alſo made another place neer this Fountain, that let in light, and when the air was extenuated, ſo long as any light laſted the Fountain threw out water, which was a thing of much admiration, and yet but little labor. To confirm this, there is

An Artifice whereby a hand-Gun may ſhoot a bullet without fire,

For by the air onely preſſed is the blaſt made. Let there be a hand Gun that is made hollow and very ſmooth, which may be done with a round inſtrument of lead, and with Emril-powder beaten, rubbing all the parts with it. Then you muſt have a round Inſtrument that is exactly plained on all parts, that may perfectly go in at the mouth of the wind Gun, and ſo fill it that no air may come forth: let it be all ſmeer'd with oyl, for the oyl by its groſsneſs hinders any air to come forth. So this lead Bullet being put into the Guns mouth, and thruſt down with great force and dexterity, then preſently take away your hands (but you muſt firſt ſhut the little hole that is in the bottom of the hole) and the bullet and little ſtick will fall to the bottom, and by the violence of the air preſſed together it will caſt out the Bullet a great way, and the ſtick too, which is very ſtrange. Alſo I will make

A Veſſel, wherewith as you drink, the liquor ſhall be ſprinkled about your face.

Make a veſſel of Pewter, or Silver, like to a Urinal; then make another veſſel in the faſhion of a Tunnel, or a round Pyramis: let their mouths be equal, and joyn'd perfectly together, for they muſt be of the ſame bredth: let the ſpire of it be diſtant from the bottom of the Urinal a fingers breadth, and let it be open: then pour water into the veſſel, and fill the Urinal unto the hole of the ſpire end, and fill the Tunnel to the top, and the reſt of the Urinal will be empty, becauſe the air hath no place to get forth: when therefore any man drinks, when the water is drank up as far as the hole of the ſpire end, by the air preſſed within, is the water thruſt violently forth, and flies in the face of him that drinks. Alſo there is a veſſel that no man can drink out of it, but he who knows the art. Make an earthen or metal veſſel, in form of a Bottle or Flagon, and make it full of holes from the neck to the middle of the belly: From the bottom let a pipe aſcend by the handle of the veſſel, and the handle being round about it, let it come above the brims of the veſſel, empty: under the handle in a place not ſeen, make a little hole, that any man holding the veſſel by the handle, may with his finger ſtop and unſtop this hole when he pleaſe: under the brim of the veſſel, where you ſet it to your mouth, let there be another ſecret hole. Then pour water into the veſſel: if now any man put the bottle to his mouth, and raiſeth it to drink, the water will run forth at the neck that is open, and at the belly; but he that knows the trick, taking the veſſel by the handle, ſhuts the hole with his thumb, and not moving the veſſel, he draws the air with his mouth, for the water follows the air, and ſo he drinks it all up; but if any man ſuck, and ſhut not the hole, the water will not follow.

CHAP. VI.

That we may use the Air in many Arts.

WE may use Air in many Artifices, I shall set down some, that I may give a hint to others to invent more. And chiefly

How wind may be made in a chamber, that guests may almost freeze,

Make a deep pit, and put in a sufficient quantity of river or running water; let the pit be close stopt, onely let a pipe convey it through the walls, that it may be brought into the chamber. Let the water be let down into the pit by a kind of Tunnel, lest the air should come forth at the place where it goes in: by the water is the air of the pit expelled, and comes by the pipe into the chamber, that not onely those that sleep there, but such as converse there are extream cold, and benummed. I will shew

How Air may serve for Bellows,

I saw this at Rome. Make a little cellar that's close on all sides, pour in by a Tunnel from above, a quantity of water; on the top of the wall let there be a little hole, at which the air may break forth with violence; for it will come so forcibly, that it will kindle a fire, and serve for bellows for Brass and Iron-melting furnaces; the Tunnel being so made, that when need is, it may be turned, and water may be put in.

THE

THE

TWENTIETH BOOK OF Natural Magick:

The Chaos, wherein the Experiments are set down without any Classical Order.

THE PROEME.

I Determined at the beginning of my Book, to write Experiments, that are contain'd in all Natural Sciences, but by my business that called me off, my mind was hindred, so that I could not accomplish what I intended. Since therefore I could not do what I would, I must be willing to do what I can. Therefore I shut up in this Book, those Experiments that could be included in no Classes, which were so diverse and various, that they could not make up a Science, or a Book; and thereupon I have here heaped them altogether confusedly as what I had overpassed; and if God please, I will another time give you a more perfect Book. Now you must rest content with these.

CHAP. I.

How Sea-water may be made potable.

IT is no small commodity to mankinde, if Sea-water may be made potable. In long voyages, as to the Indies it is of great concernment: For whilst Sea men, by reason of tempests are forced to stay longer at Sea than they would, for want of water they fall into great danger of their lives. Galleys are forced all most every ten days to put in for fresh water, and therefore they cannot long wander in enemies countries, nor go far, for enemies stop their passages. Moreover, in sea Towns and Islands, when they want water, as in our days, in the Island Malta, and in the Syrses, Souldiers and Inhabitants endured much hardness, and Histories relate many such things. Hence I thought it necessary to search curiously, whether Sea-water might be made potable. But it is impossible to finde out any thing for this, how it may be done, unless we first finde out the cause of its saltness, and what our Ancestors have said concerning that matter; especially since *Aristotle* saith, That the salt may easily be taken from the Sea, because the sea is not salt of its own Nature, but by the Sun that heats the water, which draws out of it, cold and dry earthly exhalations to the top of it, and these being there burnt cause it to be salt, when the moist subtile parts are resolved into thin vapors. We therefore imitating Nature, by raising the thin parts by Chymical Instruments, may easily make it sweet. For so the Nature of the Sea, makes sweet waters for the Rivers. There are also veins of the Sea, in the deep parts of the earth, that are heated by the Sun, and the vapours are elevated to the tops of the heighest Mountains, where by the cold superficies they meet with, they congeal into drops; and dropping down by the vaulted roots of Caves, they run forth in open streams. We first fill a hollow vessel like a great Ball, with Sea-water, it must have a long neck, and a cap upon it, that live coles being put under, the water may resolve into thin va-

 pors,

pors, and fill all vacuities, being carryed aloft: this ill sented grossaes, when it comes to touch the coldness of the head or cap, and meets with the Glass, gathers like dew about the skirts of it; and so running down the arches of the cap, it turns to water, and a pipe being opened that pertains to it, it runs forth largely, and the receiver stands to receive it as it drops: so will sweet water come from salt, and the salt tarryeth at the bottom of the vessel, and three pound of salt water, will give two pounds of fresh water; but if the cap of the limbeck be of Lead, it will afford more water, yet not so good. For *Galen* saith, That water that runs through pipes of Lead, if it be drank, will cause an excoriation of the intestines. But I found a way

How to get a greater quantity of fresh water, when we distil salt water.

Make a cap of earth, like to a Pyramis, all full of holes, that through the holes, Urinals of Earth or Glass may be brought in. Let their mouths stick forth, well luted that the vapor may not exhale; the cap after the fashion of the limbeck, must have its pipe at the bottom running round, and let it drop forth at the nose of it. Set this upon a brass Cauldron, that will hold much water; fill it with salt water, after that the Urinals; and putting on their caps, when fire is put under, both the Urinals will drop, and the cap that contains others, by its pipe will drop out water also: for the vapors rising from the Cauldron of hot water, will make the Urinals drop, and the cap will drop withal. But if at Sea the commodity of such a vessel cannot be had. We may

Distil salt water otherwise,

though but little. *Dioscorides* shews the old way of distillation; we may that way distil sea water in ships, which *Pliny* shews also. Fleeces of wool extended about the ship, are made wet by the vapors rising from the Sea, and sweet water is pressed out of them. But let us see, whether

Salt water may be made fresh another way.

Aristotle saith it, and *Solomon* before him, That all Rivers came from the Sea, and return to the Sea; for by the secret passages under ground, the waters that are sent forth, leave their earthly and dry parts mixed with the earth, and they come forth pure and sweet. He saith, The cause why the salt water comes not forth, is, because it is ponderous, and settles, and therefore onely hot-waters of salt-waters, can run forth, for they have a lightness that oversways the weight of the salt; for what is hot, is lightest: Adde, that waters running through the earth are much strained, and therefore the heavior and thicker they are, the more do they continually sink down, and are left behind; and the lighter they are, the more pure do they come forth and are severed. For as Salt is heavy, so sweet water is light; and so it comes, that they are sweet waters that run forth. This is the very cause why salt-water, when it moves and is changed, is made the sweeter, for motion makes it lighter and purer. Let us see now if we can imitate Nature: Fill then great vessels with earth, and set them so one above another, that one may drean into another; and thus salt-water dreaning through many vessels, may leave the salt behinde. I tried it through ten vessels, and it remain'd still salt: My friend said, that he made it sweet through twenty vessels. Yet thus I thought to warn you of, that all earth is not fit for this use. *Solinus* saith, That sea-water strain'd through clay will grow sweet; and it is proved that the salt is taken away, if you strain it often through thin sand of a River. Earth that lies in covered places, and under roots, is naught, for that is commonly salt; as also where Cattle are stalled, which *Columella* saith is naught for Trees, for that it makes salt-water, what is strain'd from it. Black earth is naught, for it makes the waters sharp, but clay grounds make sweet waters. *Paxamus*, *Anaxagoras* said, That the saltness of the sea came from the Rivers, running through salt places, and communicating that quality to the sea. Some approve River-gravel for this use, and their reason is, because always sweet waters are found by the shores, and they say this happens, because they are strain'd through the sand, and so grow fresh coming from the salt-sea: for the sweet water that is found neer the sea, is not of the sea, but such water as comes from the tops of hills, through the secret channels of the earth,

earth, thither. For waters that drean forth sweet, are sweet though they lye even with the sea, and in plain places; as *Apulia*, where the waters drean not from the hills, they are salt. So on the shores of Africa. But *Aristotle* brings an experiment from a vessel of wax; for if one make a Ball of wax that is hollow, and shall dip it into the sea, it being of a sufficient thickness to contain, he shall finde it full of fresh water, because the corpulent saltness cannot get in through the pores of the wax. And *Pliny*, by letting down little nets into the sea, and hollow balls of wax, or empty vessels stopt, saith, they will draw in fresh water; for sea-water strain'd through clay will grow fresh. But I have found this to be false. For I have made pots of clay, as fine and well as I could, and let them down into salt-water, and after some days I found salt-water in them. Also, if it were true, it is of no use, when as to sweeten one pound of water, a thousand Balls of wax a day were not sufficient. But for this many vessels might be invented of porous wood and stones. A vessel of Ivy, that parts, as I said, wine from water, will not part salt from water if it drean through it. But stones are brought from Portingal, made into vessels, into which sea water put will drean forth sweet, if not the first, yet the second time, they use it to break the stone; also, for that many pumex and porous stones may be tried. *Leo Baptista Albertus* saith, That an earthen pot well stopt, and put into the sea, will fill with potable water. But I have tried all earthen vessels, and I always found salt-water. *Aristotle* in his *Problems*, saith, It may be done

Another way,

If salt-water cannot be drank cold, yet hot, and cool again, it is better to drink. It is because a thing useth to change from contrary to contrary, and salt-water is contrary to fresh, and when it is boil'd, the salt part is boil'd off, and when it is cold stays at the bottom. This I tried and found it false, and more salt, for by heat the thin vapors of the water that are sweet exhale, and the salt stay behinde; and in lesser water, the same quantity of salt makes it salter, as I said in my distillations. I wonder such a wise man would relate such falsities. *Florentinus* borrowing it from him, saith, If water be not good nor potable, but ill, let it be boiled, till a tenth part of it be consumed, then purge it, and it will be good, For sea-water so boil'd, will grow sweet. Let me see whether it can be made so

Another way,

and that in great quantity. There is a thing that being cast into large vessels filled with sea-water, by fastning the salt will make it fall to the bottom, or by curdling it, and so it frees the water from it. Wherefore we must think on things that have a stiptick quality, the Antients tried this, the Moderns have effected it. *Pliny*. *Nitrous* of bitter waters; if you put Barley-flower dried to them, they are tempered, that you may drink of them in two hours: therefore is Barley-flower put into wine sacks, and elsewhere. Those that go to the Red-sea through the Desarts, make nitrous, and salt, and bitter waters fit to drink in two hours, by putting in of Barley-meal, and they eat Barley-meal. The like force hath the Chalk of the Rhodes, and our Clay. Also, Cooks with Catlings, and Meal of Wheat, will take salt out of very salt meat. I tried this oft but found it false, yet some of the saltness was taken away. *Pliny*. If you must drink ill waters, strew in powder of Penniroyal. *Leo Baptista Albertus*, when they take up the water of Nilus muddy, if they do but rub the edge of the vessel with an Almond, it presently grows clear: I tried this too, and found it false: when common salt is cast into *Aqua fortis*, that parts Gold from Silver, the Silver will presently descend. We see also, that in the making of that they call read Alac, casting but Alom into Lye, the salt and colour will presently precipitate to the bottom, and nothing will remain but clear water. We see that milk will curdle with many Herbs, which we speak of elsewhere. We shall use therefore for this purpose, coagulaters and astringents. Cooks say, That a Spunge put into a pot of salt-water, will draw the salt to it; but pressed forth again, and cast in once more will take it all out. So wood wrapt about with fillets of linnen, and put into the pot, will draw the salt to it. Others binde in a clout Wheat-meal, and put it into the pot, and draw forth the

the ſalt. *Palladius* where he ſpeaks of ſeaſoning of wines, ſaith, The Greeks bid men keep ſea-water that is clean, and taken out of the calm ſea the year before, whoſe Nature is that in this time, it will loſe its ſaltneſs or bitterneſs, and ſmell ſweet by age. It remains to ſhew

How ſweet waters may be mended.

Leo Baptiſta ſaith, If you place a glazed veſſel full of ſalt, and well ſtopt with lime, putting oyl under that no water may penetrate into it, that it may hang in the middle of the waters of a Ciſtern; theſe waters will in no time corrupt. Others adde alſo Quick-ſilver. If water begin to corrupt, caſt in ſalt to purge them; and if ſalt be wanting, put in ſome ſea-water, for ſo at Venice they draw water from St *Nicolas* Well, for Mariners that go long voyages, becauſe it ſtands ſo neer the ſea, and ſalt lyes hid in it, by communicating with thoſe waters. We read in Scripture, that *Elizeus* did this, who at Jericho or Paleſtina, caſt in ſalt into a Fountain, and made it potable water, which was before bitter and corrupt. If water breeds worms caſt in quick Lime, and they will dye. When we would make wine clear, beat the white of an Egge, and the troubled wine will deſcend, if you put it in. Others caſt in the duſt that is on the catlings of ſmall nuts, and the Spaniards caſt in Gyp, to make it clear and all theſe we may uſe in waters.

CHAP. II.

How to make water of Air.

IF all other means fail, we may make water of air onely by changing it into air, as Nature doth; for ſhe makes water of air or vapors: Therefore when we want, water we may make it of air, and do as Nature doth. We know when the Sun heats the earth, it draws forth the thinneſt vapors, and carrieth them on high, to that region of the air where the cold is, thoſe vapors are condenſed into drops, and fall down in Rain. Alſo we ſee in ſummer, that in Glaſs veſſels well rinced, and that are full of cold water, the air by coming to the outermoſt ſuperficies, will preſently clow'd the the Glaſs, and make it loſe its cleanneſs; a little after it will be all in a dew and ſwell into bubbles, and by degrees theſe will turn to drops, and fall down, which have no other reaſon for them; but becauſe the cold air ſticking to the Glaſs, grows thick, and is changed into water. We ſee alſo in Chambers at Venice, where their windows are made of Glaſs, when a groſs and thick vapor ſticks to the Glaſs within, and a cold vapor prevails without, that within will turn to dew, and drop down. Again, in winter, in Braſs Guns, which are always very cold, and are kept in Cellars, and vaulted places, where men alſo uſe to be, that the air will grow thick, and lighting upon the cold ſuperficies of them, they will be all of a dew, and drop with water. But to ſay no more: Make a large round veſſel of Braſs, and put into it Salt-Peter, unrefined, what will fill it; men call it Solazzo, mingled with Ice: for theſe two mixed, as I ſaid in this Book, make a mighty cold, and by ſhaking them, with the wondeful force of the cold, they gather air about the veſſel, and it will preſently drop into a veſſel underneath. A deligent Artiſt will adde more, that he may get a greater quantity of water. It ſufficeth that I have ſhewed the way.

CHAP. III.

How one may ſo alter his face that not ſo much as his friends ſhall know him.

SUch as are taken priſoners, or ſhut up cloſe and deſire to eſcape, and ſuch as do buſineſs for great men, as ſpies, and others that would not be known, it is of great moment for them to know how to change their Countenances: I will teach them to do it ſo exactly, that their friends and wives ſhall not know them. Great men do not a little enquire for ſuch ſecrets, becauſe thoſe that can diſſemble their own perſons, have done great matters, and lovers have ſerved their Miſtreſſes, and Parents have

have not ſuſpected it. *Ulyſſes* attempting to know what the Trojans did, clothed in counterfeit garments, and his face changed, did all he would, and was not diſcovered. *Homer.*

With many ſcars he did transform his face,
In ſervants clothes, as from a beggars race.
He went to Troy, ——

And when he deſired to know what *Penelope* and her ſuters did, he transformed himſelf again. I ſhall ſhew how this may be done many ways, by changing the Garments, Hair, Countenance, Scars, Swellings; we may ſo change our Faces, that in ſome places it may riſe in bunches, in other places it may ſink down. And firſt,

How to dye the Fleſh.

But to begin with the colouring of the Fleſh. The Fleſh may be dyed to laſt ſo long, or to be ſoon waſhed out. If you will have it ſoon waſh'd off, Steep the ſhells of Walnuts, and of Pomegranates in Vinegar, four or five days; then preſs them forth by a Preſs, and dye the face; for it will make your face as black as an Ethiopian, and this will laſt ſome days. Oyl of honey makes a yellow colour, and red, and it will laſt fourteen days or more. The fume of Brimſtone will diſcolour the face, that it will ſhew ſickly, as if one had long kept his bed, but it will be ſoon gone. But if you will have it laſt many days firm, and very hardly to come off: Uſe water of Depart, that ſeperates Gold from Silver, made of Salt-Peter and Vitriol, and eſpecially if it have firſt corroded any Silver; this will laſt twenty days, until the skin be changed. But if you will

Change the Hair,

I taught elſewhere how to do this: yet I will take the pains to do it again. Oyl of honey dyes the Hair of the head and beard, of a yellow or red colour; and this will hold a moneth. But if they be hoary, white, or yellow, we may dye them black with a ſtrong Lixivium, wherein Litharg is boiled. Alſo, it will notably alter the Countenance,

To adde or take off Hair,

An Unguent uſed in Stoves and Hot-houſes, is good for that purpoſe, made of Orpiment and quick Lime; for this will preſently make the part bald, ſo the eyelids and eyebrows being made ſmooth, will ſtrangely metamorphiſe a man. We can alſo make the Hair grow ſuddenly, with water of honey, and the fat of an eel and horſe, as I ſaid. One may thus

Make his face ſwelled, preſſed down, or full of ſcars,

Nothing doth more deform the viſage then the ſtinging of Bees. We can make ſcars with cauſtick Herbs, by applying them, and letting them lye on for a little time. Tumours and Cavities are made by uſing to the part milk of Tithymal, as to the Mouth, Noſe, Eyes, eſpecially where the skin is off, that by this remedy alone the face is deformed; ſo you may do the Cods and Teſticles: water of Cantharides ſmeered on, doth preſently cauſe bladders and humours. Turbith beaten, and boiled, and anointed on, makes all ſwell where it toucheth, chiefly the Teſticles. The powder of the Yew, doth ſo exulcerate the skin, that the people will think the man is moſt miſerable, and in a ſad condition. The remedy is the juyce of the Poplar, or the oyl of Poplar. The fume of Brimſtone and burnt ſtraw, will diſcolour the face, as Hypocrites do, who by ſuch means alter their countenance. Mingle together the feces of *Aqua fortis* one ounce, Pickle and Curcuma, of each one drachm, with Oyl to the form of an unguent, and anoint your face, it will make it black. When you will waſh it with cold water, it will come to its former complection. Comedians and Tragedians, when they Act on the Stage, they ſmeer their faces with lees of Oyl to change them, that ſuch as are their acquaintance may not know them. Becauſe the ſtinging of Bees, Waſps, Horners, do ſo change the face, making the Noſe, Mouth, and

and other parts to ſtand awry, and to be full of ſwellings and depreſſions: If any man waſh his skin with the decoction of Hornets or Waſps, the place will ſo ſwell, that it will make men ſuſpect ſome diſeaſe, yet it is without pain. The remedy is Theriot drank, or ſmeered on the part: and this is the fraud that falſe women uſe to counterfeit themſelves to be with child. Beat together Oyl-lees, coles of a Vine and Pomegranate-Pills; and mingle them, and if you touch your face with this liniment, you ſhall make it exceeding black: but the juyce of ſowre Grapes or Milk will waſh it off.

CHAP. IV.

That ſtones may move alone.

THe Antients ſay, that the ſtones called Prochites and Aſtroites, laid upon ſome other plain ſtone, will move of themſelves, if you put Vinegar to them. The way ſhall be this: let a plain well poliſhed, on the outward ſuperficies, Porphyr Marble ſtone, lye beneath; lay upon this the ſtone Trochites or Aſtroites, whoſe outward ſuperficies is made ſmooth alſo; then put to them a little vinegar or juyce of Lemons, preſently of themſelves will the Trochites, as well as the Aſtroites, without any thing moving them, go to the declining ſuperficies: and it is very pleaſant to ſee this. *Cardan* ſaith, That ſuch ſtones have a thin moiſture in them, which by the force of the vinegar, is turned into a vapor; and when it cannot get forth, it tumbles the ſtone up and down: There is the beginning of a thin vapor, but it comes not forth, becauſe it is credible that the paſſages are very narrow: I ſhould think that air is ſhut up in the veins of it, for it is probable, where you ſhall ſee ſubſtances of divers colours. Wherefore vinegar, becauſe it is ſubtile of parts, goes in, and drives out the air, which paſſing out by the vinegar, moves the ſtone. Yet I have found that all ſtones will move themſelves, that are mingled of divers ſtones, & have divers open paſſages in their veins. For the vinegar entring in at the joynts, forceth the ſtone to move it ſelf. The Alabaſter ſtone, called vulgarly Lodognium, moves excellently, for it is diſtinguiſhed by divers veins, and varieties of ſtones; and I have ſeen a piece, not onely of one pound, but of four pounds to move it ſelf, and it was like a Tortois; and when the ſtone began to move, it ſeemed like a Tortois crawling. That kinde of Marble moves by it ſelf with vinegar, which is called Brocadello, which is compounded of divers and mingled parts. Alſo with vineger doth that ſpotted Marble walk, which is ſpotted with red, yellow, and brown ſpots; they call it the Lowſie ſtone. and it makes the beholders to wonder at it. I muſt tell you this before I leave off, becauſe I would omit nothing. If the Marble be ſpotted underneath, and be above all of one colour and hard, or beneath all of one colour and hard, and above of divers colours; when vinegar is poured on, or any ſharp liquor, it runs preſently to the declining part; ſometimes in circles, ſometimes by jumps, and ſometimes haſtily moving it ſelf.

CHAP. V.

How an Inſtrument may be made, that we may hear by it a great way.

IN my Opticks I ſhewed you Spectacles, wherewith one might ſee very far. Now I will try to make an Inſtrument, wherewith we may hear many miles; and I will ſearch out a wood, wherewith that may be performed better and with more eaſe. Therefore to finde out the form of this Inſtrument, we muſt conſider the ears of all living Creatures, that hear beſt. For this is confirmed in the Principles of Natural Philoſophy, that when any new things are to be invented, Nature muſt be ſearched, and followed. Therefore to conſider of Animals, that have the quickeſt hearing, we muſt think of thoſe that are the moſt fearful; For Nature takes care for their ſafety, that as they have no great ſtrength, yet they might exceed others in hearing, and ſave themſelves by flight; as the Hare, Coney, Hart, the Aſs, Ox, and the like. Theſe Creatures

Creatures have great ears, and always open toward their foreheads; and the open paſſages are to carry the ſound from the place whence it comes. Hares therefore have long ears ſtanding up high. *Pollux.* But *Feſtus* calls the Hare, *Auritum*, becauſe of its great ears, and quickneſs of hearing. The Greeks call the Hare *Lagos* from the great ears; for *La* in compoſition augments, and *Os* ſignifies an ear, and it was fit that a fearful creature ſhould hear well, that it might perceive dangers farther off, and take care for it ſelf in time. The Egyptians thought the Hare ſo quick of hearing, that it was their Hieroglyphick for hearing. The Coney is of the ſame Nature, and hath the ſame kinde of ears. Cows have great hairy ears: ſhe can hear a Bull rore when he ſeeks to Bull a Cow, thirty furlongs off, as giving this token of his love. *Ælian.* A Hart hath greater and longer ears, as it is a fearful Creature: If he holds his ears right up, he perceives ſharply, and no ſnares can take him; but if he let his ears down, he is eaſily ſlain. *Ariſtotle*, and *Pliny* from him. When they raiſe their ears, they hear quickly; when they let them fall, they are afraid: and not to go over all Creatures that have large right up open ears, I ſay thoſe that have ſuch ears, they raiſe them and direct them forward, when they would hear afar off, and they are of moſt perfect hearing. I ſhall ſhew now by the contrary, that ſuch Creatures which have ſhort ſmall ears, and not ſo viſible, are of dull hearing. Great part of Fiſhes want ears, and ſuch as have onely holes and no ears, muſt needs hear more deafly; for the outward ears are made by Nature, that the ſounds might be conveyed to the ears by them. *Adrianus* Conſul of Rome, is a moſt clear witneſs of this, who having this ſenſe hurt, made hollow catches to hear better by; and theſe he faſtned to his ears, looking forward. And *Ariſtotle* ſaith, That Horſes, Aſſes, Dogs, and other Creatures that have great ears, do always ſtir them about, and turn them to hear noiſe, Nature teaching them the uſe of thoſe parts; and we finde that they hear leſs that have their ears cut off: wherefore it is fit, that the Form of the Inſtrument for hearing, be large, hollow, and open, and with ſcrews inwardly. For the firſt, if the ſound ſhould come in directly, it would hurt the ſence; for the ſecond, the voice coming in by windings, is beaten by the turnings in the ears, and is thereby multiplied, as we ſee in an Eccho. The ſea-Periwinkle is an argument to prove it, which being held to the eare makes a light noiſe. Now it remains to ſpeak of what matter it muſt be made. I think of porous Wood, for the holes and pores are paſſable every way; and being filled with air, they ſound with every ſmall ſtroke: and amongſt the porous Wood, is the Ivy, and eſpecially the tree called Smilax or Woodbind, for a Diſh made with Ivy, will let out the water, as I ſaid. Wherefore *Pliny* ſpeaking of the Woodbind, ſaith, It is proper to this matter, that being ſet to the ears, it will make a ſmall noiſe. And in another place, I ſaid that the Woodbind-Ivy would ſound, if ſet to the ear. Therefore fit your Inſtrument to put into your ear, as Spectacles are fitted to the eyes.

CHAP. VI.

How by ſome Impoſtures we may augment weight.

I Have ſet down ſome Impoſtures here, that ſuch as handle with wicked men, may take heed that they be not deceived. As

To augment the weight of Oyl,

water is mingled with the Oyl, that the fraud may not be known, let it be done with troubled waters, as with the decoction of Wood, Rapes, Aſphodills, that it may the harder be diſcerned from it. Or elſe they put the choiſeſt Gumtragant into water for two days: then they bray it in a Mortar, always putting water to it, to melt the Gum: adde theſe to the Oyl dropping forth, and they will be turn'd to Oyl. By the like fraud almoſt,

Silk is made to weigh more,

They put it upon the vapour that riſeth from boiling water, and this makes it ſwell with moiſture, and grow heavier. Others bray one ounce of Gum Arabick, and be-

ing well passed through a sieve, they mingle it with the decoction of Honey; they dissolve this mixture into water, and wet the Silk with it, and then let it dry. Others keep it in the green leaves of Walnut-tree. If you will

Increase the quantity of Honey,

Adde to it the Meal of Chestnuts of Millet, and that augments it, and it cannot be known. So you may

Increase the weight of Wax:

Adde to the Wax Bean-meal, excellent well beaten; and this will burn in Candles without any excrement; for it increaseth the weight and bigness, and the fraud is scarce discerned. So you may

Augment Sope.

If you mingle the Ashes of Oxens shank-bones, well burnt it Potters ovens, or white Brimstone. For you shall augment the weight and quantity, without and distinction of it. If you would

Counterfeit Pepper,

You may gather green Juniper-berries, and let them dry till they shrivel; then mix them with grains of Pepper. Others gather great black Vetches, and first they boil them with wilde Pepper; for swelling in the water, when they come to be dried, they become wrinkled. I did sophisticate them so, that I deceived in sport the best Apothecaries; and afterwards, I did in mirth discover the fraud. Take the Berries of the ripe red Sanguinaria; these when they are dried, will be so shriveled, and like to Pepper, that any man almost may be deceived by it, unless he tasts of it. So we may

Increase the weight of Wheat,

By setting a vessel of Wood within it, full of water or vinegar. For as *Pliny* saith, It will drink it in.

CHAP. VII.

Of the Harp and many wonderful properties thereof.

THe Harp hath some properties in it, and things worthy to be observed, which I shall propound here. First, I shall mention some wonderful effects, that the Antients speak of: then how they may be done, or how the Antients did then. Since Musick is now more Adorned and Noble, than it was amongst the Antients (for then it was more rude and imperfect) and yet in our days it doth not perform those operations. It is certain that Musical Tunes can do much with men, and there is no heart so hard and cruel, but convenient and sweet harmony will make it yield, and on the otherside, harsh Musick will vex and harden a mans minde. *Musæus* discovers, that Verse and Songs are a most delightful thing to Mortal man: and the Platonists say, That all things living are charmed by Musick; and there are many effects observed of it. Drums sound in the wars to provoke those that are slow to fight; and we read that the Antients did such like things. One *Timotheus* a Musician, as oft he he pleased would play a Phrygian Tune, and so enrage the mind of *Alexander*, that he ran presently to the wars; and when he would do otherwise, he changed his tune, and took off all his courage making him lasie, and would then draw him being grown effeminate, to Banquets and Feasts: And *Plutarch* saith, That when he heard *Antigenida* playing Melodies with a Pipe, that they called Harmatii, he was so inflamed, that he rose in his Arms, and laid hold of him that sat next to him. *Cicero* reports, That *Pythagoras* made a yong man more calm by a slower tune, who was a Tancomonite, and was whitled with wine, and mad for a whore, and spurred forward by a Phrygian tune; for being a corrival, he sought to set the house on fire where

where the whore was. And the same Author saith, If yong men are provoked by the sound of Flutes to commit any wickedness, if the Piper play but a slower tune they are called off again; for by the gravity of the Musick their petulant fury is alayed. *Empedocles*, when one set upon his Host, that provoked him with reproaches and ill language turned the burden of his Song, and so asswaged the fury of his anger. *Theophrastus* is reported to have used Musical Tunes to repress the passions of the minde. And *Agamemnon* departing from his Country to go to Troy, doubting of the chastity of *Clitemnestra*, left a Harper, who with Musick did so incite her to continency and chastity, that *Egistus* could not enjoy her till he had killed the Harper. The *Thracian Orpheus* by the playing on his Harp, made barborous Nations civil who were as hard as stones to be softned. Musick charms the tender ears of children, and Rattles will make them quiet, and hold their peace when they cry. Wherefore *Chrysippus* is reported to have written a peculiar Song for Nurses. Also wilde Beasts are tamed with Musical Tunes. *Arion* the Harper made friends of the Dolphins that want reason, and they carried him safe to the shore, when he was cast into the Sea. *Strabo* saith, That Elephants are allured with drums. Stags are held with sounds, and catched with sweet Musick. The Swans under the North-winde are conquered by the Harp and Musical Tunes: Little birds are enticed to the Net with Pipes; and the Shepherds Pipe commands the Sheep, when they wander too far to field, to stand still. In Mysia, when Horses back Mares, a man sings to them as it were a marriage Song, and the Mares are so taken with the Musick, that they become great with Fole, and they bring forth most gallant Colts. *Pythocaris* a Musician, when he sang earnestly swift Notes to his Pipe, is said to have made Wolves become more tame; and which is far more wonderful, Antiquity cured Wounds, Diseases, and Poysons by Melody, as Histories related. *Terpander* and *Aaron* of Methymna, cured the men of Lesbos and Jonia of great Diseases. *Asclepiades* a Physitian cured deaf people by a Trumpet, and by singing he stilled the seditious people. In time past there was great store of Spiders in Aquilia, which they commonly call Tarantulæ, when the Sun is extreme hot they bite most pestilently, and venemously; for this danger this healthful remedy is onely found out, that he that is bit must be charmed with much singing of Musicians, and many musical Instruments. The sick though he want all sense, so soon as he hears the Flute play, as if he rose from a dead sleep, ariseth from the earth, and danceth after the Musick; and if the Musician cease to play, he presently faints, & grows stupedt and as the Musick strikes up, so he doth dance the more. So to several Diseases the Antients appointed several Musick; for the Dorick Melody caused Prudence, Chastity, and Learning; the Phrygians made men fight, and grow furious, which the flute will do also. Therefore *Aristoxenus* in his Plays, when he could not prevail with Dorick Musick, he changed to Phrygian melody that agreed with them. The Lydian Harmony sharpens wit to those that are dull, and brings in a desire of heavenly things, upon those that are oppressed with a love of earthly things. *Aristotle* in his *Politicks*, Do we not reade that the Lacedemonians rejected that kinde of Musick called Chromaticum, because it made those that heard it too effeminate? Whence I think it is not against reason, that the same may be done by the Lute or Harp alone, but what is done by art or cunning, is more to be wondred at, which none can deny. But if we would seek out the cause of this, we shall not ascribe it to the Musick, but to the Instrument, and the wood they are made of, and to the skins; since the properties of dead beasts are preserved in their parts, and of Trees cut up in their wood, as I said elsewhere in this Book. And to take the most noted examples, if we will

Fright Sheep,

There is Antipathy between Sheep and Wolves, as I said often, and it remains in all their parts; so that an Instrument strung with Sheep strings, mingled with strings made of a Wolfs guts, will make no Musick, but jar, and make all discords. *Pythagoras.* If you will

Drive away Horses,

Horses are frighted in battle by Elephants, and a Camel Naturally hates a Horse, as

Ariſtotle and *Pliny* ſay, and ſome report that Horſes will burſt if they tread upon the Wolfs footing, when the Horſemen rides them. So that if drums be made of an Elephant, Camel, or Wolves skin, and one beat them, the Horſes will run away and dare not ſtand. By the ſame reaſon, if you will

Drive away Bears,

A Horſe, that is a Creature made obedient to man, hath a Capital hatred with a Bear, that is a Beaſt hurtful to man; he will know his enemy that he never ſaw before, and preſently provide himſelf to fight with him, and he uſeth art rather than ſtrength for it; and I have heard that Bears have been driven away in the Wilderneſs by the ſound of a Drum, when it was made of a Horſe skin. Again, if we would

Make Horſes gentle,

Ælian writes that by the playing on a Flute, the Lybian Horſes are ſo allured, that by this means they will become gentle for mans uſe, and will not be ſo furious; they will follow the Groom that feeds them, whitherſoever he pleaſe to lead them with his Muſick; when he plays and ſtands, they ſtand ſtill, and if he play eagerly on the Flute, they are ſo raviſhed with it, that they cannot hold crying, and let tears fall. Thoſe that keep Horſes make a hollow pipe of the Tree called Roſe-Laurel, and they go amongſt the herd with this, and playing on it they charm them all. *Theophraſtus* hath told us that the Herb Oenothera will tame wilde Beaſts, and make them drunk; and as I ſaid elſewhere, *Theophraſtus* his Oenothera is our Roſe-Laurel, againſt *Dioſcorides*. It is reported, that

Women will miſcarry,

if Fiddle-ſtrings be made of Serpents, eſpecially of Vipers, for being put on a Harp and play'd on, if women with childe be preſent, they ſuffer abortion, and Vipers are wont to do as much by meeting them, as many write. *Hermenias*, a Theban, endeavoured

To cure many of the Sciatica

in Beotia, by Muſick; and it may be his Inſtrument was made of Poplar, for *Dioſcorides* ſaith, That the juyce of the Poplar-tree-bark will cure them, or of Willow. Alſo Hellebore is good

For mad men

And *Xenocrates* cured mad men with Muſical tunes, which Inſtruments might be eaſily made of Horſes Shank-bones, or the hollow ſtalks of Hellebore. *Thales Mileſius* uſed a Harp

Againſt the Plague,

which could be of no other Wood than the Vine-tree; ſince Wine and Vinegar are wonderful good againſt the Peſtilence, or elſe of the Bay-tree, whoſe leaves bruiſed and ſmelled to, will preſently drive away Peſtilent contagion. *Theophraſtus* writes that ſome are excellent

Againſt the bitings of Vipers,

with Harps, Flutes, or other Inſtruments, which Inſtruments might be made of Juniper, Aſh, Bays, the Stags-bones, Ferula, Elder, Vine, and ſuch like many more. *Pythagoras*

Againſt Drunkenneſs

uſed Muſick alſo: for he withheld a yong man that was drunk from burning the houſe of his corrival, may be with an Inſtrument of Ivy, or Almond-tree-wood, eſpecially that as it is of the wilde Tree, for theſe afford great remedy for drunkenneſs. *Timotheus* did ſo enflame the minde of *Alexander* the Great, that he was mad to fight, and when he would he changed his minde, and drew out all his courage; and he endeavoured

To

To draw his ſluggiſh and yielding thoughts from Battle to Banquets,

and ſo carried him which way he pleaſed, which could not be done, but by Vine-wood, or Wood-Laurel. The Inſtrument of the Harper, who when *Agamemnon* went from Greece to Troy, did keep *Clilemneſtra* chaſte by, his Muſick was made of Willow, called *Agnus Caſtus*; for the women in the Feaſts of *Ceres*, amongſt the Athenians, put Willow-Park-leaves under them, to keep them chaſte when they lay in bed, for ſo they extinguiſhed the deſire of venery. The Pythagoreans uſed ſome Tunes

For ſleep and waking;

For when they would by ſleep overcome divers cares, they play'd certain Tunes, that eaſie and quiet ſleep might come upon them; and when they aroſe, ſo ſoon as they went out of their Chambers, with ſome Muſick they would diſpel all confuſion and dulneſs of ſleep, that they might ſet to their work. It is ſaid that the Æolian Muſick doth ſtill the tempeſts of the minde, and rocks men a ſleep: they provoked men to ſleep with Almond-tree, or Vine-tree-wood, and they drove ſleep off with Hellebore. Take this experiment that is common,

A Harp that is play'd on, will move another Harp ſtrung to the ſame height.

Let the ſtrings be ſtretched alike, that both may come to the ſame melody perfectly; if you ſhall ſtrike one of the baſe ſtrings, the other will anſwer it, and ſo it is in the trebles, yet they muſt be at a moderate diſtance; and if this be not very clear, lay ſtraw upon it, and you ſhall ſee it move. But *Suetonius Tranquillus*, in his Book, *De Ludicra Hiſtoria* ſaith, That in Winter ſome ſtrings are ſtruck, and others ſound. Thus any ignorant man may tune a Herp, if one Harp be rightly tuned for Muſick, and lye ſtill, he by ſtretching the ſtrings of the other, and by ſlackning them, and ſtriking as the ſtring of the Harp that lyes ſtill guides him; ſo of the reſt, But if you will

That a deaf perſon may hear the ſound of the Harp,

or elſe ſtop your ears with your hands, that you may not hear the ſound. Then take faſt hold of the Inſtrument by the handle with your teeth, and let another ſtrike on it, and it will make a Muſical noiſe in the brain, and may be a ſweeter noiſe. And not onely taking hold of the handle with your teeth, but the long neck, neer the Harp, and by that you ſhall hear the ſound perfectly, that you may ſay that you did not hear the Muſick, but taſte it. Now remains what I think is very pleaſant

To make a Harp or other Inſtrument be play'd on by the winde,

Do thus: When the windes are very tempeſtuous ſet your Inſtruments juſt againſt it, as Harps, Flutes, Dulcimers, Pipes the wind will run violently into them, and play low upon them, and will run into the holes of the reeds; whence if you ſtand neer and liſten, you will hear moſt pleaſant Muſick by conſent of them all, and will rejoyce.

CHAP. VIII.

To diſcover Frauds whereby Impoſtors working by Natural means, pretend that they do them by conjuration.

NOw will I open Cheats and Impoſtors, whereby Jugglers and Impoſtors, who fain themſelves to be Cujurers, and thereby delude fools, knaves, and ſimple women. I, to caſt down their fraud, by admoniſhing ſimple people not to be deceived by them, ſhall open the cauſes thereof. And firſt,

By what means they fain, that they can diſcover Treaſures,

The greater part of Cozners, when they are themſelves very poor and moſt miſerable of all men, they profeſs themſelves able to finde our Treaſures, and they promiſe to other men what they want themſelves; and they uſe four Rods that are double forked, the tops whereof ſticking cloſe together croſſways, they hold the lower parts of

of them with their hands open, neer their belly, they seem to mumble some Verses, and the Rods fall down, and where they fall, they bid those men to dig that would find Treasures. The cause is, for that the Rods seem to stand fast in their hands, and yet have no hold at all, and they seem always ready to fall; and if they remove never so little from their place, they presently fall down. Also, there are in mens arms and hands pulsations of Arteries, which although they seem immovable, yet they do move the hands unseen, and make them to tremble: Yet some Metal-Masters who report that these forked Rods are a great help to them in finding out of Mines: For with a Knife they cut the Hazel-tree, which they say is the fittest of all to finde out Veins, especially if the Hazel come upon any Mineral Vein. Others use divers Trees, as the Metals are divers; for they use wands of Hazel for Veins of Silver, Ash for Brass, Wilde Pilch-tree for Lead, chiefly white-Lead, or Brass, or Gold: then they take the Rod by both ends, and clinch their fists, but they must hold their fingers clinched upwards toward heaven; and that the Rod may be lifted up there where the ends meet, thus they wander here and there through Mountainous places, and when they set their foot upon a Vein, the Rod will presently turn about, and discover a Vein in any place; when they come off from it, the Rod will be quiet, and they say the Veins have so great force, that they will bend the Boughs of Trees that grew neer, towards them, as *Agricola* writes more largely.

Another merry conceit remains, that three Schroles of Paper not touched, shall change their places.

This cannot be done but an ignorant man will admire it. Make three long Schroles of Paper, or of linen, and let them be one longer then another, equally; for all of them being made equal at the lower end, and turn'd about equally, they take one the others place, and change their situation; put the longest in the middle or in the first place, they change their situation; if the longest be put last, they hold as they were. No man but will think this to be done by the Divel, yet this proceeds from no other cause, but because in the end of the revolution, the longer remains, and the last from whence it riseth stays behinde. *Aristotle* in his Problems seems to mean this, why the Section of a Paper, if any man cut it off straight from the plain basis in measuring, it will be straight when it is turned about; but if it be bended, it will be twisted? whether this falls out, that when the rounds of another Section are placed on the same plain, that Section declining, is not equally opposite, but somewhat less: wherefore when you part them, those rounds that are contain'd in the same plain, will make a line, that belongs to their own order, *&c.* Some were deceived, who thought this proceeded from the force of words, and they answered all questions by it as from an Oracle: for if they changed their places, all should go well and prosper, otherwise they should have ill success; and they would not change their superstitious belief, with reason and experience, because they had so believed many years. If you will have

Money to turn about upon a point,

I oft have seen Impostors that to cheat women used this fraud, that two Schroles of Paper, or some other light matter upon a plain, should lift up themselves, and move alone. If you search in Barley, you shall finde a small ear of wilde Oates, that is black and wrested, like the foot of a Locust; and if you binde this with wax to the top of a Knife, or point of a Stile, and shall sprinkle softly some drops of water upon them, when it feels the wet, it will twist like a Harp string, and the Paper will rise, and so will Money turn on the point of a Stile. If we will

Discover theft,

we may do it thus, and recover what is lost. There are many superstitions for theft, that stand by Natural reasons, and Cheaters ascribe them to the vertue of Words. There is the Eagle stone, so called, it is as one great with childe; for shake the stone, and it rings in the belly: If then any one powder this, and put it into good bread baked upon the Embers, and give it to a Thief, the Thief cannot swallow it, when he

he hath chewed it, but he must either be choked, or discovered for a Thief; for he cannot swallow it being baked with that, as *Dioscorides* saith. The Natural cause for this is, because the powder that is mingled with the bread is so dry, that it makes the bread extream dry, and like a pumish, that it cannot be swallowed, when it comes into the throat. Adde to this, that he who seeks to finde a Thief, must say to the standers by, whom he suspects that he will work wonders; whereupon he that is the Thief, hath his throat very dry, by reason of the fear and terrour he is in; so that he cannot swallow this bread with the powder in it, for it will stick to his throat; for if he were void of fear he could scarce swallow it. There is another cunning invention: they write the names of those that are suspected upon Schroles of Paper, and make them fast in clay bullets, and put them under the water, the pellets being well wet, open, and the light schroles of Paper rise above the water. And this causeth the spectators to admire, and to suppose it is some diabolical art. The clay pellets are made as many as the standers by are, and the names writ in the schroles, are wrapt up in the pellets: for the schroles that are not very fast wrapt in the pellets, are not very fast bound in; but if you will have them never to open, you shall work it well with the schrole, and so it will never come forth. If you will have

Flowers to fall from a Tree:

When I saw this first I was amazed, but I asked the reason, and he shewed me it. It is a property of Mullens, that when in the morning it opens the Flowers, if the Plant be shaken gently, the Flowers drying by degrees will fall all to the ground; and one that sees it will think it comes from Magical Art, if he that shakes them off shall mumble some idle words. Also,

Women are made to cast off their clothes and go naked:

To let nothing pass that Jugglers and Impostors counterfeit, They set a Lamp with Characters graved upon it, and filled with Hares fat; then they mumble forth some words, and light it; when it burns in the middle of womens company, it constrains them all to cast off their clothes, and voluntarily to shew themselves naked unto men; they behold all their privities, that otherwise would be covered, and the women will never leave dancing so long as the Lamp burns: and this was related to me by men of credit. I believe this effect can come from nothing but the Hares fat, the force whereof perhaps is venemous, and penetrating the brain, moves them to this madness. *Homer* saith, The Messagetæ did the like, and that there are Trees whose fruit cast into the fire, will make all that are neer to be drunk and foolish; for they will presently rise from their seats, and fall to leaping and dancing. There are Thieves also

Who bore through the head of a Pullet with an Axle, and yet maintain that she is alive.

And they say it is done by conjuration, and they promise to make a man hard by this, that he cannot be wounded; for with some Characters fraudulently invented and bound under the wings, they thrust through the head of the Cock with a Bodkin, and staying awhile, they pull it forth again, and the Pullet flies away without any wound, or loss of blood. When I considered of this, and opened the Pullets head, I found it to be parted in the middle, and the Knife or Bodkin passing through that place, hurts not the brain, and I have often tried it, and found it true. There is also

A remedy for the Sciatica,

Great *Cato*, the chief man for all commodity, and the Master of all good Arts, as *Pliny* saith, In his Books of Husbandry he used some charms against the pains of the Sciatica, saying, that if any thing be dislocated, you may charm it whole again by this means. Take a green Reed four or five foot long, cut it in the middle, and let two men hold them to the huckebones. Begin to play with another, S, F. *motas vetа daries dardaries astataries dissunapiter*, until such time as they joyn together, and shake about your sword, when they come together, and one toucheth the other, take that

that in your right hand, and cut it asunder with your left; bind it to the place dislocated or broken, and it will be whole. See how so worthy a learned man brake forth into such madness; nor did he know by his great learning, that without the force of Words, green Reeds cut long-ways, will turn round of themselves and meer, if they be pendulous, as the wands of Willows, and brambles will do. *Theophrastus* gives the reason why they turn round, in his Books *De Causis Plantarum*. Moreover we reade in *Dioscorides*, that a Reed with Vinegar applied to the hucklebones will cure the Luxation of the loins, without words or superstition.

CHAP. IX.

Of some Experiments of a Lamp.

I Much rejoyced when I found amongst the Ancients, that *Anaxilaus* the Philosopher, was wont to make sport with the Snuff of a Candle and the Wick, and by such delusions would make mens heads shew like Monsters, if we may believe *Pliny*: By taking the venomous matter comes from Mares newly having taken Horse, and burning in new Lamps, for it will make mens heads seem like Horseheads, and such like: but because I gave no credit to these things, I never cared to try them. But take these for truth.

To make men seem like to Blackmores,

Take Ink, but the best comes from Cutles: mingle this with your Lamps, and the flame will be black. *Anaxilaus* is reported to have done this, for oft-times by mingling Cutles Ink, he made the standers by as black as Ethiopians. *Simeon Sethi* saith, That if any man shall dip a Wick in Cutles Ink, and Verdigrease, those that stand by will seem partly Brass-colour, partly Black, by reason of the mixture. And we may imitate this in all colours; for setting aside all other lights that might hinder it, for else the other lights will spoil the sport, and if you do it by day, shut the windows lest the light come in there and destroy the delusion. If the Lamp be green Glass and transparent, that the rays coming through may be dyed by the colour of the medium (which is of great consequence in this) and green Coppras be mingled with the Oyl, or what moysture it burns with, and they be well ground together, that the liquor may be green; make your Cotten of some linnen of the same colour, or bombast; this being smeered with it, must burn in that Lamp: the light that is opposite against you, will shew all faces of the beholders and other things to be green.

To make the face seem extream pale and lean,

This is easie; pour into a large Glass very old Wine, or Greek Wine, and cast a handful of Salt into it: set the Glass upon burning coles without flame, lest the Glass should break, it will presently boil; put a Candle to it, and light it; then put out all other lights, and it will make the faces of the standers by to be such, that they will be one afraid of another. The same falls out in shops, where Bells and Metals are melted, for they seem so strangely coloured in the dark, that you would wonder at it, their lips look pale, wan, and black, and blew: Also let Brimstone, when it burns, be set in the middle of the company, and it will do the same more powerfully. *Anaxilaus* the Philosopher was wont to work by such delusions. For Brimstone put into a new cup, and set on fire, and carried about, by the repercussion of it when it burns, makes the company look pale and terrible. That oft-times happened to me when at Naples I walked in the night in the Leucogean Mountains; for the Brimstone burning of it self, made me look so.

CHAP.

CHAP. X.

Of some mechanical Experiments.

THere are some Experiments that are witty and not to be despised, and are done by Simples without mixture, which I thought not unfit to communicate to ingenuous Men, and Artificers. There is an Art, called

The flying Dragon,

or the Comet: It is made thus; Make a quadrangle of the small pieces of Reeds, that the length may be to the breadth, one and half in proportion; put in two Diameters on the opposite parts, or Angles, where they cut one the other, bind it with a small cord, and of the same bigness, let it be joyned with two others that proceed from the heads of the Engine. Then cover it with paper or thin linnen, that there be no burden to weigh upon it: then from the top of a Tower, or some high place, send it out where the wind is equal and uniform, not in to great winds, lest they break the workmanship, nor yet to small, for if the wind be still, it will not carry it up, and the weak wind makes it less labour. Let it not flye right forth, but obliquely, which is effected by a cord that comes from one end to the other, and by the long tale which you shall make of cords of equal distance, and papers tied unto them: so being gently let forth, it is to be guided by the Artificers hand, who must not move it idly or sluggishly, but forcibly; so this flying Sayle flies into the air. When it is raised a little (for here the wind is broken by the windings of the houses) you can hardly guide it, or hold it with your hands. Some place a Lanthorn upon it, that it may shew like a Comet: others put a Cracker of paper, wherein Gun-power is roled, and when it is in the air, by the cord there is sent in a light match, by a ring or some thing that will abide; this presently flies to the Sayle, and gives fire to the mouth of it, and the Engine with a thundring noise, flies into many parts, and falls to the ground. Others bind a Cat or Whelp, and so they hear cries in the air. Hence may an ingenuous Man take occasion, to consider how to make a man flye, by huge wings bound to his elbows and breast; but he must from his childhood, by degrees, use to move them, always in a higher place. If any man think this a wonder, let him consider what is reported, that *Archytas* the Pythagorean did. For many of the Noble Greeks, and *Favorinus* the Philosopher, the greatest searcher out of Antiquities, have Written affirmatively, that the frame of a Pigeon made in wood, was formed by *Archytas*, by some art, and made to flie; it was so balanced in the air by weights, and moved by an aireal Spirit shut within it.

Soli Deo Gloria.

FINIS.

A TABLE containing the General Heads of NATURAL MAGICK.

The first Book;

Treating of wonderful things.

The second Book;

Of the generation of Animals.

The third Book;

Of the production of new Plants.

The fourth Book;

The increasing of Houshold Stuffe.

The fifth Book;

Of changing Metals.

The sixth Book;

Of counterfeiting precious Stones.

The

The seventh Book;

Of the Wonders of the Load-stone.

The

The Table.

The eighth Book;

Of Physical Experiments.

The ninth Book;

Of Beautifying Women.

The tenth Book;

Of Distillation.

The eleventh Book;

Of Perfuming

The twelfth Book;

Of Artificial Fires.

The thirteenth Book;

Of tempering Steel.

The fourteenth Book;

Of Cookery.

The fifteenth Book;

Of Fishing, Fowling, Hunting, &c.

Tee sixteenth Book;

Of invisible Writing.

The

The Table

The ſeventeenth Book;

Of Burning-glaſſes, and the wonderful ſights by them.

The eighteenth Book;

Of Things heavy and light.

The ninteenth Book;

Of Wind-Inſtruments.

The twentieth Book;

Of the Chaos.

FINIS.